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BUREAU OF NATIONAL LITERATURE AND ART

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1906







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# MYTHOLOGY OF THE WORLD





## HINDOO MYTHOLOGY

*By ELSA BARKER*

OF ALL the mythologies of the ancient world, there is none richer in character and suggestion than the one that has grown up around the original Hindoo conception of Brahm. The first impression made upon the mind by a contemplation of the Indian Pantheon is the incalculable number of divinities. But of the estimated three hundred and thirty million Hindoo gods, there are perhaps a score that are of great and individual importance. These primary gods, however, are worshiped under many names, according to their attributes and the metaphysical distinctions conceived by the subtle Indian mind; they are given many avatars or incarnations, each distinguished by a separate name, and each having a train of offspring and other attendants, who in turn have their own dependents and corollaries.

It is impossible in a brief chapter to give a detailed account of more than a small fraction of the Hindoo Pantheon; but among this myriad of devas, or "bright ones," there are a few especially significant representatives whose names are so often met with in literature and cultured conversation that some understanding of them is necessary, in this age of diffused knowledge, to one who has any ambition to be considered well informed.

The names of the Hindoo trinity, Brahma, Vishnu, and Siva, are daily becoming better known in Europe and America; while the Indian idea of reincarnation, or the transmigration of souls, has stimulated the imagination of many modern poets. Brahma, Vishnu, and Siva—the Creator, Preserver, and Destroyer—are the principal Hindoo gods; for Brahm himself, of whom the aforesaid trinity are aspects, is in his lonely grandeur too awful to be contemplated.

Brahma, Vishnu, and Siva are variously symbolized as Spirit, Matter, and Time; as Earth, Water, and Fire, etc.; but as Creator, Preserver, and Destroyer or Regenerator, they are most easily understood. Each of these three great gods has his special devotees, though the cult of Brahma has almost disappeared. Vishnu and Siva, however, has each millions of worshipers; and while there is said to be but one temple in India consecrated to Brahma alone, there are thousands erected to Vishnu and Siva. There is another sect of less importance, called the Sacta, who worship the Sacti, or female principle of the gods. These Sacti will be taken up and explained in the body of this chapter, for each



of the three great gods — and many a lesser one — has his spouse, called also his “pervading energy”; and around these goddesses has grown up a marvelous system of legends. These Hindoo legends are full of contradictions, and the obvious reason for this is that each sect has modified the stories so as to exalt its own particular god at the expense of the others. Thus, for instance, the word *Iswara* — Lord — is claimed by each sect for its special deity; and the word may mean *Brahma*, *Vishnu*, or *Siva*, according as it is used by an adherent of one or another of those systems. So with *Narayana*, the spirit of *Brahma* “moving on the waters.” The sun, too, is used as a symbol of each of these three gods, besides having his own especial deity, *Surya*, or *Mitra*, under which name he is sometimes addressed in the Vedic hymns.

Like every other scheme of mythology, the Hindoo has personified the elements, the dawn, the spirits of the principal planets, the vault of heaven, the idea of death, of love, etc.; but unlike the beauty-loving Greeks, the Hindoos have made most of their gods unpleasant to look upon. There is no part of Indian mythology, however, that has not some hidden meaning, either philosophical, astronomical, or historical; and even the frightful *Kali* — consort of *Siva* the Destroyer, in his aspect of Time — becomes beautiful when viewed in her symbolic aspect, girdled by the serpents of eternity, necklaced by the string of human heads, one hand holding the exterminating sword of Time, and another pointing upward in allusion to the regeneration of nature by a new creation. Even a brief study of the wonderful mythology of the Hindoos gives one a clearer insight into the subtleties of the human imagination in its gropings after tangible symbols of its metaphysical conceptions.

#### BRAHM

THE “Unknown God” of the Hindoos is *Brahm*. This being — if what is impersonal and sexless may be called a being — is never addressed in prayer or praise; no temples or altars are erected to him; and his very name is almost too sacred to be spoken. He is the unknowable, the all, the universal source and end of existence.

So vast is the Hindoo conception of this highest god that it is only in his true aspects of *Brahma*, *Vishnu*, and *Siva* — or Creator, Preserver, and Destroyer — that he is regarded as approachable by human understanding. But these three aspects or persons are constantly coinciding. *Brahma* the Creator, *Vishnu* the Preserver, and *Siva* the Destroyer or Regenerator, often become one; and it seems to have been this trinity, and not the first person of it alone, that Emerson had in mind when he wrote his famous poem “*Brahma*,” which aroused so much discussion at the time of its appearance in the “*Atlantic Monthly*,” in 1857. This poem

is quoted because it conveys a clearer impression of the Hindoo conception of the supreme than any other English composition of equal length.

“If the red slayer think he slays,  
Or if the slain think he is slain,  
They know not well the subtle ways  
I keep, and pass, and turn again.

“Far or forget to me is near;  
Shadow and sunlight are the same;  
The vanished gods to me appear;  
And one to me are shame and fame.

“They reckon ill who leave me out;  
When me they fly, I am the wings;  
I am the doubter and the doubt,  
And I the hymn the Brahman sings.

“The strong gods pine for my abode,  
And pine in vain the sacred Seven;  
But thou, meek lover of the good!  
Find me, and turn thy back on heaven.”

While the learned Brahmans thus acknowledge and adore one God, without form or quality, eternal, unchangeable, and occupying all space, they have carefully confined their doctrines to their own schools, and have tacitly assented to, or even taught in public, a religion in which, in supposed compliance with the infirmities and passions of human nature, the Deity has been brought more to a level with our own prejudices and wants, and the incomprehensible attributes assigned to him invested with sensible and even human forms. Upon this foundation the most discordant fictions have been erected, from which priestcraft and superstition have woven a mythology of the most extensive character. The Brahmans allege that it is easier to impress the minds of the rude and ignorant by intelligible symbols than by means which are incomprehensible. Acting upon this principle, the supreme and omnipotent God, whom the Hindoo has been taught to consider too mighty for him to attempt to approach, or even to name, has been lost sight of in the multiplicity of deities whose graven images have been worshiped in his place.

— Balfour's "Encyclopedia of India."

## BRAHMA AND SARASWATI

IN WRITING of the three chief gods of the Hindoos, the most interesting and suggestive method of treatment is that which assigns to each god the qualities attributed to him by the more rational among his own



especial worshipers; but which avoids, at the same time, all extravagancies that would cloud the understanding or conflict with a clear and impartial view of the trinity as a whole.



Brahma, the creator, is said to have been originated but not begotten, and born from "a golden egg resplendent as the Sun." \* He is the lord of all creatures, the father of all the universes, and is regarded as the Divine Mind from which came all created things. From his heart sprang Kama or Desire, the strongest of the gods, outside the triad; from his head, Cosmic Electricity; from his eye, the Sun; from his mind, the Moon, etc. After creating the world he peopled it with the four castes that form the Hindoo social order. From Brahma's mouth sprang the Brahmans or highest caste; from his arm the soldier caste; from his thigh the merchant caste, and from his feet the servile caste.

Brahma is variously pictured, but generally with four heads and four arms. In one hand he holds a book, probably the Vedas, in another a rosary, in the third a sacrificial spoon, and in the fourth a vase. There is a legend to the effect that Brahma originally had five heads; but that after a dispute with Vishnu and Siva as to the supremacy of the respective gods, his fifth head was cut off by Siva.

As the two principles, masculine and feminine, active and passive, permeate all things, Brahma, the androgynous god, is said to have divided himself into two—Brahma and Saraswati, himself and his sacti, or spouse. Saraswati, as "bride of the Divine Mind," is appropriately regarded as the goddess of poetry, painting, sculpture, eloquence, learning, and music, by reason of the creative genius required for these arts. Saraswati is also said to have been the inventor of the Sanskrit language, and of all the sciences that are perpetuated by writing. She is therefore analogous to the Minerva of western mythology; and though the worship of Brahma has fallen into disuse, the annual festival of Saraswati is highly honored. There are few images of Saraswati, but in painting she is often represented dressed in red, the color of Brahma, and holding in her hand a lyre—appropriate symbol of the goddess of music and poetry. In some pictures Saraswati is shown four-handed, like Brahma, and riding on a peacock.

But the most interesting pictures of Brahma and Saraswati represent them as one human figure, the right side of which is man and the left side woman. These are the more mystic representations, and some of them are marvels of pictorial symbolism.† The wonderful imagination

\* "The Secret Doctrine" of Blavatsky.

† See "Ancient Pagan and Modern Christian Symbolism," by Thomas Inman; and Moor's "Hindu Pantheon."

of the Hindoo is nowhere better illustrated than in these pictures of the gods and goddesses under their varied and—to the mind untrained in metaphysical subtleties—confusing aspects. But there is no confusion in the minds of the cultured Hindoos with regard to the attributes of their gods. So perfect is the symbolism expressed in some of their religious pictures that a thorough explanation of one of them would fill a volume. The puzzling statement so often made by Hindoos that Saraswati, Lakshmi, the Hindoo Venus and spouse of Vishnu the Preserver, and Kali—Parvati, spouse of Siva the Destroyer, are one and the same goddess, is but another way of saying that the universal feminine principle in nature is one, and that in it rest the threefold activities of creation, preservation, and destruction, or regeneration.

Reference is often made in Eastern books to the “breath of Brahma,” a “day of Brahma,” an “age of Brahma,” etc. The Hindoo idea of eternity embraces periods of time which stagger the matter-of-fact Western mind. By the Hindoo an eternity is variously interpreted; it may mean a so-called day, a year, or age of Brahma. In order to make clear the meaning of these terms, it is first necessary to explain the Hindoo idea of cosmic periodicity. They believe that eternity—using the term in its vastest and unlimited meaning—is divided into alternate periods of cosmic manifestation and of reabsorption into the essence of Brahm. This period of manifestation is the duration of the life of the universe in a material form; and there is no term in modern Western nomenclature which corresponds with it; it must be accepted as a Hindoo metaphysical idea. This putting forth of the material universe, with its suns and stars and systems, out of the sea of non-existence in space, is called the outbreathing of Brahma; and the corresponding period of sleep or reabsorption into the essence of Brahm—which is so near to nothingness that it may as well be called that—is the inbreathing of Brahma. This outbreathing is called a kalpa, and the outbreathing and the inbreathing are also called respectively a day and a night of Brahma; and, according to the figures accepted throughout India, these periods of time occupy each 4,320,000,000 mortal years, thus making a day and a night of Brahma 8,640,000,000 years. The system of reckoning by which this result is obtained is most interesting, embracing, as it does, the various periods or ages of the world called yugas, and the reigns of the Menus; but the limits of this chapter forbid a detailed account of these minor calculations. The duration of a “year of Brahma,” however, is found by multiplying the mortal years in one “day” and “night” by 360,—not 365, as that system of reckoning is not used with reference to the gods,—and the result is 3,110,400,000,000 years. As an “age of Brahma” is one hundred “years of Brahma,” the last sum multiplied by 100 gives the awful period of the Maha Kalpa, 311,040,000,000,000 years,



at the mere mention of which the imagination of even a Hindoo staggers, for no one but the sages attempt to reckon farther. They do say, however, that this stupendous period (itself composed of minor periods of outbreathing and inbreathing as shown above) is followed by a corresponding period of deathlike sleep, at the end of which the universe again emerges to go through the whole program again.

### VISHNU AND LAKSHMI

WE NOW come to the second person of the Hindoo trinity, Vishnu the Preserver, and in the popular Hindoo theogony he is a much more interesting and important figure than Brahma, because he is less abstract and

therefore much nearer to the individual life. He is the god of many avatars, is known by a thousand names, and has in his charge the incarnations of men and monads.

Vishnu, like all the other Hindoo gods, is variously represented. One interesting plate shows him reclining on a flower, with Lakshmi, his consort—the Indian Venus—at his feet; while from his navel



springs a lotus, on which sits the four-armed Brahma. The whole group is supported by the winding coils of the seven-headed serpent Ananta, symbol of eternity, and floats—like Narayana—upon the sea of undifferentiated world-substance. This is the highest conception of Vishnu, and varies but little from the version of the Scanda Purana, which relates that “when the whole earth was covered with water, and Vishnu lay extended asleep on the bosom of Devi, a lotus arose from his navel, and its ascending flower soon reached the surface of the flood; that Brahma sprang from that flower, and, looking round without seeing any creature on the boundless expanse, imagined himself to be the first born, and entitled to rank above all future beings; yet, resolved to investigate the deep, and to ascertain whether any being existed in it who could controvert his claim to preëminence, he glided down the stalk of the lotus, and finding Vishnu asleep, asked loudly who he was. “I am the first born,” answered Vishnu; and when Brahma denied his primogeniture, they had an obstinate battle, till Mahadeva (Siva) pressed between them in great wrath, saying, “It is I who am truly the first born; but I will resign my pretensions to either of you who shall be able to reach and behold the summit of my head, or the soles of my feet.” Brahma instantly ascended; but having fatigued himself to no purpose in the regions of immensity, yet loath to abandon his claim, returned to Mahadeva, declaring that he had attained and seen the crown of his head, and called as his witness the first born cow. For this union of pride and

falsehood, the angry god ordained that no sacred rites should be performed to Brahma, and that the mouth of the cow should be defiled, and a cause of defilement, as it is declared to be in the oldest Indian laws. When Vishnu returned, he acknowledged that he had not been able to see the feet of Mahadeva, who then told him that he was first born among the gods, and should be raised above all. It was after this that Mahadeva cut off the fifth head of Brahma, whose pride occasioned his loss of power and influence in the countries bordering on the river Cali.\*

But, to return to Vishnu, it is as the god of the ten avatars, or appearances on earth, that he becomes the favorite subject of Indian poetry. Whenever the world has been in danger and has needed the presence of the Preserver, Vishnu has incarnated to save it, and these avatars have probably inspired more poetry than has any other one subject. There is some disagreement as to the order of these avatars, but the following arrangement is the one most generally accepted.

The first incarnation, called the Matsya, or Fish Avatar, was for the purpose of recovering the Vedas, the sacred books of India, which had been stolen by demons and buried in the waters of a deluge that then covered the world. It is interesting to note in passing that in every system of mythology, from the Hindoo to the American Indian, there is reference to a great deluge; and Noah has his correspondences in every one of them. The Hindoos believe that in the reign of the seventh Menu Satyavrata, the whole world and mankind having become corrupt, were destroyed by a flood, and that only the Menu, with the seven Rishis and their wives, were saved. The salvation was effected by Vishnu, who commanded them to enter a spacious vessel accompanied by pairs of all the animals. Then Vishnu, taking the form of a great horned fish, commanded that the ark should be fastened by a cable, composed of a serpent, to his mighty horn, that it might thus be secure until the flood subsided. Brahma and Vishnu then slew the monster, Hyagriva, who had stolen the Vedas while Brahma lay asleep at the end of a kalpa, and had thus caused the world to fall into the depths of ignorance and sin. Having recovered the Vedas, Vishnu the Preserver caused the world to be repopled with pious inhabitants, descendants of the good Menu Satyavrata and the seven Rishis. The story of this avatar is the subject of the first Purana.

The second grand avatar of Vishnu is called the Kurma or Tortoise Avatar, and a detailed study of this legend will well repay any one inter-

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\*Moor's "Hindu Pantheon." The real meaning of this legend is written on its face, and refers not to a battle for supremacy between the principles of creation, preservation, and destruction, but to a battle for supremacy between the three rival sects of the Hindoos, and the ultimate loss of influence of the worshipers of Brahma.



ested in religious symbolism. Only a short account of it, however, can be given here, and the existence of its hidden symbolism but briefly pointed out. For the purpose of restoring to man some of the treasures that were lost in the flood, Vishnu is said to have reincarnated in the form of a giant tortoise. Then, placing upon his back the mountain Mandara, the world-pillar, and winding about the pillar the serpent Vasoky, symbol of eternity, Vishnu called to the gods and demons, with whose assistance he churned the sea (of milk) for the recovery of the Amrita, or beverage of immortality. In this churning, the head of the serpent was held by the demons and its tail by the gods; and as the result of it, fourteen precious things were obtained: 1. The Moon, Chandra, hereinafter described. 2. Lakshmi, goddess of beauty and wealth who became the spouse of Vishnu. 3. Sura, wine; or Suradevi, the goddess of wine. 4. Oochisrava, the eight-headed horse, whose name means great hearing, and the symbolism of which has been referred to a state of mental perception corresponding, according to the Indian scale, with the sense of hearing. 5. Kustubha, Vishnu's gem of inestimable value. 6. Parijata, a tree that yielded everything desired. 7. Surabhi, a cow similarly bountiful. 8. Dhanwantra, a physician, the Hindoo Æsculapius. 9. Iravat, the elephant of Indra, with three proboscides. 10. Shank, a shell conferring victory on whoever should sound it. 11. Danusha, an unerring bow. 12. Bikh, poison, or drugs. 13. Rhemba, the apsara or nymph, a beautiful and amiable woman. 14. Amrita, the beverage of immortality, for the securing of which the above-described ceremony is said to have been performed. Six hundred million other nymphs, or apsaras, were churned out of the sea at the same time; they became attached to the celestial court of the god Indra, and are renowned among the Hindoos for their beauty and the grace of their dancing.

After these treasures had been churned out of the sea, the serpent Vasoky began to spit venom, which blinded the demons, thus leaving all the Amrita, or water of immortality, to be drunk by the gods.

The eight-headed horse, the all-yielding tree, and the three-trunked elephant are supposed to belong to Indra; and it is worthy of note, by one interested in comparative mythology, that Lakshmi, the Hindoo Venus, was, like the Venus of the Greeks, born of the froth of the sea.

The third avatar of Vishnu was in the form of Varaha the Boar. Vishnu is here represented as four handed, armed as usual, and with the head of a boar, on whose tusks rests a crescent containing in its concavity an epitome of the earth, which Vishnu had descended into the great deep to bring up after it had been immersed in the ocean as a punishment for the iniquities of its inhabitants. This avatar, like the two preceding, seems to have reference to the general deluge. There is another legend

regarding this Varaha Avatar which relates that a certain daitya (demon), having performed various acts of devotion and having spent a lifetime in religious austerities, had thereby earned the right to demand of Brahma any boon that he might wish. With the lack of modesty usual in his class, he demanded universal empire and freedom from danger through noxious animals, which he carefully enumerated one by one; but, notwithstanding his precautions, he forgot to name the boar, which accident resulted in his ultimate undoing. Brahma, being unable to refuse a boon to one who had earned the right to ask it by religious austerities, granted the prayer of the demon and gave him dominion over the earth and over all the animals he had enumerated. Thereupon the daitya seized the earth that had become his own, and plunged with it to the bottom of the sea. This legend is especially interesting as illustrating the statement so often made in Eastern books that the gods can refuse nothing to the devotee who has earned the right to ask, be he deva or daitya, black or white magician. The legend goes on to say that Vishnu, in order to save the earth from the clutches of this demon, took on the form of the boar, which was the one noxious animal his enemy had forgotten to enumerate, and, descending into the abyss, had a contest with him that lasted a thousand years; at the end of which time he killed the demon and brought up the earth at the point of his tusks.

The fourth avatar was as Nara-Singha, or the man-lion, and the necessity for it was brought about in the following way: Lakshmi, the beloved sacti of Vishnu, weary of peace, desired to see a battle, and expressed her wish to Vishnu, who, to gratify her curiosity, caused two of his servants to insult the holy Rishis, who were then approaching to do reverence to himself. He then banished the offenders from his presence, and told them that they might expiate their crime, either by seven incarnations in the bodies of faithful Vaishnavas (followers of Vishnu), or by three incarnations in the bodies of daityas (demons). The unfortunate servants chose the latter alternative, and it was in one of these incarnations as the demon Hiranyakasipu that one of them was slain by Vishnu as Nara-Singha, or the man-lion. The Hiranyakasipu spent ten thousand years in acts of religious austerity, then claimed at the hands of Brahma the usual boon, universal dominion; and the request for exemption from danger he carefully framed so as to protect himself from the misfortunes that had befallen other daityas. He demanded to be exempt from death at the hands of god or man; that no noxious animal should hurt him; and this was to protect him by day or night, within doors or without, in heaven or on earth. Secure in these endowments, he became so arrogant that his conduct was no longer to be borne; so Vishnu, to gratify Lakshmi's desire for a battle and also to rescue mankind, descended to the earth in the form of Nara-Singha, the man-lion. The wicked demon



had a virtuous son, Paraladha, who reasoned with him one day on the impiety of his conduct, calling his attention to the omnipresence of Vishnu. "What!" cried the demon, "is he in this pillar?" — pointing to a pillar that stood on the threshold of the house. Being answered in the affirmative, he smote the pillar with his sword in blasphemous defiance; whereupon Vishnu, in a form half-man, half-lion, burst from the severed pillar; and as it was evening, which is neither day nor night, and the pillar was neither within doors nor without, the man-lion<sup>†</sup> lifted the blasphemous demon from the ground, where he was neither in heaven nor on earth, and proceeded to rend him in pieces. Thus did Vishnu elude the covenant of Brahma, satisfy the curiosity of Lakshmi to see a battle, rescue the world from the tyrant, and once more prove his godship as the preserver of the universe. These first four avatars were in the earliest age, the Satya Yuga of the Hindoos, which corresponds to the "golden age" of other mythologies.

The fifth avatar of Vishnu is known as the Vamana, or Dwarf Avatar, and occurred in the second age, the Treta Yuga. One Maha Beli, a virtuous monarch, was about to complete the hundredth grand sacrifice, by virtue of which he would have earned the right to demand of Brahma the usual boon, the sovereignty of the universe — earth, heaven, and hell. But Maha Beli was so elated by his grandeur that Vishnu, ever on the watch for danger to the universe of which he is preserver, feared that any added power given to that raja might be a menace to the gods. So he assumed the form of a wretched Brahmin dwarf and appeared before the raja as a mendicant. Maha Beli asked the dwarf what boon he desired, and the dwarf demanded as much territory as he could cover in three steps. Though urged by Beli to demand some gift more worthy of a monarch's munificence, the dwarf refused to ask more than three paces; but he required a ratification of the king's promise by a ceremony common in India, that of pouring water over the hand of the applicant. As the water from the king's pitcher fell upon the hand of the dwarf, his meager form expanded till it filled the world; and Vishnu, now appearing in his own person, deprived Beli of two steps of heaven and earth; but as the raja was on the whole a virtuous monarch, Vishnu left hell still in his dominion. In this character of the dwarf, Vishnu is sometimes called Trivikrama, the three-step-taker; and there is a fable that the stream poured over his hand by Beli became the river Ganges.

The sixth avatar of Vishnu was as Parasu Rama. There is some complexity in the Rama legends, as Vishnu is said to have incarnated in the person of three Ramas, youths of perfect beauty, named respectively Bala Rama, Parasu Rama, and Rama Chandra; though only the two latter names are given in the many lists of his avatars that the author has consulted. This complexity seems to have puzzled most students, and an



examination of a dozen good authorities does not show one writer who has satisfactorily explained it. As there has been considerable speculation on this point, it is mentioned here, as of educational value, instead of being passed over in silence.

Moor's "Hindu Pantheon," which has been made the basis of many, if not most, of the subsequent English versions of the Avatar legends, including those in Balfour's "Cyclopedia of India," quotes Sir W. Jones ("Asiatic Researches"), to the effect that Rama is the same as the Grecian Dionysius, who is said to have conquered India with an army of satyrs commanded by Pan. Parasu Rama was a mighty conqueror, and had an army of large monkeys (or satyrs) commanded by Hanuman. This monkey-god is a favorite subject of Hindoo fable, and Edward Moor and others have reproduced many interesting pictures illustrating his various exploits. The name Hanuman is said to mean *with high cheek-bones*, or bloated cheeks, and refers to the fabled origin of the monkey-god from Pavan, regent of the winds. The genealogy of the various Hindoo gods is most interesting and suggestive, and a study of it will well repay any student interested in the philosophy and psychology of myths. A valuable work on this subject is the "Genealogy of the South-Indian Gods," by Bartholomaeus Ziegenbalg, 1713. This book has been freely translated from the original German, and annotated, by G. J. Metzger; and though both the writer and the translator were missionaries, they have treated the "heathen" gods with perfect fairness and comprehension.

Parasu Rama was the son of Jamadagni, one of the Rishis, who had been intrusted by Indra with the wonderful cow of Surabhi—she who was churned out of the sea by Vishnu in the Kurma or Tortoise Avatar, as before related. A certain Raja Durij, who desired to possess the animal, slew the Rishi and attempted to seize the cow, which disappeared. The mother of Parasu burned herself on the funeral pile of her husband the Rishi, as is sometimes done by Hindoo widows; and as the supplications of a sati (a woman who so immolates herself) must be answered by the gods, the prayers of Runeka for revenge were answered by Vishnu, who took possession of the body of the sati's son, Parasu Rama, and in that avatar overcame and slew the Raja Durij, who had twenty arms. The pictures of this avatar generally represent the combat between Parasu Rama and the Raja with the twenty arms, some of which are scattered about, severed by the weapon of his semi-divine opponent. Thus this avatar is often called the Battle-ax Incarnation, and is semi-historical in its character, illustrating the battle for supremacy between the warrior-caste and the Brahmins.

The seventh avatar is that of Rama Chandra, and a heroic description of his life and battles may be found in the Ramayana, which also

recounts, though with less detail, the exploits of the other two Ramas above mentioned. In this avatar, Vishnu appears in the person of a courageous and virtuous prince, and delivers the world from the tyranny of Ravana, King of Lanka or Ceylon, another being with twenty hands and universal empire. Lakshmi, consort of Vishnu, was incarnated at the same time in the person of Sita, to whom Rama Chandra was married. Ravana, after he had failed in the contest of bending the bow, which was instituted as a trial for Sita's hand, seized upon the lady and carried her off while Rama was engaged in hunting. Then Rama, calling to his aid Hanuman, the monkey-god of the next previous avatar, set out to recover his spouse. Hanuman, with his army of apes, built a bridge from the continent of India to Ceylon, the kingdom of the wicked Ravana, and over this bridge the army of Rama passed. After a fierce contest he overcame and slew the tyrant, and rescued Sita. It then became necessary to prove that she had not been subjected to any insult at the hands of Ravana, which was done by means of the ordeal of fire; after which successful vindication of character she was reunited to Rama amid the congratulations of Hanuman and his army of apes. Dr. Paul Carus says that these stories describe the wanderings of the sun-god in search of his consort, the moon; and, as Chandra is the Hindoo moon and is the name of the goddess of that satellite, there seems to be some foundation for the assertion, which is also made by other writers.

The eighth avatar was in the person of Krishna, "the dark-skinned one," and is said to have contained the plenitude of Vishnu's power and glory. In his other avatars Vishnu assumed but a portion of his divinity, while Krishna was Vishnu himself in mortal mold. So many and varied are the legends connected with the romantic history of Krishna, that volumes would be needed to recount them. Probably the most generally famous of the literary compositions inspired by this man-god is the dialogue between "The Divine One" (Krishna) and Arjuna, called the Bhagavad-Gita, from the Mahabharata. A few of the more important stories relating to Krishna's life are here briefly given.



Kansa, King of Mathura, received a prophecy that the eighth child of his sister Devaki would deprive him of his life and throne. He thereupon gave orders that all the children of Devaki should be killed. But when the eighth child, Krishna, was born, he spoke at once after his birth, instructing his father, Vasudeva, how to save him from the wrath of Kansa. According to his own orders, he was carried by his father across the river Jamuna, protected by Sesha, the serpent of immortality, and was exchanged for the newborn daughter of a cowherd named Nanda. Kansa, the tyrant king, learning of the fraud that had been played upon him in the exchange of the peasant girl-baby for the son of



his sister, determined to have all the babies in the empire slain, but Krishna escaped this and many other dangers. A daitya (demon) nurse was sent to poison him with her milk; but, instead, he sucked her life away. He slew the giant serpent Kalinaga, killed the great bird that tried to put his eyes out, and during his childhood performed numerous other feats of daring. Many of the pictures of Krishna show him attended by the Gopia (generally nine), who are said to be shepherd girls, and by most students of comparative mythology are identified with the nine Muses; for Krishna is the Hindoo Apollo. Radha, one of these Gopia girls, was Krishna's first and favorite love; she has been deified by the Hindoos, and her image is set up in the temples and worshiped at the festivals with that of her lord and master.

Krishna is said to have had sixteen thousand and eight wives and more than one hundred and sixty thousand children. So perfect was his ability for duplicating himself and being in many places at once, and so impartial was he in his attentions, notwithstanding his devotion to Radha, that each of these sixteen thousand and eight women believed herself the exclusive favorite of her lord. The cultured devotee will tell the inquirer that these marriages of Krishna are symbolical, and such is doubtless the fact in this case, as in all others relating to the mythology of the Hindoos.

The great efforts of Krishna's life seem to have been directed toward the opposition of the worship of Siva, the destroyer; and of Indra, god of the firmament, hurler of the thunderbolt, etc., the Jupiter Pluvius of the Hindoo pantheon. In connection with his opposition to Indra comes the much-quoted story of the lifting of the mountain Govardhana. Indra, enraged with jealousy at the diminution of his own votaries and sacrifices consequent to the growing adoration of Krishna, sent a terrific storm to destroy the objects of his wrath. Thereupon Krishna uplifted on his little finger the mountain Govardhana (the Hindoo Parnassus), to shelter himself and the Gopia from the fury of the jealous Indra. There are many interesting pictures of this feat, which the votaries of Krishna take quite seriously.

But it is Krishna the warrior who is the favorite subject of Hindoo song. The great Mahabharata epic is a record of the wars in which he was interested; the eighteenth Purana is given up to a record of his life; and he has also been the inspiration for other works too numerous to mention. The prediction made to the tyrant Kansa before the birth of Krishna was finally verified, for the "holy one" marched against Kansa, slew him, and took possession of his throne. In these wars of his, whenever he got in a tight place, Krishna called to his aid his own miraculous powers as an incarnation of Vishnu. At one time, when in great jeopardy from the wrath of some of his numerous enemies, he produced

an immense snake, which received and sheltered in its capacious stomach the god himself, his flocks and herds and shepherds. Lack of space forbids the retelling of more of these stories of Krishna, though they might be continued indefinitely.

The ninth incarnation of Vishnu has been the subject of even more disputes than the others, but it is now generally regarded by European scholars as referring to the person of Gautama, called the Buddha, who lived in the sixth century before Christ. As the reader will find in our article "Buddha," in the department of Legends in this volume, a very full account of the most generally accepted story, we need not here go further into the details of his life than to say that he was a reformer of the old Brahminical religion, which had fallen into many abuses, and that he was the founder of Buddhism, a religion that now numbers more adherents than any other in the world. As the savior of the East from idolatry and priestcraft, Buddha certainly lived up to the accepted idea of the purpose of Vishnu's various incarnations — the preservation of the world. Many of those who deny that Buddha was the ninth avatar of Vishnu, say that Bala Rama was the eighth avatar and Krishna the ninth.

The tenth or Kalki avatar is yet to come. At the end of the Kali or Iron Age (the present age according to Hindoo reckoning): "Thoughtless men shall begin to commit acts deserving of hell; and the destruction of castes shall be continued. Then shall virtue and religion disappear, and scarce a single school remain; and barbarians, under the forms of kings, externally arrayed in justice, but internally composed of injustice, shall devour the people. But at length shall Vishnu appear as Kalki (the winged white horse), destroy the barbarians, and reëstablish the pure customs which depend on a due observance of the duties prescribed to castes and to the four classes: after which shall Hari (Vishnu) return to heaven; and the Satya Yug (golden age), then returning, shall restore the world to purity, virtue, and piety." The pictures of this expected avatar represent the white horse with one foot raised. When he places the foot down, the time of the incarnation will be fulfilled.

But this orderly arrangement of the Vishnu avatars does not go undisputed. There are tribes of Hindoos who deny that Krishna was an incarnation of Vishnu, and who call him "an impious wretch, a merciless tyrant, an incarnate demon, now expiating his crimes in hell." It is obviously impossible in an article of this character to enter into all the arguments pro and con in regard to every story. It would be as if a person of another faith, or no faith, in writing of the Christian religion, should try to analyze all the minor points of its almost innumerable creeds and *isms*.

In telling the principal stories of Vishnu, enough has been said of his spouse, Lakshmi, to give a general idea of her place in Hindoo mythology.



As said above, she is the Hindoo Venus, and like Venus she was born of the sea. As the mother of the world, the followers of Vishnu call her Ada Maya, and she has many other names corresponding to the various incarnations or avatars of her lord. Like Venus, Lakshmi is not always scrupulously correct in her conduct, and Major Moor asserts that it was she who was sent by Indra to tempt the sage Viswamitra, of whose growing power the sky-god was jealous. He seems to have confused her with the Apsara, nymphs of a lower order; but as Major Moor is the authority on which many later writers on the subject have based their knowledge, his version of the story is worthy of consideration.

Lakshmi is also the goddess of fortune and of abundance. In the latter character she corresponds to Ceres, and in some ancient temples she is represented with a cord twisted under her arm, like a horn of plenty. There are innumerable stories of this goddess, some of them giving interesting accounts of intermarriages between the members of the triad and their spouses, but to give them without full explanations would be only confusing.

As the peacock is the vehicle of Saraswati, so Garuda, the eagle, half-man, half-bird, is the vehicle of Lakshmi and her lord Vishnu. Garuda is a bird of considerable importance among the Vaishnava sect, and many representations of him are to be found in Hindoo art. He has various epithets, such as *foe of serpents*, *favorite bird of Hari*, *lord of birds*, *swift as wind*, etc. He is a younger brother of Aruna, the chariot-eer of the sun-god. He is placed at the entrance of the Hindoo Garden of Eden; and, in this character of destroying angel, he resists the approach of the serpent, which in most systems of poetic mythology seems to be the beautiful, insinuating, deceitful form in which Sin originally appeared. There are innumerable legends of Garuda, but lack of space bars them from this article.

## SIVA

THE third person of the Hindoo trinity, Siva the Destroyer, may, roughly speaking, be said also to represent the end of the world and its regeneration. He is the all-devouring fire, and is often represented dancing in a flaming wheel. The worshipers of Siva, called the Saiva sect, are more numerous than any other class of Hindoo religionists. Balfour is authority for the statement that nearly all the Rajput races, most of the Hindoos in the valley of the Ganges, and three-fourths of all the Hindoos in the south of India, worship the god Siva, in some of his emblematic forms. As the Vaishnava sect make Vishnu often coincide with Brahma, so the Saivas endow the special god of their worship with

many of the attributes of the god of creation. Vishnu is water, Siva is fire; each is exalted as the Supreme.

Siva, or Mahadeva, as he is often called, is Time, the Sun, Fire, the Destroyer, the Generator, god of Justice, god of a thousand names, etc. He is white, as is also his vehicle, the bull, probably as emblematical of justice. He is sometimes seen with two hands, sometimes



with four, eight, or ten; and in a few instances he has five faces. In his forehead is a third eye, which is sometimes seen also on the foreheads of his wife and children. The serpent, as the emblem of immortality, is common to many of the Hindoo gods, but Siva is most abundantly bedecked with them. They are twisted in his hair, bound round his neck, his arms, his legs, and his fingers; and from his neck generally depends a long chain of grinning human skulls. The trident, called Trisula, similar to that of Neptune, is generally pictured in his hand, and he is often seen with a rope for strangling incorrigible sinners; though this emblem of his lordship is oftener seen in the hands of his spouse, Kali. Siva's loins are wrapped in a tiger skin, and on his headpiece is often seen the smiling face of the river goddess Ganga, who is Siva's daughter.

The devout Saivas declare that the source of the river Ganga (Ganges) is in Siva's hair; which is very poetic, to say the least. There is another legend, devoutly believed by the Vaishnavas, that the river Ganga flowed originally from Vishnu's foot, whence it descended upon the hair of Siva. Another and even more interesting account of the birth of the Ganges, and of the appearance of Siva's third eye, is as follows: Parvati, Siva's spouse, on one occasion "placed her hands over the eyes of her amorous lord, which, they being the primary source of light, involved the universe in immediate darkness. She instantly removed them, but an instant with immortals is an age among men; and Siva, to avert the calamity of such lengthened gloom, placed a third eye in his forehead. Parvati, perceiving the mischief she was causing, removed her hands, and found them moistened with the perspiration of Siva's temples; and in shaking it off, the Ganges flowed from her fingers." Other legends make the Ganges arise from the water poured by Brahma over the feet of Vishnu; while still others declare that it sprang directly from the feet of Brahma.

Of Siva, in his character of Time, Paterson says, in "Asiatic Researches": —

"To Siva is given three eyes, probably to denote his view of the three divisions of Time: the past, the present, and the future. A crescent in his forehead portrays the measure of time by the phases of the moon; a serpent forms a necklace, to denote the measure of time by years; a sec-



ond necklace, formed of human skulls, marks the lapse and revolution of ages, and the extinction and succession of the generations of mankind. He holds a trident, to show that the three great attributes are in him assembled and united; in another hand is a kind of rattle called damaru, shaped like an hourglass, and I am inclined to think it was really at first intended as such, since it agrees with the character of the deity; and a sand *gheri* is mentioned in the Sastra, as one of the modes of measuring time."

Iswara is another of Siva's names, though it is also used with reference to both Vishnu and Brahma. The following extract from the "Asiatic Researches" will make clear this seeming confusion of appellations, and incidentally show something of the early relation between the Hindoo and the Egyptian mythologies: "Iswara in Sanskrit signifies Lord, and in that sense is applied by the Brahmans to each of their three principal deities, or rather to each of the forms in which they teach the people to adore Brahm, or the Great One; and if it be appropriated in common speech to Mahadeva, this proceeds from the zeal of his numerous votaries, who place him above their other two divinities. Brahma, Vishnu, and Mahadeva, say the Puranics, were brothers; and the Egyptian Triad, or Osiris, Horus and Typhon, were brought forth by the same parent, though Horus was believed to have sprung from the mysterious embraces of Osiris and Isis before their birth; as the Vaishnavas also imagine that Hara, or Mahadeva, sprang mystically from his brother Heri, or Vishnu. In the Hindoo mythology Brahma is represented of a red, Vishnu of a black or dark azure, and Hara (Siva) of a white complexion; but in that of Egypt, we find Osiris black, Horus white, and Typhon red. The indiscriminate application of the title Iswara has occasioned great confusion in the accounts which the Greeks have transmitted to us of Egyptian mythology; for the priests of Egypt were very reserved on subjects of religion, and the Grecian travelers had, in general, too little curiosity to investigate such points with scrupulous exactness. Since Osiris, however, was painted black, we may presume that he was Vishnu, who on many occasions, according to the Puranas, took Egypt under his special protection. Krishna was Vishnu himself, according to the most orthodox opinions. The title Sri Bhagavat, imparting prosperity and dominion, is given peculiarly to Krishna, or the *black* deity; and the *black* Osiris had also the titles of Sirius, Seirius, and Bacchus. It is related, indeed, that Osiris and Bacchus imported from India the worship of two divine bulls; and in that character he was Mahadeva, whose followers were pretty numerous in Egypt; for Hermapion, in his explanation of the hieroglyphics in the Heliopolitan obelisk, calls Horus the Supreme Lord and the author of Time. Now Iswara, or Lord, or Kali, or Time,

are among the distinguished titles of Mahadeva; and obelisks, or pillars, whatever be their shape, are among his emblems. . . . We must observe that the Egyptians feared and abhorred Typhon, or Mahadeva, in his character of the Destroyer; and the Hindoos also dread him in that character, giving him the name of Bhairava, or Tremendous. The Egyptian fable of his trying to *break the mundane egg* is applied to Mahadeva."

Obelisks, pyramids, and all other conical objects of whatever size or form, are symbols of Siva. Among other things, these symbolize fire, as the cone is the natural form of fire.

The home or seat of Siva is Mount Kalasa, the summit of one of the numerous peaks of the mystical mountain, Meru, which corresponds somewhat to Olympus; and he is represented as sitting there in state upon a tiger skin, with Parvati at his side, while ranged around him in respectful attitudes are Brahma, Vishnu on the eagle Garuda, Ganesa, and other important gods, while a group of celestial choristers make music for their delectation. Kal is another name of Siva in his character of Time, and the legend says that when Kal, or Time, shall have devoured all things, the three personified powers will likewise cease to exist; and Kal, devouring himself, will then also cease to be.

Siva's vehicle is a white bull, on which he is often seen riding. This bull is represented in many attitudes, sometimes as the supporter of the lotus, and sometimes bowed in adoration of fire and other symbols.

## PARVATI

The spouse, or sacti, of Siva is of sufficient importance to be treated under a separate heading. To give all her names and attributes would be impossible in a short chapter, so we will only study her as Parvati, Bhavini, Kali, Durga, and Devor the goddess.



Parvati is the name borne by the goddess as the immediate companion or associate of her divine partner. She is the daughter of the mountain Himalaya, personified as a powerful monarch, and Mena, his wife; she is called "the mountain-born," and is said to have been married to Siva in a former state of existence. In many ways she corresponds to the Roman Juno; she has the same high spirit and majestic deportment. Her color is white, like that of Siva.

As Bhavini, the goddess is created Nature. In this character she is fabled to have been the mother of Brahma, Vishnu, and Siva; but this hypothesis is rather confusing to the unmetaphysical Western mind. Bha-



vini transforms herself into a thousand shapes, and all-existing things are said to have been produced from her. She is sometimes called Ma, and is represented in a car drawn by lions, holding a drum, and having a towered coronet upon her head. A festival is held yearly in her honor, corresponding somewhat to our May-day festival, and falling on or near that day.

As Kali, or Time, she is a terrible and awesome goddess, charged with the execution of her husband Siva's dread decrees. She holds the rope with which unrepentant sinners are strangled; she is adorned with serpents; she revels in blood. Though human sacrifices are no longer made to her, there can be no doubt of the existence of the practice in former times. Siva is made to say, "The flesh of the antelope and the rhinoceros give my beloved delight for five hundred years." By a human sacrifice, attended by certain ceremonies, Kali is happy one thousand years; by a sacrifice of three men at one time she is made joyous for one hundred thousand years. The writer has before her a number of the incantations chanted at these sacrifices, but they are too terrible to be repeated. A few of the less awful lines, however, will give an indication of the character of these ceremonials:—

"Hail, Kali! Kali! Hail, Devi! goddess of thunder; hail, iron-sceptered goddess! Kali! Kali! Horrid-toothed goddess! eat, eat, destroy the malignant; bind, bind; seize, seize; drink blood; secure, secure. Kali! Kali!"

Major Moor says:—

"Let the reader picture to himself these wild declamations, accompanied by the potencies of scenic delusions, representing this goddess of horrid form, of gigantic proportions, smeared with blood, among the ravings of bedlamites and the outrageous clangor of discordant instruments; and imagine what an effect it must have on the timid minds of the trembling, affrighted multitude, and what a hold such a religion must have on the sensibilities of its votaries."

How different such a religious conception from the calm and exalted philosophy of Buddha, or the lofty speculations of Lao-Tsze!

In her character of Durga, the spouse of Siva is active virtue, and is represented with ten arms. In one hand she holds a spear, in another a sword, in a third the hair of a giant and the tail of a serpent twisted round him; and in others the trident, the discus, the ax, the club, the arrow, and the shield. Durga is the destroyer of giants, and this goddess of active virtue is said to have dispatched more human monsters than all the other Hindoo gods together. She also wears the chain of skulls seen on her husband Siva. Of Durga a poet has sung:—

"The elephant hide that robes thee, to thy steps  
Swings to and fro; the whirling talons rend

The crescent on thy brow; from the torn orb  
The trickling nectar falls, and every skull  
That gems thy necklace laughs with horrid life."

Sir William Jones has also sung of Durga, in a hymn addressed to the goddess:—

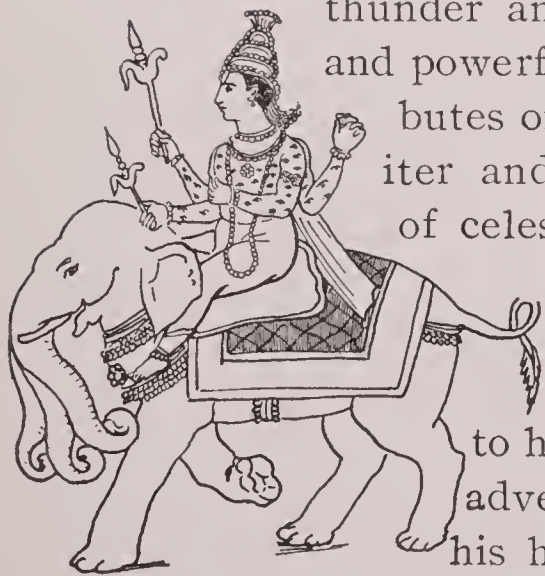
"O Durga! thou hast deigned to shield  
Man's feeble virtue with celestial might,  
Gliding from yon jasper field;  
And, on a lion borne, hast brav'd the fight.  
For when the demon Vice thy realms defy'd,  
And arm'd with death each arched horn,  
Thy golden lance, O goddess! mountain-born,  
Touch'd but the pest—he roar'd, and died!"

Whatever opinion the reader may have of the above as poetry, it gives a very clear idea of the characteristics of Durga. An annual festival is held in honor of this goddess, during which all work and business are suspended, and universal pleasure and festivity prevail.

Devi, another name of Siva's spouse, is the feminine form of deva, god, and has been adopted by the Saiva sect as a special appellation of the goddess of their worship. So general is their use of it in this sense that it has been swerved somewhat from its original meaning as a generic term and made to have direct reference to Parvati, who, in her varied forms, is without exception the most important and widely worshiped of the many Hindoo goddesses.

## INDRA

THERE is perhaps no Hindoo god except the members of the great triad so often mentioned in eastern works as Indra. He is the god of thunder and of the firmament, chief of the Devati, and an ancient and powerful rival of Vishnu and the other chief gods. The attributes of Indra correspond somewhat to those of the Roman Jupiter and the Scandinavian Thor. As Indra is the personification of celestial phenomena, he is called the king of immortals and lord of the firmament. He is oftenest represented as a white man, sitting upon his celestial *vahan*, or vehicle, the elephant; his body is covered with eyes, which he is said to have received as a punishment for certain very Jove-like adventures; he wears about his neck a triple necklace and on his head a crown, or decorated cap; in his two right hands (he is a four-armed deity) he carries varying symbols, while his two left hands are empty.





Indra is a very jealous god, and is said to be wroth when he observes sacrifices made to other deities. Some fanciful legends charge him with stealing the sacrificial objects offered to his rivals.

Indra's heaven is a place rivaling in splendor and sensuous beauty the Paradise of the Moslems. Poets describe its beautiful gardens:—

“Where Vayu\* through the charming wood,  
Forever creeps in gentlest mood:  
Now o'er the blowing grass he goes,  
Now stirs the fragrance of the rose.  
Here many a flower of lovely hue,  
Famed in the loves of former time,  
Blooms glittering in the diamond dew,  
And sweetening the heavenly clime.

“Young roses through the passing breeze,  
To taste their sweets invite the bees.  
Here fountains round the heavenly bowers  
Perpetual fall, and glittering showers  
Of diamonds, pearls, and stars descend,  
And sweet celestial music lend  
Unto the ears of mortals, blessed,  
For pious deeds, with heavenly rest.”

Here, too, the antelope-eyed Apsara—the nymphs who, with Rembha their queen, the popular Venus of the Hindoos, were churned out of the sea by Vishnu during the Tortoise Avatar previously described—disport themselves, shedding the light of their inconceivable loveliness upon the happy dwellers in the celestial city of Amravati, where Indra's palace is situated in the garden Nandana. The Apsara bear some resemblance to the Norse Valkyrs, for, according to the belief of the worshipers of Krishna, they bear to Indra's heaven the souls of warriors slain in battle.

In the garden Nandana grow the all-yielding trees; and Hindoos make drawings of a curious tree of Indra's garden which bears men as fruit. Among Indra's other treasures are the all-yielding cow, the eight-headed horse, and the elephant Iravat, with three proboscides, which is Indra's own especial vehicle. These, also, were churned out of the ocean by Vishnu during the Tortoise Avatar. It seems worth while to say in passing that a study of the symbolism of this much-sung Kurma Avatar will repay any one seriously interested in religious symbolism, though this is not the place to enter into details with regard to it.

The Hindoos have assigned a regent to each cardinal and each intermediate point of the compass, also to three additional points, the above,

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\* God of winds.

the below, and the center. Indra, as god of the sky and first of firmamental deities, is regent of the east, while the other points are ruled as follows: Agni (god of fire), the southeast; Yama (god of death), the south; Nairitti (the dread earth-goddess), the southeast; Varuna (god of waters), the west; Vayu (god of winds), the northwest; Kuvera (god of wealth), the north; Isani (variously described, but generally as the earth-mother), the northwest; Brahma, the above; Sesh Naga (king of serpents), the below; and Rudra (a manifestation of Siva), the center—the “here” of the aboriginal American. Some accounts vary slightly from the foregoing; but the order here given is the one most generally accepted. Indra, by virtue of his office as god of the firmament, is lord of these deities when regarded as regents of the various points, and they have been referred to as his vassals.

The forty-nine Maruts, so often spoken of in connection with Indra, are personifications of the forty-nine winds. They are described as a child divided by Indra into forty-nine portions.

Indra, like most Hindoo gods, has many names, and the innumerable legends about him vary in many of their details; but the foregoing are the most generally accepted and the most important of his characteristics.

Perhaps the most beautiful conception of the god of the firmament is that aspect which has been called by Muir “Indha (the Kindler).” The following legend, called “The Love of Indra,” from Frederika Richardson’s “The Iliad of the East: A Selection of Legends Drawn from Valmiki’s Sanskrit Poem, The Ramayana,” is so beautiful that I quote it entire:—

#### THE LOVE OF INDRA

“‘The Breath which is in the midst is Indra. He, by his might, kindled other breaths in the midst: inasmuch as he kindled them, he is Indha (the Kindler).—Muir’s “Sanskrit Texts.”’

“‘HE WHO kindles’; Indra, God of Celestial Fire! It is he who troubles the air, and fires the clouds; it is he, also, who touches the thoughts of men with flame.

“Have you watched the changeful sky—crimson and gold, and amethyst, sinking into the depth of azure? It is the mantle of Indra. From its folds glance forth the beamy stars. He is called the god with the thousand eyes; for stars look out from the folds of his mantle.

“He rides on the snow-white elephant, Airavata, whom the storm lashed out from the foam of the sea. In his hand is Vajra, the thunder-bolt; the forked lightnings are his arrows.

“Have you heard the shriek of the east wind? Have you seen the trees wrenched up, and thrown, crushed, back to earth; the sand torn up in eddies, and the white salt dust of the sea flung in the face of heaven? It is the wrath of Indra.



"The sunlight is his laughter; when the clouds give their lives forth in rain, he is in grief.

"In earth or heaven, there is none like him. His beauty has the wistful passion of a man, and the splendor and might of a god. A flash of supernal fire, he has thrilled through the earth's dark places; he has learnt sorrow, and guilt, and desire; and the dark, wild heart of a man struggles through his divinity.

"('Let us worship with reverence the mighty Indra, the exalted, the undecaying, the youthful!')\*

"In all nations, through all ages, he has been so worshiped. The celestial fire has not cooled, the 'Breath, that is in the midst' still kindles other 'breaths' to its heat. The god of sunlight or storm still bids the world dream or struggle, lust or aspire; and the great ocean of man's passions obeys him.

"There were some young maidens standing just on the threshold of life; for childhood is the vestibule merely; it is hung with pretty pictures, too, so that one does not look on to the world-chamber at the end until the glare, of a sudden, bursts on one, and one hears the uproar made by the overnumerous guests.

"Just at this point paused our young maidens, half awed by the tumult, half fascinated by all the movement and the light. It chanced that at this moment the gaze of Indra fell on them, and beholding them, so beautiful and so pure, he loved them. Flashing earthward, in a form of fire, he kissed them on the lips and left them with blanched cheeks, and eyes aflame. For they knew a god had been with them, and had thrilled them by his touch, and yet had winged his way back to his high home ere they had tasted aught of passion, save its first, sudden pain.

"So, with a fever on them, and a vague desire in their innocent breasts, seeking whom they knew not, what, they would not say, they wandered forth; and Love, who breathes only in the upper air, led them to a hilly country, where the large stars seemed smiling near.

"And there, still far beyond them, but looking down with deeply passionate eyes, they saw the great god, Indra; and he held out his large arms, wooing them to the fire of his embrace.

"The hearts of the young maidens failed them. Fain had each been to turn her back; but her soul within a sudden found its wings, and bore her, in a rush of superhuman ecstasy, to the arms of the enamored god. Thus, ignorant of the bitter cost to mortals, who press up, with quivering lips and heaving breasts, to meet the desires of the sons of heaven, did they receive the 'sorrowful great gift,' the Love of Indra.

"Bear me witness, ye who have tasted the kiss of fire, how closely anguish and rapture are interwoven here. Which is the greater I know not; the bliss and suffering strain all too fiercely the human brain and heart; yet who would cage his soul and bar it round with shade, if the

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\*Rig Veda.

sun-god claimed it of him, saying, 'Let my large pulses thrill thy being through, and draw thy spirit forth from thee in flame!'

"But our little maidens, having no previous knowledge of all an immortal's love involved, fretted against the crown Indra had laid on them; because, although it wrapped them in a light, it scorched and tore their smooth young brows, and mingled with its beams of gold the lifeblood of the wearers.

" 'We are faint,' they said, 'and weary! The bloom has faded from our cheeks, and all the youth of our hearts is dying. Our eyes are tired with beauty, and light is but a splendid pain. Our hearts are spent with passion; this eternal rapture will destroy us. Oh, that we could rest! Rest, rest, from the fever of our lives, ere it exhausts our power, and we die!'

"So, one day when this longing for rest overcame them, they strayed from the Mountain of Meru, where the gods quaff sparkling nectar and hearken to the song that dies not, but flings forth the soul of its music half-way between hell and heaven, that merge their might and glory to swell this ocean of harmony.

"With their hands to their ears, the faithless brides of Indra fled from the witching strains, and sought the sheltered valleys, where life is calm, and men and women pass slowly through the stages of time, marking progress merely by the succession of seasons, and dying, at length, because they have dwelt too long, not lived too much. And in their wanderings they came upon the country of the Uttarakurus. Oh, that was a pleasant land, and surely just the spot where our weary fugitives might find the peace they longed for. There were no extremes of heat nor cold, no excess of light nor depth of gloom; all was equable and tempered calm—like the inhabitants themselves, whose dispositions were inaccessible to all violent emotions, which overstrain a delicate frame. There was no need for any exertion, either; for in a wood, called Chartraratha, hung from the boughs of the trees all that heart could desire—jewels, and raiment, and luxurious couches, and delicious viands of every description; one had only to walk thither and gather them. The flowers in this country were of gold, so were the mountains; the rivulets were so choked with gold that they slept between their banks and did not attempt to sing. The women who dwelt there were all youthful and lovely; the men were all courteous, and learned in saying pleasant things: old age, or disease, or poverty, or suffering, or grief, were not known here; it is probable that all such things were soaked away out of the land by the black and terrible river that swept with its sinister floods the borders of the Land of Gold, and rolled, muttering ever words of menace and despair—that were not understood by the smiling Uttarakurus.

"Amid this luxurious people the pale wanderers paused; and struck by their strange beauty and their wanness, born of an ardor unknown to any here, the inhabitants flocked around them, saying, 'stay with us and share our lives.'



"Then, at first, a pang of unsatisfied longing held back the souls where Indra had set his love. But, little by little, each sought to reason herself out of the memory of those rapturous moments spent up among the mountains.

"*'Help me to live it down!'* cried out each weary heart; and the appealing hands went forth, seeking for some stay.

"They met the smooth palms of the bland Uttarakurus. *'Let us lead you along the path of pleasure,'* they said to the brides of Indra.

"But the beloved of the sun-god found no delight in the golden country, nor in the wood of Chartraratha, nor in the company of the smiling Uttarakurus. *'Better to have died in a god's embrace,'* they moaned, *'than to crawl through the long days in the hateful city.'*

"But they had made their choice; and Mahendra,\* god of the firmament, has no welcome for renegades. In the heart of the Golden Land his curse found them out.

"*'Have ye forgotten,'* he cried to them, *'how, in the low Hill Country, ye lay awhile on my breast, fainting almost with rapture, while the large stars were smiling near, and the night hung still around? Have ye forgotten how, pale and beautiful, ye stepped through the groves of Nandana; and how light robed ye in splendor; and the stars I had laid in your bosoms glowed there, and flamed with a glory that shamed the pale orbs of heaven? Why have ye thrown off your crowns, whose gems flashed through the ages, witnesses to the past and the future that ye were chosen as the spouses of Indra? What though your slight heads were bowed, and your fragile strength near broken; was not my arm around you? Who would not totter and fail, to be upheld by the amorous Indra? What though your spirits' growth were too swift for your delicate frames? As guerdon for your shortened lives, my love had made ye immortal!*

"*'But ye have loved ease better than glory! O foolish ones! ease can never be yours! Ye have tasted an immortal's love, and your glory, ye have abandoned! Dwell, then, as exiles and strangers in this town ye have preferred to the mountains; and, since ye have dreaded the tempest, endure the torments of the calm.'*

"And so, in the city of the Uttarakurus, dwell these pale women with the lustrous eyes, who were once the beloved of Indra; and they hold no friendly intercourse nor have sympathy with any; each morning gives fresh birth to the wild desire that gnaws their hearts; each night finds them in a dread despair; for the pitiless curse of Mahendra drives them down to their unhonored graves."

I have given this long legend entire because of its great beauty; because it illustrates, better than any other story known to me, the highest conception of Indra (as the inspirer and prototype of Apollo); and also as an example of the poetic imagination and lofty conceptions of the Hindoo mind.

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\* Another name of Indra.

## GANESA



GANESA, who is said to be the eldest son of Siva and Parvati, is the Hindoo god of prudence and policy, patron of letters, guardian of gates, etc. Before beginning any undertaking, whether warlike or pacific, the pious Hindoo invokes the aid of Ganesa, and propitiates him by such salutations and other means as are supposed to please him. Balfour says that the Hindoo banker indites the words "Sri Ganesh" at the commencement of every letter; the warrior implores his counsel; the architect plans his image in the foundation of every edifice; and the figure of Ganesa is either sculptured or painted at the doors of houses as a protection against evil; and, in the southern part of India, it is set up by the wayside as a protection to travelers.

The god of prudence is represented as a short, fat, red-colored man, with the head of an elephant. As a frontispiece to Moor's "Hindu Pantheon" there is a large, handsome plate of Ganesa, which represents him seated in state upon a kind of throne which rests upon the back of a large, alert-looking rat. Behind him, and forming a part of the back of his throne or chair, is the five-headed serpent, and, crowning all, the serpent of eternity swallowing its tail. In this picture the elephant-headed god has the "third eye"\* in the middle of his forehead, and in each of his four hands is a symbol. Many of the representations of Ganesa omit his vehicle, the rat; and there is some difference of opinion as to the meaning of this little animal. Ganesa is sometimes given four hands, sometimes six or eight, and in a few instances only two; one characteristic, however, is always shown—the elephant head, without which Ganesa would not be himself.

There are many legends about Ganesa, many of them reflecting somewhat upon the morality of the prudent god, but these, like nearly all Hindoo legends, are doubtless allegorical.

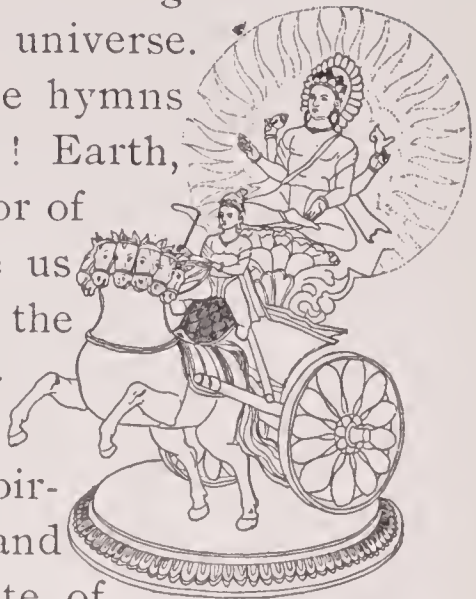
## SURYA, ARUNA, AND CHANDRA

WHILE it has been said by many learned writers on mythology that all the principal gods of every mythological system are primarily sun-gods or moon-gods, yet in almost every system some one deity has been set apart as regent of the sun—or, to put the fact in a clearer and truer way, the animating spirit of the sun has come to be personified and designated by a special name.

\* See Siva.



In this sense, the sun-god of the Hindoos is Surya, or Mitra, which is one of his Vedic names. The sun is regarded as divine, as pervading all things, as the soul of the world and the supporter of the universe. Surya, therefore, is reverently worshiped, and innumerable hymns are sung in his praise. The verse of the Rig Veda: "Om ! Earth, air, heaven. Om ! Let us meditate on the supreme splendor of the divine sun ! May he illuminate our minds !" may give us either one of two ideas: The worship of the material sun as the center and life-giver of the material universe; or the adoration, by illuminated minds, of the "Spiritual Sun," the Atma, the central flame — call it what one will — of the universal spiritual life. It is just this twofold aspect — the external husk and the internal living life — which makes it so hard to write of Hindoo mythology *as such*, for one who has studied the inner and hidden meaning of the many seemingly trivial stories of the Indian gods and goddesses.



Sir William Jones, in speaking of Surya, says:—

"A plausible opinion has been entertained by learned men that the principal source of idolatry among the Ancients was their enthusiastic admiration of the sun; and that when the primitive religion of mankind was lost amid the distractions of establishing regal governments, or neglected amid the allurements of vice, they ascribed to the great luminary, or to the wonderful fluid of which it is the general reservoir, those powers of pervading all space and animating all nature which their wise ancestors had attributed to one eternal *Mind*, of which the substance of fire had been created as an animate and secondary cause of natural phenomena. The mythology of the East confirms this opinion; and it is possible that the *triple divinity* of the Hindoos was originally no more than a personification of the sun, whom they call . . . three-bodied, in his triple capacity of *producing* forms by his genial heat, *preserving* them by his light, or *destroying* them by the concentrated force of his igneous matter. This, with the wilder conceit of a *female power* united with the Godhead, and ruling nature by his authority, will account for nearly the whole system of Egyptian, Indian, and Grecian polytheism, distinguished from the sublime theology of the philosophers, whose understanding was too strong to admit the popular belief, but whose influence was too weak to reform it."

The following verses are fragments from a hymn to Surya, by the same author, and a reference to our illustration of Surya in his sun-chariot, whose seven-headed horse is driven by Aruna, will help to elucidate any points in the hymn which may not be clear to the reader:—

"Lord of the lotos, friend and king,  
Surya, thy powers I sing:  
Thy substance Indra, with his heavenly bands,  
Nor sings, nor understands;

Nor e'en the Vedas three to man explain  
Thy mystic orb triform, tho' Brahma tuned the strain.

First o'er blue hills appear,  
With many an agate hoof,  
And pasterns fringed with pearl, seven coursers green;  
Nor boasts yon arched roof,  
That girds the showery sphere,  
Sweet heaven-spun threads of colored light serene,  
As tinge the reins which Arun guides —  
Glowing with immortal grace,  
Young Arun, loveliest of Vinatian race;  
Though younger he, whom Madhava bestrides,  
When high on eagle-plumes he rides.  
But, Oh! what pencil of a living star  
Could paint that gorgeous car,  
In which, as in an ark, supremely bright,  
The lord of boundless light,  
Ascending calm o'er the empyrean sails,  
And with ten thousand beams his awful beauty veils."

Surya, too, has his spouse, who is generally called Prabha (meaning Brightness). It is said that, unable to sustain the pressure of the sun's intensity, she assumed another form named Chaya (Shade), and this impersonation of shade is sometimes called the spouse of Surya.

Surya, or the sun, is exclusively worshiped by a sect called Suras, or Sauras, who acknowledge no other god; but this sect is less numerous than the worshipers of Vishnu and Siva.

In connection with the sun-god, the twelve Aditya are often mentioned in Hindoo writings. These Aditya are said to be sons of Aditi, the universe, who is often called the mother of the gods. They are emblems of the twelve signs of the zodiac. Each sign is under the protection of a special god,—Varuna, Surya, Indra, Krishna, etc.; and it is by virtue of this office that the above-mentioned gods and their associates are called the Aditya.

Aruna, the charioteer of Surya, is the dawn, and he has been styled the Aurora of the Hindoos. He is a brother of Garuda, the eagle *vahan* of Vishnu, and is always represented as lame—generally with both legs cut off below the knee. There are various fables to account for this lameness, which is also characteristic of the charioteer of the Egyptian sun-god.

The principal moon-god of the Hindoos is Chandra, who is pictured in a car drawn by pied antelopes. As the moon, like almost everything else in Hindoo mythology, is regarded as both masculine and feminine, Chandra has his female counterpart, or spouse, who is called Chandri.



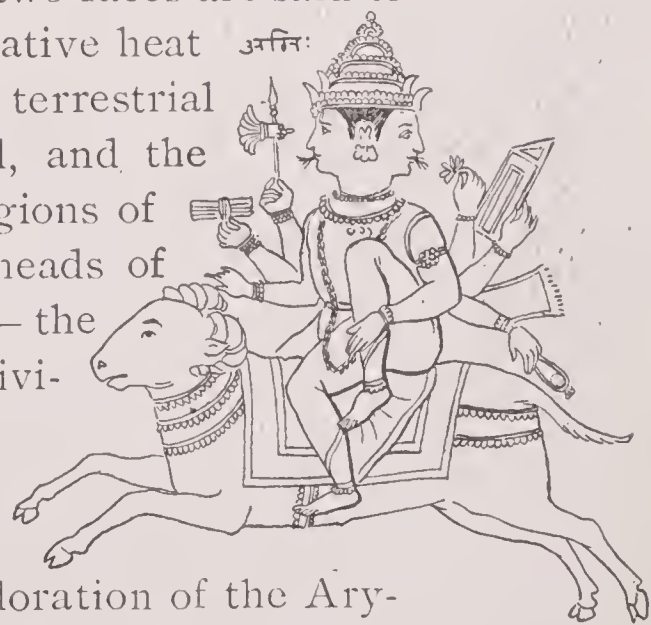
But the moon, by some Hindoos, is said to be all feminine, Chandri, and to be the spouse of Surya, the sun-god, by whom she has a numerous family. This confusion of sex is explained by one writer as follows: When the moon is in opposition to the sun, it is the god Chandra; but when in conjunction with that luminary, it is the goddess Chandri. The moon was also worshiped as both male and female by the Egyptians, between whose mythology and that of the Hindoos there are many remarkable correspondences. In some legends Chandra is said to have twenty-eight wives; these correspond with the lunar divisions of the zodiac, or the twenty-eight days of the lunar month. These goddesses all have their special names, and the legends concerning them would fill a volume. Isa and Isi, other names for the moon and his consort, are often found in Hindoo legends.

Each of the major planets has also its presiding spirit or god. Sani, or Saturn, is regarded by the astrologers of India as a malignant planet, and the god of that name has been assigned the ill-omened raven as his attendant. Major Moor has an interesting theory that the raven destroys its own young, and that for that reason it has been assigned to Sani, which, under his various names of Saturn, Kronos, and Time, is said in many systems of mythology to devour his own children. Vrihaspati, regent of the planet Jupiter, is an important person in Hindoo mythology. He is the preceptor or guru of the gods, and his name has been given to a cycle, the Vrihaspati mana, or year of Jupiter, during which he describes one sign of his orbit.

### ELEMENTAL GODS

AGNI is the Hindoo god of fire. He is represented with two faces, three legs, and seven arms, and riding a ram. His two faces are said to symbolize the two fires, solar and terrestrial, or creative heat and destructive fire; his three legs, the three sacred terrestrial fires of the Brahmins—the nuptial, the ceremonial, and the sacrificial, or the influence of fire over the three regions of the universe; and his seven arms,—like the seven heads of Surya's horse or the seven horses of his chariot,—the seven colors of the solar spectrum, or the seven divisions of a ray of light.

To write exhaustively of Agni would be to give the history of Hindoo fire-worship from the remotest time, for this god divided with Indra the special adoration of the Aryans of Vedic times, the worship of Agni and Indra being older than the worship of the triad. About one-fifth of the hymns of the Rig Veda



refer to this god, and most of the ten books open with prayers addressed to him. He is one of the sons of Aditi, the universe, and his chief spouse is Swaha, who resembles the Vesta of the Romans.

Varuna, regent of waters, is also a very important god, and his worship antedates the Vedas. He is analogous to Neptune, is regent of the west, and one of the Aditya. He is lord of punishment, and to him are addressed prayers for protection from sin.

Vayu, god of the air, is also regent of the northwest, and as such is under the rule of Indra.

### YAMA

YAMA, god of death and hell, is regent of the south, or lower world, in which the Hindoos place the infernal regions. The Indian representations of this deity are fanciful in the extreme. He is many-armed and mighty, and is worshiped, or feared, under various names. There is a very interesting legend about him in Professor Wilson's story of the Ramayana in our department of Legends, to which the reader is referred. Yama will outlive all the other gods, and will finally destroy Kal (Time) himself. Yama is often identified with Siva, as the destroyer.

### KAMA

KAMA, god of love, takes the place of Cupid among the Hindoo deities. He is the personification of desire, and, according to the Hindoo genealogy of the gods, is a son of Maya, the universal attracting power. It is interesting to note that Maya also means *illusion*, and that

Maya, or Ada Maya, is one of the names of Vishnu's spouse Lakshmi, who is the personification of attraction and the wife of the *preserver*. Ada Maya, as mother of all, by her attraction unites all matter, "producing love in animated nature, and in physics the harmonizing of atoms." There is an allegory of Kama being an avatar or son of Krishna and Rukmeni, other names of Vishnu and Lakshmi; and this is a further instance of the correspondence of Lakshmi with the Roman Venus, the mother of Cupid.

Kama (love) is married to Reti (affection), the usual attendant of the tender passion. He is represented as a beautiful youth, sometimes in conversation with his mother in the midst of beautiful gardens, sometimes riding by moonlight on a parrot, attended by dancing girls. His banner shows a fish on a red ground, and red is always the color of Kama.





The foregoing are the most important of the Hindoo gods and goddesses; but, as said at the beginning of this chapter, including the avatars of all the deities, the members of the Hindoo pantheon are innumerable. I have purposely avoided special reference to several names well known to students of Indian literature, because an explanation of them would lead me too deep into the subtleties of the metaphysical realm. Narayana, for instance, the spirit of God "moving on the waters," would, if touched at all, invite speculations out of place in a work of this character. So I have thought best to leave Narayana to his slumbers "on the waters."

As this is a paper on the Mythology of the Hindoos, as such, I have not paid much attention to the Vedanta and Theosophic philosophies which have their roots in it. To do so would be to write of the *philosophy* and *metaphysics* of the Hindoos, which are not, save remotely and collaterally, the subjects under discussion.

The present Hindoo religion is very different from the old Aryan religion of Vedic times. To quote a learned writer on the subject: "In Europe the Hindoo religion is a term which is always employed in a collective sense, to designate a faith and worship of an almost endlessly diversified description. An early division of the Hindoo system, and one conformable to the genius of polytheism, just as at present, is said to have separated the practical and popular belief from the speculative and philosophical doctrines. And while the common people addressed their hopes and fears to stocks and stones and multiplied by their credulity and superstition the grotesque objects of their veneration, some few of deeper thought and wider speculation plunged into the mysteries of man and nature and assiduously endeavored to obtain just notions of the cause, the character and the consequence of existence." These thoughts and speculations are embodied in numerous books on the Vedanta and Theosophic philosophies, and any reader of this article who desires to look for the spirit that animates the dry forms of this ancient religion is invited to seek for it along the lines indicated. Such a quest will amply repay the student, and may give him a glimpse, at least of the Great Mystery.

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## CHINESE MYTHOLOGY

By CHARLES JOHNSTON

Thereafter he sacrificed specially, but with the ordinary forms, to God; sacrificed with reverent purity to the Six Honored Ones; offered their appropriate sacrifices to the hills and rivers; and extended his worship to the host of spirits.—*Shû King, Canon of Shun, B.C. 2300.*

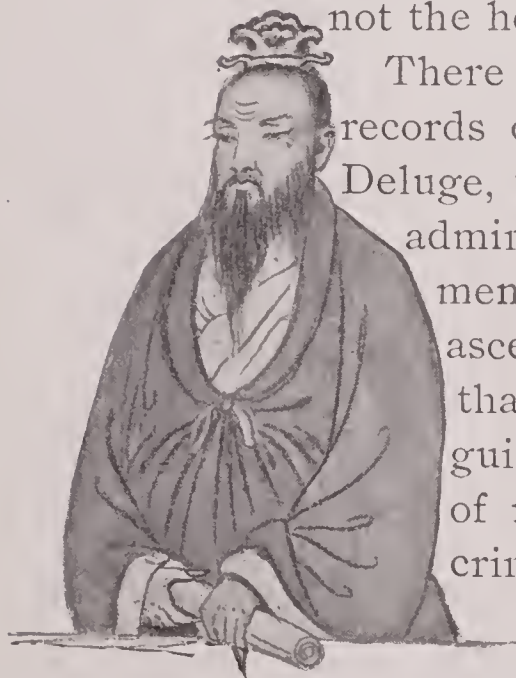
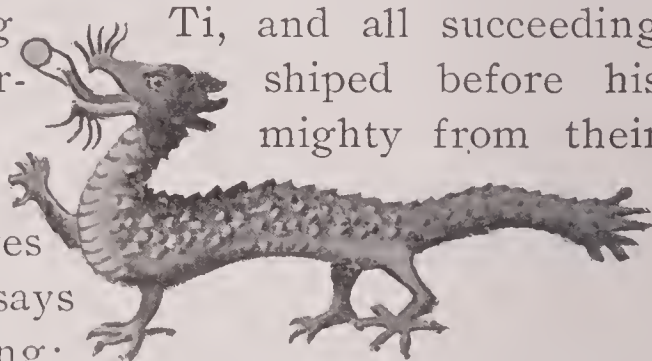
FROM the dawn of Chinese history, the one God, High Heaven, or Divine Providence, under the name of Shang Ti, was the supreme object of worship. A temple was built to this Divinity four thousand five hundred years ago, by Hwang Ti, and all succeeding rulers of "the black-haired people" worshipped before his shrine. This Divinity brought down the mighty from their seats, and exalted the humble and meek:

"Pride brings loss, and humility receives increase—this is the way of heaven;" says one of the oldest parts of the Shû King;

"morning and night, be reverent, be upright, be pure. . . . oppress not the helpless, nor neglect the poor and needy."

There is the same note of pure reverence through all the oldest records of China. The great king Yü, in whose days came the Deluge, was thus addressed: "I see how great is your virtue, how admirable are your vast achievements; the determinate appointment of Heaven rests upon your person; you must eventually ascend to the throne of the great Sovereign." It is further said that "Heaven distinguishes the virtuous; Heaven punishes the guilty." Divine Providence interfered directly in the affairs of men; thus we read that "moved with indignation at the crime of King Show, Great Heaven charged King Wan to display his majesty, and destroy the tyrant." The revelation of Great Heaven is through conscience. Thus five-

and-twenty centuries ago Confucius declared that "man has only to watch, listen to, understand, and obey, the moral sense implanted in him by Heaven, and the highest perfection is within his reach." He may acquire godlike wisdom, and "become the equal of Heaven."





Heaven, Earth and Man were the Trinity of the ancient Chinese;—the Three in One were full of life; the whole Universe was alive. Thus they recognized three categories of lives or “spirits”: the lives or spirits of Heaven, the lives or spirits of Earth, and the lives or spirits of Men. The Celestial Spirits were called Shan; the Spirits of the Earth were called Chi; the Spirits of Men, the manes, or surviving souls, were called Kwei. It is for this reason that we find in the ancient Canon of Shun, four thousand two hundred years old, the worship, first of God, High Heaven, the Great Divine; then of Six Celestial Spirits; then the offerings to the spirits of the hills and rivers,—living and breathing Nature, thrilling and throbbing with beauty; and lastly, the offerings to the hosts of spirits, the living souls of men who have passed through the gates of death.

### ANCESTOR WORSHIP

THE most ancient hymns of the Shi King are the best and most trustworthy authority for the ancestor-worship of the ancient Chinese, and its meaning for them. Thus, in the Odes of Shang, which go back about three thousand five hundred years, we find this reverence for the spirits of the mighty dead. The first Ode is a service of song to the founder of the dynasty of Shang:—

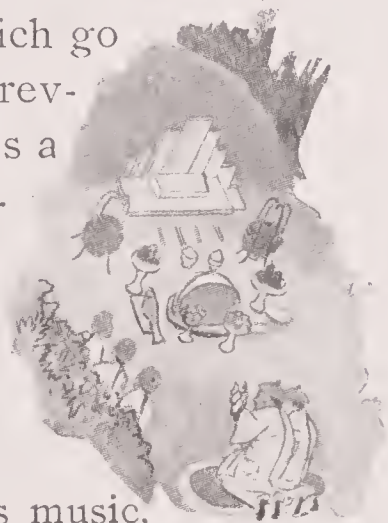
“How admirable, how perfect  
Are ranged our tympan and our drums;  
The drums resound harmonious and loud,  
To delight our meritorious ancestor.

“The descendant of Thang invites him with his music,  
That he may bless us with realization of our desires.  
Deep is the sound of our tympan and drums;  
Shrilly resound the flutes. . . .”

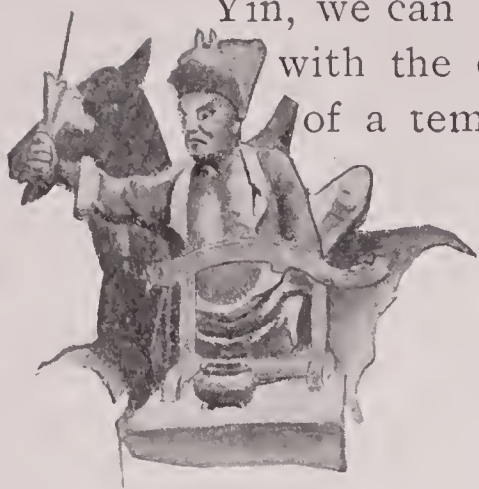
Thang, the founder of the dynasty, is conceived as present, a living spirit, delighting in music, and ready to bless his dutiful descendant. The sense of his real, though bodiless presence, is as clear as possible. It is the same in the second Ode:—

“Oh, our meritorious ancestor!  
Permanent are the blessings coming from him;  
Repeatedly conferred without end,  
They have come to you in this place. . . .”

“From Heaven is our prosperity sent down,  
Fruitful years of great abundance.  
He will come and enjoy our offerings,  
And confer on us boundless happiness.”



In the fifth Ode of the same series, in honor of Wu Ting, king of Yin, we can see the whole development of ancestor-worship, beginning with the deeds of a warlike monarch, and ending with the building of a temple in his honor:—



“Rapid was the warlike energy of the king of Yin,  
Vigorously did he attack Ching Chu;  
Boldly he entered its dangerous passes,  
And brought the multitudes of Ching together,  
Till the country was quite brought under control,—  
Such was the fitting prowess of the descendant of Thang!

“(The monarch Wu Ting said:—)  
‘Ye people of Ching Chu!  
Dwell in the southern part of my kingdom!  
Formerly, in the time of Thang the successful,  
Even from the Chiang of Ti,  
They dared not but come with their offerings;  
They dared not but come to seek recognition.  
Such is the regular rule of Shang.’

“The capital of Shang was full of order,  
The model for all parts of the kingdom,  
Glorious was the fame of him;  
Brilliant was his energy.  
Long he lived, and enjoyed tranquillity,  
And so he preserves us, his descendants. . . .

“We ascended the hill of Ching,  
Where the pines and cypresses grow symmetrical;  
We cut them down and conveyed them here,  
We reverently hewed them square.  
Long are the projecting beams of pine;  
Large are the pillars in their ranks.  
The temple is completed,—  
The tranquil abode of the warlike king of Yin.”

This monarch reigned from 1324 to 1266, B.C., and is in every sense fully historical. In exactly the same way other great men of China's past were raised to divine honors and immortal dignity. Among these, as a conspicuous benefactor of the race, stands out Hau Chi, the minister of King Yü of the Deluge, who reigned from 2205 to 2197, B.C. Hau Chi is honored as the patron of agriculture, and the story of his birth,



childhood, and discovery of grain is thus told in the first of the second Decade of Major Odes:—

“The first birth of our people  
Was from Chiang Yüan—  
How did she give birth to our people?  
She had presented a pure offering and sacrificed,  
That her childlessness might be taken away. . . .  
She gave birth to a son and nourished him:  
This was Hau Chi. . . .

“He was placed in a narrow lane  
But the sheep and oxen guarded him with loving care;  
He was placed in a vast forest,  
Where he was found by woodcutters;  
He was placed on the cold ice,  
And a bird covered him and upheld him with her wings;

“When he was able to crawl,  
He looked majestic and intelligent;  
When he was able to feed himself,  
He fell to planting beans;  
The beans grew luxuriantly,  
His rows of rice shot up beautifully.  
His hemp and wheat grew strong and close,  
His gourds yielded abundantly.

“The husbandry of Hau Chi  
Was founded on the principle of helping;  
Having cleared away the thick grass,  
He sowed the ground with yellow corn.  
He tended the living grain,  
Until it was ready to burst,  
Then he sowed it again, and it sprang up,  
It grew and came into ear,  
It waxed strong and good, hanging down every grain complete,  
And thus he was appointed lord of Thâi.”

The lordship of Thâi, intrusted to this worthy minister, is now a part of Shen-Si, the central province on the northern boundary of China, the seat of Si Ngan Fu, the ancient metropolis. The fourth of the Praise Odes of Lû tells the same story; its spirit is so full of simple reverence that we give it in full:—

“How pure and still are the solemn temples,  
In their strong solidity and minute completeness!  
Highly distinguished was Chiang Yüan of unbending virtue.

God regarded her with favor, and without injury or hurt,  
When her time was fulfilled, she gave birth to Hau Chi.  
On him were conferred all blessings!

“He knew how the common millet ripened early,  
How the sacrificial millet ripened late;  
How first to sow pulse and then wheat.  
He was intrusted with a minor State  
And taught the people how to sow and reap,  
The common and sacrificial millet,  
Rice and black millet.  
Ere long he taught the whole land,  
Thus completing the work of Yü.”

Few men in history better deserve the grateful remembrance of prosperity than this good minister, who taught the people how to bring forth and increase the things that give life, while so many great men are remembered for sowing widespread death. A signal service of a like nature was rendered to China by the second emperor of the present dynasty, about two centuries and a half ago. He himself records this service thus: —

“I was walking on the first day of the sixth moon in some fields where rice was sown, which was not expected to yield its harvest till the ninth moon. I happened to notice a rice-plant that had already come into ear; it rose above all the rest, and was already ripe. I had it gathered and brought to me; the grain was very fine and full, and I was induced to keep it for an experiment, and see whether it would on the following year retain this precocity, and in fact it did. All the plants that proceeded from it came into ear before the ordinary time, and yielded their harvest in the sixth moon. Every year has multiplied the produce of the preceding, and now for thirty years it has been the rice served on my table. The grain is long, and of a rather reddish color, but of a sweet perfume and very pleasant flavor. It has been named *ya-mi*, or ‘Imperial rice,’ because it was in my gardens that it was first cultivated. It is the only kind that can ripen north of the Great Wall, where the cold begins very early, and ends very late, but in the provinces of the south, where the climate is milder, and the soil more fertile, it is easy to obtain two harvests a year from it, and it is a sweet consolation to me to have procured this advantage for my people.”

A like service in remote times led to the almost deification of Hau Chi, as we have seen; and many temples all over China have for long centuries been raised to eminent men, who served their country well, or were noted for excellent skill in some art or science. Very noteworthy is the instance of Kwang Tî, a famous general who was born in the western province of Tse-Chuan, in the third century of our era. He has



been exalted to the skies, and now temples stand in his honor in every city, whither worshipers carry their offerings. Kwang Tî is accepted as the tutelary genius of the present Manchu dynasty, whose earlier rulers found in him the realization of their own spirit of martial valor. This Genius of War is represented in his temples as a man of majestic and haughty visage; his son, who fought by his side in battle, stands at his left hand, the place of honor; a faithful attendant is on the right. The officers of the army visit the temple on stated days, making the prescribed prostrations before him, and burning incense at his shrine. Legend is busy with his miraculous doings. He appears, it is said, hovering over the imperial army as it goes into battle, and sends forth ghostly arrows against the foe.

When we come to modern times, we can find a hundred instances of a like apotheosis. Thus, the goddess of sailors, worshiped in the southern provinces under the name of Ma Chu, was the daughter of a sailor who lived at Hing Hwa, in the province of Fo Kien, about a thousand years ago. The legend says that one day while she was weaving in her mother's house, she fell asleep, with her head resting on her loom. She dreamed that she saw her father and her two brothers in their junks, in the midst of a storm. She tried to save them, holding her father's junk in her mouth, and taking her brothers' junks in her hands. Unhappily, at that moment her mother called her, and she awoke, opening her lips to answer her mother, and so letting her father's junk fall back into the waves, while her brothers' junks were saved. In reality, it so fell out. For there was indeed a storm on that very day, and her father with his junk was drowned, while her brothers came safe to land.

This dream and its fulfillment brought her such renown that temples are built in her honor, sailors carrying the ashes of her incense as a charm against the waves, and praying to her to abate the fury of the tempests. Like prayers are offered to another woman of the same province, who was born in Fu Chau twelve hundred years ago. She was famed in life for her skill in helping children to make their entrance into the world, and her name is still dear to the hearts of mothers.

The guardian genius of carpenters, cabinet-makers, and all other workers in wood, was himself a carpenter, born in the northeastern province of Shan Tung, in olden days. Fame says that he invented or perfected the saw and chisel, and every year those who use saw and chisel meet in his temple to honor his name, and to invoke his blessing on their skill and handiwork.

We might multiply instances almost endlessly, but the principle is everywhere the same; some noted man or woman, whose genius has conferred benefits on contemporaries, is held in affectionate remembrance, honored on stated days, and invoked as a guardian and patron;

he or she is worshiped with simple rites, and honored with offerings of food or incense. Behind this worship of the mighty dead is a far deeper principle: that universal ancestor-worship which we have seen already flourishing in the days of China's dawn, four or five thousand years ago.

That communing with the living souls of those who have passed away has never ceased nor diminished, through forty or fifty centuries. It was in the beginning, as it is now, the foundation of all Chinese society, of the civil law, and of all moral obligation, whether through the family to society at large, or through ascending degrees to the Emperor, the son of Heaven, and Father of the State. Every family has its ancestral house, a building always solid and dignified, and often stately and beautiful. This temple of the family has its courts and rooms, devoted to various services, and holding many memorials of those who have passed behind the veil. The tablets of rare woods with their names in raised characters, adorned with fine lacquer and gilt, are ranged in cabinets along the walls; their distinctions and dignities are recorded on other tablets. In the presence of these memorials, which only typify the more real presence of the souls of those who have entered the unseen, all their descendants meet at the appointed festivals, whether it be the New Year or the Festival of the First Month, or the Vernal or Autumnal Sacrifice, or some other holy day.

The whole land lives in the sense of communion with the departed fathers and mothers, the ancestors of the race, joined in a single undivided family with the living, and completing their destiny in this and the other world. This is the real pristine faith of China, this commune with those who have passed out of sight, together with reverence for that High Heaven which is above all and before all. This is the faith which was of old; this is the faith which Confucius sought to perfect and complete; and that perfecting is his title to undying fame. Of him alone, among the great names in the history of religion, can it be said that his fame is the very spirit and life of his nation; that descent from him is the sole title of nobility which China recognizes as hereditary. All other distinctions die with their possessors.

It is evident that, in all this, which represents the real and genuine belief of the Chinese through five millenniums, we have not so much mythology as the materials from which mythology comes into being; and these materials, by a singular fortune, are visible in their very operation. We have many pantheons of many nations, but nowhere else have we both the life-history of the elect of the nation, and their worship actually celebrated. Nowhere else can we see the principle of apotheosis in actual operation, the deifying of worthy mortals going on before our eyes.



## TAOISM

THE spiritualism of the Chinese people was greatly accentuated, but by no means brought into being, by a very remarkable man, the contemporary of Confucius — the contemporary also of Buddha and Pythagoras — whom posterity knows as Lao-Tse. A few sentences will suffice to show the spirit of his thought: "There is ever One who presides over the infliction of death. He who would inflict death in the room of Him who so presides, may be described as hewing wood, instead of the carpenter; seldom is it that he who undertakes the hewing instead of the carpenter does not cut his hands! . . . Recompense injury with kindness. . . . To the good I would be good. To the evil I would also be good, in order to make them good. . . . Put yourself back, and you shall be put in front. . . . Follow diligently the Way in your own heart, but make no display of it to the world."

With Lao-Tse's coming, we begin to find Myths of Creation, of which there is hardly a trace in the older books. Thus the Classic of Purity declares: —

"The Master said: —

" 'The great Logos\* has no bodily form,—but It produced and nourishes Heaven and Earth.

" 'The great Logos has no passions,—but It causes the Sun and Moon to revolve.

" 'The great Logos has no name,—but It effects the growth and maintenance of all things.' "

In the inscription on the Stone Tablet in Lao-Tse's temple, the colors of the picture grow richer: —

"After the Primal Ether began its action, the earliest period of time began to be unfolded.

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\*Chalmers says in his introduction to "The Speculation of The Old Philosopher Lao-Tsze": "I have thought it better to leave the word Tau untranslated, both because it has given the name to the sect — the Tauists — and because no English word is its exact equivalent. Three terms suggest themselves,—the Way, Reason, and the Word; but they are all liable to objection. Were we guided by etymology, 'the Way' would come nearest to the original, and in one or two passages the idea of a Way seems to be in the term; but this is too materialistic to serve the purpose of a translation. 'Reason,' again, seems to be more like a quality or attribute of some conscious being than Tau is. I would translate it by 'the Word,' in the sense of the Logos, but this would be like settling the question which I wish to leave open, *viz.*—what amount of resemblance there is between the Logos of the New Testament and this Tau, which is its nearest representative in Chinese. In our own version of the New Testament in Chinese we have in the first chapter of John:—'In the beginning was Tau.' "

"The curtain of the sky was displayed, and the Sun and Moon were suspended in it.

"The four-cornered Earth was established, and the mountains and the streams found their places in it.

"Then the subtle influences of the Ether operated like the heaving of the breath, now subsiding and now expanding.

"The work of production went on in its seasons above and below; all things were formed as from materials, and were matured and maintained."

We finally get a truly mythological form in the Fable of Pan Ku, still a part of the Lao-Tse tradition:—

"Pan Ku, accompanied by the four miraculous animals, the Phoenix, the Tortoise, the Unicorn, and the Dragon, labored in chaos at the work of Creation, and finally died for his handiwork. His head became mountains; his breath, winds and clouds; his voice, thunder; his limbs became the four directions; his veins, the rivers; his sinews, the undulations of the earth; his flesh became fields; his beard became the stars; his skin and hair became herbs and trees; his teeth, bones, and marrow, became metals, rocks, and precious stones; his sweat became rain, and the creeping things upon his body became men."

This is quite clearly a more popular form of the same idea. Pan Ku is the Primal Ether, personified as a creative Demiurge. The four miraculous beasts are the symbols of the Four Elements: The Dragon or Salamander representing Fire; the Phoenix or Magical Bird, representing the Air; the Unicorn standing for the Earth; while the Tortoise represents the Water. Thus, to speak of the World resting on the Tortoise, is only a more figurative way of saying that the earth rests in the Waters of Space. Here once more we see the singular value of Chinese mythology, for it shows us step by step how the most elaborate myths arise, as more and more symbolical forms of simple, philosophic truths.



After the death of Pan Ku, the myth continues, there came the Celestial Kings, who reigned for eighteen thousand years. After these came the Terrestrial Kings, who likewise reigned for eighteen thousand years; and, finally, the Human Kings, who reigned for a like period. "The august sovereigns of the highest antiquity, living as in nests on trees in summer, and in caves in winter, silently and spirit-like exercised their wisdom."

This idea of the affinity of men and spirits is far older than Lao-Tse. We find it in the very ancient traditions of the Li Chi, one of the Five Classics of China. The Li Chi says:—

"In the sphere of the Visible are Music and the Rites; in the Invisible are Spirits.



"When purity and intelligence are in man, his soul and his will are like a spirit.

"The righteous and perfect man is like the spirits."

A very wonderful conception of Music is elsewhere expressed in the *Li Chi*:—

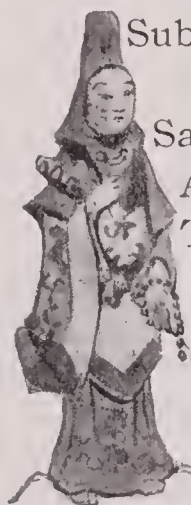
"Music is the expression of the union of Earth and Heaven. With Music and ceremonies, nothing in the Empire is difficult. Music acts upon the interior of man, and brings it into connection with the spirit. Its principle end is to regulate the passions. It teaches fathers and children, princes and subjects, husbands and wives, their reciprocal duties. The sage finds in Music the rules of his conduct."

But perhaps the most noteworthy contributions of Lao-Tse to the lore of China was the opening to popular understanding, and, even more, to popular fancy, of those realms of life which we call astral or psychic, and which are every day drawing more and more attention from our own thinkers and observers. The general theory of the astral world has never been better expressed than by a famous Chinaman who lived between six and seven hundred years ago: "There is in the universe an Aura which permeates all things and makes them what they are. Below, it shapes forth land and water; above, the sun and the stars. In man, it is called spirit; and there is nowhere where it is not. In times of national tranquillity, this spirit lies dormant in the harmony which prevails, only at some great crisis it is manifested widely abroad." It is this Aura and the sense of it which lie at the root of much that is called superstition, and which, in China, is grouped under the general term "*fung shui*." This phrase, generally translated "air-water," should really be rendered "astral-current," and to the ebb and flow of these astral currents many of the occurrences of life are believed to be due: such are epidemics, panics, waves of national or religious enthusiasm, and tides of fanaticism. A Chinese writer says that a good tide sets in from the north, while an evil tide flows from the south. When the birds of the south wander far north, it is a sign that the southern current is flowing, and hence evil results may be looked for. Here we see the blending of philosophic thought with what we are accustomed to call superstition; and here, as elsewhere, China gives us a clew to much that is mysterious elsewhere.

In China, the doctors of the Tao, as Lao-Tse's followers are called, are especially credited with knowledge of this Aura, in its relation to both worlds. It is natural, therefore, that what we know as spiritualism, the evocation of wraiths of the dead, or the communion with the dead through trance, should be considered the peculiar province of the followers of the Tao. This is well illustrated by a poem of the famous Po Chü-i, of the Tang dynasty, some twelve hundred years ago. A court

beauty had come to a very tragical end. Po Chü-i thus relates the evocation of her spirit:—

"A Taoist priest of Ling-ch'ung, of the Hung-tu school,  
Was able, by his perfect art, to summon the spirits of the dead.  
Anxious to relieve the fretting mind of his sovereign,  
This magician receives orders to urge a diligent quest.  
Borne on the clouds, charioted upon ether,  
He rushes with the speed of lightning,  
High up to heaven, low down to earth, seeking everywhere.  
Above, he searches the empyrean; below, the Yellow Springs,  
But nowhere in these vast areas can her place be found.  
At length he hears of an Isle of the Blest away in mid-ocean,  
Lying in realms of vacuity, dimly to be descried.  
There gayly decorated buildings rise up like rainbow clouds,  
There many gentle and beautiful Immortals pass their days in peace.  
Among them is one whose name sounds upon lips as Eternal,  
By her snow-white skin and flower-like face he knows that this is she. . . .  
Her features are fixed and calm, though myriad tears fall,  
Wetting a spray of pear-bloom, as it were with the raindrops of spring.



Subduing her emotions, restraining her grief, she tenders thanks to his Majesty,

Saying how since they parted she has missed his form and voice;  
And how, although their love on earth has so soon come to an end,  
The days and months among the Blest are still of long duration.  
And now she turns and gazes towards the abodes of mortals,  
But cannot discern the Imperial city lost in the dust and haze.  
Then she takes out the old keepsakes, tokens of undying love,  
A gold hairpin, an enamel brooch, and bids the magician carry these back.

One-half of the hairpin she keeps, and one-half of the enamel brooch,  
Breaking with her hands the yellow gold, and dividing the enamel in two.  
'Tell him,' she said, 'to be firm of heart, as this gold and enamel,  
And then in heaven or on earth below we two may meet once more.'"

## BUDDHISM

FIVE centuries after the days of Lao-Tse and Confucius, the story of Prince Siddhartha of Kapilavastu, known to his followers as Gautama Buddha, the Shakya Muni, came to China, and from that day to this his shrines have had a place throughout the empire. The legend of the Great Awakening took its place in Chinese Mythology; it is thus recorded by Fa Hsien, the Chinese pilgrim who visited India fifteen centuries ago:—

"The Bodhisattva went on to the Bo tree, and laying down his kusha grass, sat down with his face to the east. Then Mara, the king of the



devils, sent three beautiful women to approach from the north and tempt him; he himself approaching from the south with the same object. The Bodhisattva pressed the ground with his toes, whereupon the infernal army retreated in confusion, and the three women became old. At the above-mentioned place where Buddha suffered mortification for six years, and on all these other spots, men of after ages have built pagodas and set up images, all of which are still in existence: where Buddha, having attained perfect wisdom, contemplated the tree for seven days, experiencing the joys of emancipation; where Buddha walked backward and forward, east and west, under the Bo tree for seven days; where the gods produced a jeweled chamber and worshiped Buddha for seven days; where Buddha sat facing the east on a square stone beneath the nyagrodha tree, and Brahma came to salute him; where the four heavenly kings offered their alms-bowls; where the five hundred traders gave him cooked rice and honey; where he converted the brothers Kasyapa with their disciples to the number of one thousand souls—on all these spots stûpas have been raised.”

One of the popular Chinese romances takes for its hero another even more famous Buddhist pilgrim, Hsüan Tsang, who visited India in the seventh century, and whose authentic memoirs shed a flood of light on the history of India at that period. The Hsüan Tsang of the romance, however, is in no sense historical, nor are his adventures likely to add greatly to our authentic knowledge. One episode, however, may tend to edification. The Hsüan Tsang of the romance, like Saint Anthony of Padua, had a pig as one of his companions. The Chinese pig, however, was symbolical, and represented the lower nature of the Pilgrim. Another of his fellow-travelers was a monkey, a miraculous being which stands for the active will in man. These three came to a certain spot where one of the Immortals directed them to the palace of Buddha, and, following the way thus pointed out, they presently found themselves arrested by a wide and tempestuous torrent. When the Pilgrim was halting in confusion, the monkey discovered a narrow bridge, no more than a single plank swaying over the river, and beside the bridge was a notice, bearing the words, “The Heavenly Ford.” The Pilgrim was afraid to trust himself to the frail and slippery plank, even when the monkey, setting an example of courage, ran along the shaking bridge, and landed safely on the other side. The Pilgrim and the pig still refused to attempt the crossing, even when the monkey, returning to their side of the torrent, tried to lead them across in safety. The pig refused absolutely, saying, “I can never cross the stream; I shall never become a Buddha!”

While they were lamenting, a boat suddenly appeared, and the boatman cried out, “The ferry! The ferry!” And Hsüan Tsang thought with delight that his trials were at an end. To his terror, however, he

saw that the miraculous bark was bottomless, and his dismay was greater than before. While the Pilgrim still stood shivering on the brink, the monkey, greatly daring, pushed him forward to the bridge, and the hapless Pilgrim, losing his balance, fell headlong into the foaming torrent. The ferryman seized him, and dragged him into the boat; and the monkey and the pig were also presently safe on board. Just as they pushed off toward the center of the stream, they saw a dead body floating away down with the current. The Pilgrim was terrified, but the monkey laughed and said, "Fear not, Master! That dead body is your old self!" Thus did they cross the miraculous river, and the Pilgrim, safe landed on the other bank, recognized himself as an immortal. Losing himself, he had found himself.

In the Middle Ages, Buddhism and the Tao tradition were often blended into one. Thus it comes that there is much Buddhist coloring in those visions of the Underworld, recorded by disciples of Lao-Tse, which remind us of Dante's "Inferno" and "Purgatorio," and the older vision lore which flourished in Italy even before Dante. A single passage from a comparatively modern work, the "Ten Courts of Purgatory," will illustrate this class of mythological tradition; it is the description of the sixteen wards of the Sixth Court:—

"In the first ward, the souls are made to kneel for long periods on iron shot. In the second, they are placed up to their necks in filth. In the third, they are pounded till the blood runs out. In the fourth, their mouths are opened with iron pincers and filled full of needles. In the fifth, they are bitten by rats. In the sixth, they are inclosed in a net of thorns, and nipped by locusts. In the seventh, they are crushed to a jelly. In the eighth, their skin is lacerated and they are beaten on the raw. In the ninth, their mouths are filled with fire. In the tenth, they are licked by flames. In the eleventh, they are subjected to noisome smells. In the twelfth, they are butted by oxen and trampled on by horses. In the thirteenth, their hearts are scratched. In the fourteenth, their heads are rubbed till their skulls come off. In the fifteenth, they are chopped in two at the waist. In the sixteenth, their skin is taken off and rolled up into spills."

The crimes for which these punishments are inflicted, are duly enumerated, and we are told that those who have passed through these trials and purgations are led on through the following courts, up to the tenth and last. Here they are forced to drink the cup of forgetfulness, before entering the world again, in a new birth,—exactly as in Virgil's vision of the Underworld, in the "Æneid." After crossing the last bridge of the Underworld, "all rush on to birth like an infatuated or drunken crowd, and again, in their new childhood, hanker after forbidden flavors. Then, regardless of consequences, they begin to destroy life, and thus forfeit all claims to the mercy and compassion of God. They take no thought



as to the end that must overtake them; and, finally, they bring themselves once more to the same horrible plight."

Thus three streams mingle in the Mythology of China; first its clear river of pristine tradition, with its worship of High Heaven, its reverence for the spirits of Heaven and Earth, its homage to the spirit of man; then the mystical stream of vision and trance, with Lao Tse as its source; and, last, the strong current of traditional lore which flows from Gautama Buddha, and which, in entering the Middle Kingdom, like the Yang Tse River passing through its painted gorges, catches many strange colors, many marvelous and lurid hues, which its clear upper course in India never knew.

Yet the real faith of the empire, even to-day, is the pristine worship of High Heaven; the temple of Heaven at the capital is the noblest shrine within its dominions. Thrice a year, the Emperor, as Father of the land and Son of Heaven, enters the blue-tiled shrine to offer the devotion of the race. Solemn vigils prepare him, and at dawn he passes into the holy place, ascends the marble steps to the altar, and, bowing low, praises the Divine Power, and asks for the blessing of Heaven upon the whole land.

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(*Note*—All of the above works have been consulted in preparing this chapter.)

## ASSYRO-CHALDEAN MYTHOLOGY

By C. H. A. BÆRREGAARD

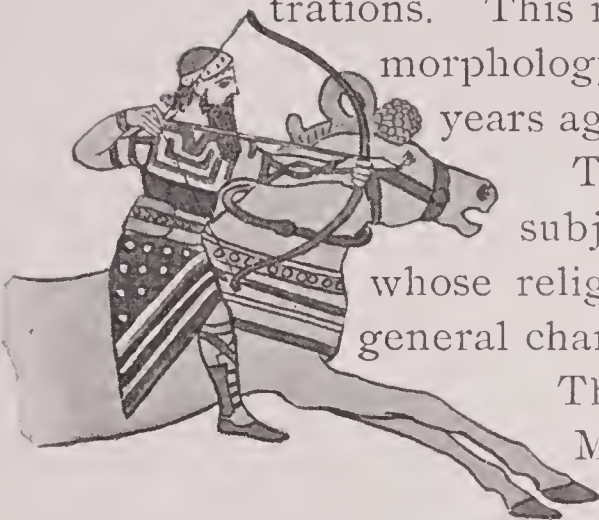
ALTHOUGH the "science of religion" is a new study and "Assyriology" a new field of research, the two are nevertheless so far advanced and so wide in results that we are able by their help to prove the development of religion and to elucidate each stage of it with many illustrations. This richness of results has made it possible to construct the morphology of Assyro-Chaldean religion and mythology. A few years ago it could not have been done.

The first element necessary for the understanding of the subject of this essay is the ethnological. Who are the people whose religion we define? Where did they live? What was their general character, etc.?

The geographical locality of the peoples we speak of is the Mesopotamian Valley, or the valleys of the Tigris and Euphrates, and the adjacent mountain regions, especially to the north. The ethnological, political, and religious development to be described began in the southernmost part of this valley, and its beginnings covered at least two thousand years. It moved in the course of time toward the north, where it was stationary for about two thousand years. The later movement took about four thousand years,—in other words, the whole development lasted about eight or nine thousand years. The people we are dealing with are:—

(1) The original inhabitants. We do not know what they called themselves, but the moderns called them Turanians, Accadians, or Shumiro-Accadians. That they came from somewhere else is evident; but we do not know for a certainty from whence, because we have no monumental evidence. We associate them, however, with the primitive peoples of High Asia to the east, and consider the yellow race their present-day representatives. They are the most interesting of the peoples of which we speak below; they make the beginning of the whole religious movement in the Mesopotamian Valley, and they give character to all that follows. In this essay they are often called simply Chaldeans.

(2) The Chaldeans or Babylonians (the two names are here used synonymously). They lived to the south in the alluvial districts and marshes





of the valley. They were a mixed race, partly of Kaldâ (a tribe in the marshes), partly of Accadian extraction, and these merged in immigrated Semitic stock. Ethnologically, they thus resembled the English of to-day, and besides that resemblance they were like them in being stout, thickset, and inclined to agriculture and industry. They loved the good things of this earth, and education and literature. These desires made them tradesmen.

(3) The Assyrians. These people were tall and muscular; they had full lips, dark and piercing eyes, a slightly hooked nose, and they grew their hair and beard long. They lived to the north in the limestone hills and thick forests. They were warlike, but did not enjoy bloodshed, and, as they had a natural bent for trade and administration, their wars always had a commercial object. For "books" and learning they had little care. Their "libraries" were managed by scribes, and their fields cultivated by slaves. Like the Babylonians, they were intensely religious, but their religion was far different from that of the Babylonians, as will be seen below.



The Shumiro-Accadians, "the people of nature," — or the Chaldeans as they are oftenest called below,—became merged in the Babylonians because the civilization of the latter was one of Mind. The Babylonians themselves were subjected by the Assyrians because the will of the latter was the stronger, and because Babylonian intellectual culture had lost itself in forms. The Assyrian himself vanished because brute force or worldliness is its own doom, and he had become lost in it. While thus these nations, as bearers of the civilizations of their time, pass out of history according to the laws of life, the natural stock remains. Sometimes it seems to have disappeared; sometimes it seems to reappear in new historic combinations. The three races here spoken of had practically lost their distinctive characters when we hear of them in connection with the Old Testament later narratives. After the time of Assur-banipal (Sardanapal), Assyria declined, and B. C. 625 it was subdued by Medes and Babylonians. Babylonia itself dropped out of history B. C. 538, when conquered by Medians under Cyrus and Darius; and no reference is made to it in this paper after that date.

Close attention to this introduction is necessary in order to see the reason for the development of Accadian religion from star-worship to mythology and to ethnic religion; and these are represented by the succession of the three races. The whole subject of Assyro-Chaldean mythology must be studied in this way in order to get system and reason out of the confused reports.

The oldest inhabitants of the valleys of the Tigris and Euphrates, the Shumiro-Accadians, or Chaldeans for short, had no mythology. Mythol-

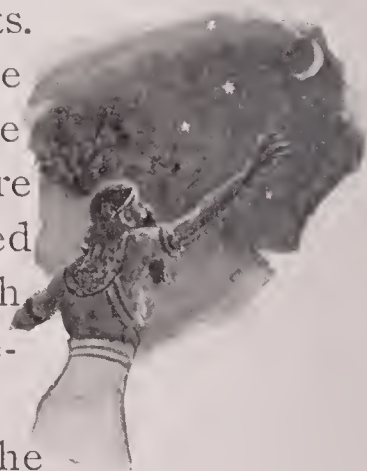
ogy is a late product and follows in order of time upon simple nature worship; but nature-worship is nearer to true religion than to mythology. The Chaldeans were what we call nature-worshippers. They did not formulate their perceptions of nature into philosophical notions or art representations; they lived without a medium excepting nature, which was their oracle. But,

“Think (not) in nature’s state they *blindly* trod;  
The state of nature was the reign of God.”

These primitive people had no other company than nature and no other measure than their own experience. Hence they themselves became the measure of all things, and everything appeared to have as much of personal quality as they themselves. Science has called this way of considering nature *polydæmonism* and *animism*, but, nevertheless, has not been able to fully grasp the real essence of nature-worship. By limiting itself to a thought-conception, science has necessarily excluded the living human element in nature-worship. As the following exposition must follow the way and method of science, the reader must always bear in mind that only too often the life-element is excluded from the exposition, and must be supplied by himself. A religion is not a study, but a life.



To make use then of modern terms, let us say that the Accadian nature-religion occupied “the mythopeic level” and that it can best be defined as “magical polydæmonism under the dominion of animism.”\* In simpler language, this would mean that it was a religious philosophy made by the dawning human intelligence, and was so completely overpowered by the objective world that it was rather unconscious of itself and its own intellectual movements. If we attempt to reduce this definition further, we must say that these primitive people simply believed their own impressions and took their perceptions for real objects. Such a reduction of the definition would satisfy science, but would not meet the facts as we have them before us in monuments. The facts are so undeniable that a dispute is out of the question. These people evidently had a vigorous sense of a reality and were not dealing in illusions or mere subjective notions. If the reader, therefore, as advised above, will fill the following scientific definitions with life, he may perhaps get at the truth of this nature-religion.



It is reported, and the monuments prove it, that the Chaldeans were star-worshippers. What does this mean, and what is the real element in it? Let us see.

\*C. P. Tielé: Elements of the Science of Religion. I. Morphological. Gifford Lectures before the University of Edinburgh, 1869.



A savage standing alone in nature, with himself alone as a center on which to rely, must inevitably come to the realization of a conscious universe, whether he formulates his realization in words or not. He feels, with the modern poet, that,

"Nothing in this world is single;  
All things . . .  
In each other's being mingle."

In other words, stars, trees, mountains, etc., become living existences, and are personalities as much as he himself. They influence him as much as he influences them. From this simple but most natural philosophy spring all the doctrines of totemism, polydæmonism, animism, world-soul, conscious universe, etc.

One poet, Addison, hears the stars "forever singing as they shine"; another, Milton, sees in them "the way to God's eternal throne"; the Apocalypse perceives an astral tree "bearing twelve manners of fruit, yielding its fruits every month"; the Psalmist exclaims, did not He appoint the moon for seasons; and do not Christians believe that their Savior's star was seen? Aristotle wrote to Alexander the Great that "Heaven is full of the gods to whom we give the name of stars," and Shakespeare makes Kent say in "King Lear,"

"It is the stars,  
The stars above us that govern our conditions."

There is an evident harmony in all of these testimonials. The stars influence the savage as much as the poet, the philosopher, and the priest. They all are worshipers of the stars. Whatever mistakes have been made and whatever foolish doctrines have been invented, we have nothing to do with them here. Fundamentally the primitive Accadian was right, however childish his Sabaism might have become; and incantations from the Babylonian age prove many aberrations.

Let us take for granted that the Chaldean was a star-worshiper. He may have been a polydæmonist, or one who realized a demon in every object, but he was more than that. Sabaism recognized "the unity of God," it saw a unity in the All. This tendency to realize a unity has been called Ouranism, or the worship of heaven, that is, the Infinite. This, too, was neither an abstraction nor a mere thought to the ancient Accadian; it was an *experience*. How we may have an experience of the Infinite may be intellectually explained by the words of Max Müller. He reasons:—

"Beyond every limit, we must always take it for granted that there is something else. But what is the reason of that? The reason why we cannot *conceive* an absolute limit is because we never *perceive* an absolute limit; or, in other words, because in perceiving the finite, we also perceive the Infinite also."

There is, then, always a *beyond* to all perceptions, and the conception of that is the Infinite. To the ancients and moderns alike the symbol for that conception or the means of that perception is space or the heavens. Every one who has experienced the depths of the heavens by vision, and by that vision has been carried off and away from the finite, is an Ouranist and akin in belief to the old Chaldean. In China to-day Ouranism is alive in the worship of *Tien*, "the azure," "the sky," "the order of nature."

The Earth-spirit was also an object of worship in ancient Chaldea. The Earth-spirit, or the Spirit of the Deep, was of double character. In one respect it was conceived of like the mysterious "Mothers" to whom Faust is bidden to go for Helena and Paris, beyond actuality and to a place to where there is no way.

"In solitude, where reigns nor space nor time,  
Are goddesses enthroned from early prime."

The Spirit of the Deep is the guardian of Truth, and from it proceeds everything that has life. Direct communion with Truth is only attained by intense mental effort and patient study; by abnegation, not by devotion.

The Earth-spirit, or the Spirit of the Deep, is the multiform spirit of generation, and as such it was later revered in the symbolical forms of trees, towers, and mountains, or in things that rise from below. It was also, and that especially in the earliest days, brought before the imagination as a deep cleft, an abyss; and caves, water-springs, etc., were used as representations of it.

In another aspect, the Spirit of the Deep was Mumum-Tiamat, or Chaos, Darkness, and Lawlessness. As Chaos this spirit is *Bohu*, the *Bohu* of the Old Testament, "the Void out of which God created heaven and earth"; as Darkness it was like the Phœnician Wind or Spirit; and as Lawlessness it was "the monsters of the ground," evil spirits and demons with which we later shall hear Marduc fight.



Tiamat is the Elementary Spirit, and all elementary spirits are parts of her. The moderns have accustomed themselves to abstract and mechanical conceptions in their study of nature, hence they cannot readily realize what this means. They may, however, gain some insight into nature's mysteries by thinking of natural forces as personalities,—not necessarily as human personalities, but as conscious and volitional powers, not acting from what we call ethical principles, but moved by an inner dynamic impulse.

Very prominent were the elementary powers called Maskim, or the seven spirits of the immensity of space; but they did not enjoy a good



name, either in heaven or on earth. Their birthplace was called the Abyss, but they were not submissive to its rules nor to its lord, Mulge. They are thus described: —

“They are seven; seven they are! Seven they are in the depths of Ocean: seven they are and they are the disturbers of the face of Heaven! They arise from the Abyss, from hidden lurking places. They spread like snares. Male they are not; female they are not. Wives they have not and children are not born to them! Order they know not, nor beneficence; prayers and supplication they hear not. Vermin they are, grown in the bowels of the mountains —foes of Êa. They are the throne-bearers of the gods; they sit in the roads and make them unsafe. The fiends! the fiends! They are seven; seven they are!”

The evident contradictory character of these spirits is explained by the fact that they are not ethical existences, but nature-forces, who do not act according to our notions of ethics, but are both good and bad at the same time; they issue from one another and may unite with any other power; they may be destructive in one moment and propitious in another, etc. Êa, already spoken of, will be explained below. The Maskim are called the cause of earthquakes, floods, tempests, and similar devastations. Such forces are called evil by man, because they disturb his peace, and the order and rule of things. They are, however, types of that nature which is “but Art unknown to Thee.”

In league with the Maskim are numerous legions of evil spirits, which break into men's society everywhere and bring disturbance. They steal the child from the father's knee; they fall as rain; they blow as wind; they strike as lightning; they burn as fire; they are malaria, insanity, ill-luck, discord, etc. In connection with the Chaldean realization of evil spirits, arose what is now only a symbolical custom of setting apart the “Devil's corner”; that is, a corner of a cultivated field as an offering to evil spirits, that they should not destroy the whole crop of the field. The extensive realization among Chaldeans of evil spirits proves their nearness to nature, their feeling themselves as elements among elements, forces among forces, and that they were not rulers but parts of nature.

The Chaldean philosophy was one of the mutability of things, the right of the stronger; and out of this recognition of rights grew his moral system, which was substantially a code of warfare. His ethics turned upon the subjection of the spirits or the turning of them in his favor. The Chaldean never became the master of the spirits, and the development of his creed by the later Babylonian tended only to a further elaboration of his beginnings and to greater system. Neither the individual Chaldean nor the hired priest or “sorcerer” became master. Of the priestcraft that grew out of this ethics more will be found below.

The abode of the dead was, strangely enough, closely associated with the experiences of evil spirits. The two subjects seem to have been only two chapters of Chaldean spiritualism. The abode of the dead was called *Arali*, and was by Babylonians elaborated to be the most dismal place to which the dead could go. *Arali* means "the great land," or "the great city," and was ruled by "the lady of the Abyss," a female deity. Of course all these personifications belong to the Babylonian age; they are not of Chaldean origin. *Arali*, to the Chaldeans, was mainly "a chaos," the abyss into which the soul falls when it leaves its earthly body. To primitive man, such an abyss is the womb of Nature into which he returns, whence he originally came, and whence he by birth may come forth again like the plant, which renews itself in the seed. In his weaker moments the natural man fears it, because its majesty overwhelms him. In his saner moments he enters it with strong hopes of rebirth. Most of the Chaldean traditions that so far have come down to us express his fear and dread of this "no man's land."

The Chaldean's fear of *Arali* and the evil spirits caused him to give way to professional sorcerers, or men and women who had mind and will enough to control these elemental forces. A sorcerer is originally a man or woman wiser in the occult than others. Being of strong minds, they readily became a power in the state; but besides this unfortunate use of their power, they were in Chaldea the representatives of arts and learning. It is an unworthy belief held by many moderns that sorcerers were frauds and that their influence was an illusion. A close study of the numerous "incantations" that have been translated proves: (1) that the sorcerers or magicians knew all or most of the laws of nature of which we boast, and that they acted according to them; and (2) that where the laws were not known—and remain unknown to this day—they set (their) mind against (an objective) Mind, in the belief that a law of Mind ruled the so-called Unknown. They carried this belief so far that, for instance, in cases where they could not cure a sickness, they brought the sick person out into the high-road, that any person passing by might use his mind upon the patient and try to effect a cure. The report of such an act relieves them of unfair judgment and proves how strong was their belief in Mind. Of course, the reader will remember that we are here talking about the pure Chaldean primitive ages, and are not defending the charlatans of Greco-Roman times.

By Mind must be understood Êa and Ana, "the spirit of earth" and "the spirit of heaven" welded into one power, philosophically best called "the soul of the world." In the next age it is called Meridug, Marduk, or Saviour, who is the second god in the Babylonian first triad of gods. Êa is "the lord of the deep," the preëminently wise and



beneficent spirit or Divine Intelligence; the founder and upholder of order and harmony in existence.

The following is an example of the purity and simplicity of a Chaldean religio-magical "spell":—

"On the butter which is brought from a pure stall,  
The milk which is brought from a pure sheepcote,  
The pure butter of the pure stall, lay a spell,  
May the man, the son of his god, recover;  
May the man be bright and pure as the butter,  
May he be white as this milk."

A "spell" like this depends for its power upon "the suggestion" of the one who throws it, and "the suggestion" is again a result of insight and power of will. So long as Chaldean simplicity of mind and purpose lasted, so long lasted the period of "spells." When it was succeeded by reflection and intellectual notions, the power of the "spell" vanished; and that was in the Assyrian and succeeding times.

The Accadian cosmology, the oldest known, especially under the form of the Chaldean zodiacal system, is the frame in which is set the pictures of nature and gods thus far presented.

The Turanian races to this day use the duodecimal system of counting; twelve and sixty are perfect numbers to them, as they were to the Babylonians; and as they are, too, to the greatest trader of to-day, the Englishman, the commercial division in money, weights, and measures. The reason may be sought for in animism and the fourfoldness of nature.

The Chaldean zodiac, or the sun's annual course through it, was divided into 360 equal degrees; the daily course of the sun was through twelve *kasbus*, or double hours. The lunar mansions lay for the most part along the celestial equator or in the zodiac. There were sometimes twenty-eight, sometimes twenty-seven days in the lunar month, and the lunar month probably long antedated the solar zodiac. Chinese books claim many of their titles to be as old as 2500, B.C. Other divisions of the sky were the decans of which Miss Clerke writes, "The Chaldeans chose three stars in each sign to be the 'council or gods' of the planets. These were called by the Greeks 'decans,' because ten degrees of the elliptic and ten days of the year were presided over by each. The college of the decans was conceived as moving, by their annual risings and settings, in an eternal circuit between the infernal and supernal regions. Stars were gods or living existences, and the Chaldean studied how to regulate his conduct in harmony with the notions of these celestial beings. In the ancient inscriptions all stars are marked with a star-cross, meaning god. In the ancient language this cross was called *dingit*, in the later Assyrian it was *ilu* or *el*. In Hebrew it became El-o-him, and

there it has a distinct nature signification and is the oldest name for the deity."

The first place was given to the moon, and not to the sun until Assyrian times. All nomads look upon the moon as a benefactress and make her the ruler of their calendrical system, but agriculturalists and intellectual people give the preference to the sun. The ever-changing appearance of the moon is a true type of nature's life. The sun, the Babylonians characteristically said, does not properly belong to the heavens since it daily passes beyond the limits of the latter. The moon, as the god *Sin*, occupies an insignificant place in Assyria, yet the following hymn addressed to the moon-god is very beautiful. In this hymn the moon is masculine:—

"In heaven who is supreme? Thou alone art supreme!  
 On earth who is supreme? Thou alone art supreme!  
 As for thee, thy word is proclaimed in heaven, and the angels bow down  
 their faces.  
 As for thee, thy word is proclaimed on earth, and the spirits of the  
 earth kiss the ground.  
 As for thee, thy word is spread on high like the wind, and stall and  
 fold are quicksands.  
 As for thee, thy word on earth is established, and verdure is created.  
 As for thee, thy word in stall and sheepcote becomes visible, and living  
 creatures are increased.  
 As for thee, thy word has brought forth law and justice, so that man-  
 kind has established law.  
 As for thee, thy word is as the far distant heavens, and the deep buried  
 earth; none can know it.  
 As for thee and thy word, who shall know it? Who shall repeat it?  
 Oh, Lord, in heaven is thy lordship; on earth is thy dominion;  
 Among the gods, thy brethren, a rival thou hast not."

We have thus far told about Accadian religion as if it were clearly defined, yet much of that which has been said belongs to the following period, which is usually called the Babylonian, on account of Babylonian political supremacy. However, we have so often called the past the Chaldean, that the reader will have no difficulty in distinguishing periods. We may now say that the Babylonian period began about 2500, B.C. with the political supremacy, but it would also be correct to say that it began about 4000, B.C., because all that we have told about Chaldean religion appeared as early as that time and can be said to have attained full development at about 2500, B.C. The difference between the two periods is this: that sacerdotal or intellectual forms supplant the animistic; that it is mythological, rather than natural; that mentality assumes control over the natural; that theological triads come to the front and



the nature-powers are reduced to "minor deities." Men were taught not so much to look to "the starry heavens above" as to "the moral nature within." With this change came confusion in religion, but civilization in the state. As for the people, it was true then, as it is now, that "where there is no vision, the people perish." (Prov. xix., 18.) Such a change is the work of the Unconscious, or that which Schopenhauer calls Will. It is the transformation which, like natural growth, is so gradual that it is only seen when accomplished. As it takes several generations of men to effect it, it is difficult for the participants to discover what is going on; unless men are philosophers, they are unconscious of the movement that carries them on — much like fishes in the water. Furthermore, men are only conscious moment by moment of their own wishes and desires. If then these moments are filled by the Unconscious, it becomes an impossibility for them to discover their own growth and myth-making. This law explains most of the above as being of mythopoeic character, to use a modern scientific term.

The first glance at the gods of the second period shows clearly that the Babylonian pantheon is made up of local gods, or the old totems personalized. These gods stand related to each other usually as do the cities or kings. The most important are El, or Bel, of Babylon city, and Asshur in Assyria.

As was to be expected, the oldest of these gods, those of Accadia, are seen only dimly and shadowlike; they have no distinct attributes, and, as is common with all the greatest gods in mythology, they are not spoken of so often as the minor ones. The Babylonians never represented the form of Bel nor built temples to Bel; they even often omitted his name from the lists of principal gods, and that is a sign of reverence and shows great antiquity. Babylon gets its name from this god, namely, Babel or "the gate of El." The name is evidently esoteric, and, judging from the city's later history, its explanation must be sought for along sexual lines. The valley formation and the fruitfulness of the region also stand in relation to the name. When the city was founded, the religion of the rulers and the people was a worship of Nature's generative powers, hence the city's name and history; hence also the abomination it represented in the eye of the "Lord's chosen people" and the later Christian Church.

As immediate successors to El in Babylon and Asshur in Assyria comes a triad of gods: Anu-Bel-Êa. Such a succession shows loss of naturalism and advance in civilization, with its attendants of priests, temples, and soldiers. These three, Anu — Bel — Êa, are called "the great gods," and in all probability we have in this triad a cosmogonic myth. Anu is the primordial chaos, primitive matter; Êa is spirit or

intelligence moving upon and animating matter; Bel is the actual cosmic existence. In another aspect Anu is the god of earth, Bel of heaven, and Êa of the waters; but the lines are not drawn distinctly, and Anu and Bel take the lead of Êa.

Anu, "the old Anu," "the king of the lower world," "the lord of spirits and demons" is, as his name clearly indicates, the oldest and the original god, a conception which also comes out in the appellation "the father of the gods." Anu was formerly Ana, "heaven," or the "lord of the starry heavens." Ana was the local god of Erech, and is invoked in the oldest magical texts as the Divine Sky. For ages people strove to bury their dead in or near by Erech, "the house of heaven." Anu's emblem is the single upright wedge ( $\wedge$ ). This single wedge has the numerical power of sixty on the Chaldean numeration tablets,—another evidence of antiquity.



Bel is familiar to us from Scripture, and is a striking figure in the Assyro-Babylonian pantheon. In both places he is evidently a double character. Esoterically he is a symbol of El and is usually called "Lord." Exoterically he is painted as the maker of heaven and earth in the "history of creation"; and in the "wars of the gods" he fights Tiamat and her brood. But this exoteric story contains also esotericism. It is, however, too great a subject to enter upon here.

Êa, the third person of the triad, is Spirit, not conceived of as Wind, but as Water. He is "lord of fountains," and in this character a parallel to Anu and Bel. Esoterically he was called "lord of deep thoughts." As a very late transformation we hear of him as Oannes, the father of Babylonian commercial civilization. Berosus, the priest-historian (about 300, B.C.) of Babylon, tells the fish legend of Oannes, but we must omit it here, referring the readers to our bibliography.

The triad of Anu-Bel-Êa seems to be a philosophical conception expressed in terms of mind; and while it represented the official religion, there was another triad of far more popular import and of wider recognition. And this triad is that of Moon-Sun-Air, officially called Sin-Shamas-Yav. All three gods are evidently remains of the early animistic belief. The last is called by us of to-day by many names, because the real name was never spelled phonetically; on the monuments the god is always represented by a monogram, *Im*, clearly indicating a sacred character. Other names are Vul, Bin, Yem, and Rimmon. The last is familiar from the Bible, and is thought to have come from the far north of Assyria and to be identical with Mer and Adad. It occurs in the name of the earliest Assyrian ruler we know, about 1850, B.C. Very



long time must have passed before the name became so familiar as to become totemistic and a part of a king's name. This shows that in this god we meet a formation of highest antiquity, one probably coming down from the Accadian primitive ages. It lies near to identify this god with "the prince of the power of air," in both good and bad senses, speaking in modern terms. To one who has understood what the Romans meant by "Jupiter Tonans," and who has followed Ruskin on a visit to the "Queen of the Air," the mystery of Im will begin to reveal itself.

The second person in the last triad is Shamas, and he is a sun-god, as we always find these "seconds" in the triads to be. He is also, as they are, "regent of all things," "judge of heaven and earth," etc. Under naturalistic forms he is "the lord of fire," and thus a creator and destroyer as well. A mysterious veil, however, is spread over this god, and we hear less of him than of other sun-gods.

The moon-god, Sin, took precedence over the sun-god, both in the wide extent of worship and in the reverence shown by Babylonians and Assyrians alike. It is most interesting to notice Sin as called "the supporting architect," "the strengthener of fortifications," "the lord of building." It shows that the Assyrians attributed the basic art, architecture, to the moon, rather than to the sun, which is the custom elsewhere. In that again we must see an animistic trait. The moon being masculine, it represents the building power, the plastic force, in relation to darkness, water, etc.

The Assyrian, as well as its original, the Accadian religious philosophy, never thought of or represented life and love separated. They are always simply two aspects of one power. Hence all gods are goddesses also, and *vice versâ*. This is the case with all gods, excepting those that precede the speculative ages. Êa, for instance, is not a mind-product but a perception, hence not of sexual character in the sense of the later gods. The later gods are *nature concentrated*; the former are *nature so diffused* that human conceptions vanish in the mist of vastness. The idea of duality in divinity is most strangely represented, for instance, in Beltis or Mylitta, the *alter ego* of Bel. We know what she meant from the elaboration her idea received as the Cybele of the Phrygians, the Rhea of the Greeks, and the Magna Mater or Bona Dea of the Romans. Most modern Assyriologists represent these deities as colorless reflexes of their male counterparts. This unfortunate misconception arises from a total lack of Theosophic insight.

It was stated above that there were no fast and fixed boundaries between the Accadian and Babylonian stages of religious development. Neither is there any firm and fast line between Babylonian and Assyrian

religion. The Assyrians took over everything Babylonian and added it to their own. As has been said, they were hardy and vigorous. This trait shows itself in all their thoughts and deeds. They worshiped, one may say, power in human form, hence their gods are intensely human, and the kings, not the priests, are the intermediaries between the gods and the country. Babylon was great, but no Oriental city could compare to Nineveh, "the city of *Nin*," as a center of religion and civilization. About two thousand years before Babylonia, Assyria was a marvel of centralization and pride. The royal palace, not the temple, was the shrine.

We find everything Accadian, everything Chaldean and Babylonian, again in Assyria. Assyria borrowed everything and changed much of it to suit its ambition. Its distinct contribution to religion seems to be the substitution of a humanized god, Asshur, for the animistic and theological gods of the past. Asshur is supreme in every sense. He is figured as a man with a horned cap, carrying a bow or shooting an arrow. His emblems are those of the king; in fact, the two are often so similar that they are hard to distinguish. The whole state of religious affairs seems to point to something similar to the deification of the Roman emperors. Assyria, too, ends as abruptly as did Rome, when the balance of earthly and celestial things was lost.

Another contribution to religion in Assyria is the ethical element that appears in its hero-tales, the most famous of which are those of Ishtar and Ishtubar. It is sufficient to quote a part of the Ishtar legend to prove the ethical character of the last, or Assyrian, stage of the Accadian-Chaldean religious philosophy. In its day it may have been only esoteric wisdom. To-day, however, we see clearly the meaning of its symbolism.

Ishtar followed her husband, Dumuzi, into the Lower World to claim him from their common foe, the Queen of the Dead. The opening verses run thus:—

"Towards the land whence there is no return; towards the house of corruption, Ishtar, the daughter of Sin, has turned her mind; towards the dwelling that has an entrance but no exit; towards the road that may be traveled but not retraced," etc.

She addresses the gate-keeper:—

"Keeper, open thy gate that I may pass. If thou openest not and I may not enter, I will smite the gate, and break the lock; I will demolish the threshold and enter by force; then will I let loose the dead to return to the earth, that they may live and eat again."

The keeper requested permission to go to see Allat, the queen, about these matters and to report that Ishtar is come for the Water



of Life, kept concealed in Allat's domain.\* In the meantime Ishtar sings that she has come in sorrow, not in enmity:—

“I wish to weep over the heroes who have left their wives. I wish to weep over the wives who have been taken from their husband's arms. I wish to weep over the Only Son,† who was taken away before his time.”

Allat allows Ishtar to pass, but commands the keeper to strip her of a garment as she passes through each gate. Patiently she allows it to be done, and pathetic is her outburst when he removes her last garment. At length she stands before Allat, who taunts her. Ishtar does not control her anger but curses Allat, who in revenge commands her chief minister to slay Ishtar with the plague—sixty dire diseases.

But Ishtar's absence from the earth brings disturbance to gods and men; with her is gone life and love, and all nature stands still. The gods become alarmed and dispatch messengers to Êa for help and influence. Êa sends a phantom, Uddusunanir,‡ created for the purpose, to Allat, who curses but obeys. Ishtar retraces her steps through the gates, and at each gate recovers the garment that was taken from her.

The apparent lesson is evident enough. Life and love cannot be spared from the worlds of gods and men. Applied cosmologically, the legend seems to be of a solar nature. Explained psychologically, it means that mastery is only attained by a complete uncovering of the natural and subjection to tests of obedience. Ethically, the story emphasizes the necessity of a perfect death in order to attain such a self-recovery as the mystics call “salvation.”

The importance of the legend becomes more apparent when we learn that Ishtar is more than simply a warrior-queen and queen of love; that she is one of “the twelve great gods,” and an Assyrian compound goddess of numerous male and female gods and goddesses. The most interesting element in her is this, that this savior-goddess is female, a sort of mother-goddess. Later Assyria worshiped her with orgies and a sensuality unsurpassed in the annals of religion. She seems to have been both a *Venus Urania* and a *Venus Vulgivaga*. Her descent to Allat's domain contains elements even superior to those of the Mater Gloriosa, “the Eternal Womanly.” In her conception and worship lie all the elements of Accadian-Assyrian religious notions as they had developed in the course of more than nine thousand years. As poetry,

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\*The infernal regions explained above.

†A name given to Dumuzi, in an esoteric sense, it seems.

‡The word means “renewal of light,” or “renewal of life,” from “to sprinkle” and “the grotto,” the two compound words of that name; evidently a symbol.

the legend is elevated and spiritual in thought, vivid in coloring and tender in feeling.

As a sort of parallel to the Ishtar legend, one may study that of Ischdubar or Gilmamesh. Robbed of its extravagant colorings, the legend shows us a solar hero as the Assyrians thought of him. The story is too long and too intricate to be related and explained here. The reader can easily get access to it, and as easily explain it himself. The myth of Dumuzi, the husband of Ishtar, is also a solar myth, and, like that of Ischdubar, is the logical evolution of an idea. The two myths, read in the light of esoteric insight, become types of the evolution of a hero—a god, etc. There is this peculiarity with the Ishtar, Ischdubar, and Dumuzi legends, that they have come to us, as if by miracle, from an utterly unknown antiquity, so complete that we can re-present them, and so lifelike that we, as if by magic, may meet their heroes personally. These legends also unlock the Phœnician stories of Tammuz, Adonis, and Astarte. They also contain all that Greece knew of the mystical Aphrodite. Read backward, they reveal nature; read forward and into history, they lay bare the secret keys to civilization.

An examination of any or all of the great religious systems of the past shows that they follow the laws of thought. Not only do single gods become absorbed in greater gods, and these arrange themselves into triads, as we have seen, but triads fade away in gods that are a synthesis or a fusion of nature, humanity, and divinity. Marduk is such a god-absorbing idea. Marduk is the incorporation of "the longings of the nations" and the centralization of all Babylonian-Assyrian aspirations and insights. In the New Testament we find the Christ called by Paul, "the principle in whom all things stand together." The same can be said of Marduk; the Christ is both *the* star, *the* stone, *the* lamb, *the* man, *the* angel, *the* god, etc.; and so is Marduk the principle into whom all these powers coalesce. Such is the *ideal* Marduk; but practically the Marduk of the people is not so grand, being merely *Baal* or *Bel*, that is "Lord."

Marduk, or as the Hebrew has it, Merodach, was "the active side of his father Êa. To use the language of Gnosticism, he was the practical activity that emanates from wisdom."\* Marduk was the Accadian original Asari-uru-duga, "the chief who does good to man." He was the god of life who raised the dead and healed the sick. He was Mar-utuki, "the lord of demons," and, curiously enough, that word can also be translated "son of demons." According to another legend, Marduk was the champion of the bright powers of the day and was called "the light of the spirits of heaven." He was also Sun-god, or "the illuminator of dark-

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\*A. H. Sayre, Hibbert Lectures.



ness." These designations of Marduk and numerous others may be summed up in the following hymns:—

"Thou art the King of the land, the lord of the world!  
 O firstborn of Êa, omnipotent over heaven and earth.  
 O mighty lord of mankind, king of all lands,  
 Thou art the god of gods,  
 The prince of heaven and earth who had no rival,  
 The companion of Anu and Bel,  
 The merciful one among the gods,  
 The merciful one who loves to raise the dead to life,  
 Marduk, king of heaven and earth,  
 King of Babylon, lord of Ê-sagila,  
 King of Ê-zida, King of Ê-makhtilla (the supreme house of life),  
 Heaven and earth are thine!  
 The circuit of heaven and earth is thine,  
 The incantation that gives life is thine,  
 The breath\* that gives life is thine,  
 The holy writing† of the mouth of the deep is thine:  
 Mankind, even the black-headed race of Accad,‡  
 All living souls that have received a name, that exist in the world,  
 The four quarters of the earth wheresoever they are,  
 All the angel-hosts of heaven and earth  
 Regard thee (and lend to thee) an ear."

"O Lord, the illuminator of darkness, thou that openest the face of  
 the sick!  
 O Sun-god, king of heaven and earth, director of things above and  
 below,  
 O Sun-god, thou that clothest the dead with life, delivered by thy  
 hands,  
 Creator of all thy universe, the Sun-god thou art."

In his stellar character, Marduk is Jupiter, the most important member of the solar family. As such he circulates around himself (as the sun) in twelve years. All the other planets compacted together into one would not equal him in volume. Marduk was like Jupiter, a semi-sun; he is always in the zodiac, and is reckoned as among the most beautiful objects of the heaven.

Like Jupiter, Marduk is everlasting spring and neither summer nor winter; a fit symbol of celestial beauty, "the beauty of the Lord."

There are many elements in Marduk that point to a revival of star-worship in Assyrian times. Certain it is that the planets hold a very

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\* *Ivat*, or, in Hebrew, *Khavvah*, viz. "Eve."

† The revelations of Êa, who was Oannes of the Deep, are by Assyrians attributed to Marduk.

‡ This probably refers to the black-skinned ancestors of the people of that day.

high position beside the triads. As Marduk in Assyria was identified with Jupiter, so was Nin (or Bar) in Assyria seen in Saturn. He is the Assyrian Hercules, and the Assyrian kings thought, like the Hebrew Psalmist, "Whom have I in the heavens but thee?" Neither on earth did they desire any one else; hence they portrayed him everywhere, and especially in the winged and human-headed bull, Kirubu (Cherub), which is so striking a feature in Assyrian architecture.\*

When the Assyrian king identified himself with Saturn, he did not think to bring misery upon himself, but hoped to be the one to bring failure, disease, and disgrace upon his enemies. Hercules is double natured, so is Saturn; they are both chiefs in the World-conflict, "lords of battle." Hergal and Mars were one; so were Nebo and Mercury. The other planets had other powers, but space will not allow a more extended statement.

In conclusion, it must be stated that the Accadian-Chaldean-Assyrian religion was not only speculative, but intensely practical, that is, it manifests itself in prayer, praise, and sacrifice. Numerous prayers and praises have been translated from tablets and inscriptions; but nowhere do the learned find either their cosmological or psychological key, hence the prayers and praises are mere words to them. This is but natural, because the life force of words cannot be described; it belongs to a sphere of power which cannot be conveyed to another like water in a cup. For the same reason will it be useless here to speak about these prayers and praises. But in all of them do we find preserved such root words as convey conceptions connected with primitive animism. In that respect, these prayers are of far more importance than those of Assyrian origin which have come to us. In these, for the most part, the significations are obliterated.

In the above have been given the most important and interesting parts of this old worship. Space permits no more details.

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\*A Cherub is an artificial totem. In 700, B.C. Esarhaddon, one of the latest kings of Assyria, placed one at his palace gate, "to turn the wicked against themselves; to protect the footsteps, making peace to be on the path of the king, their creator."



## EGYPTIAN MYTHOLOGY

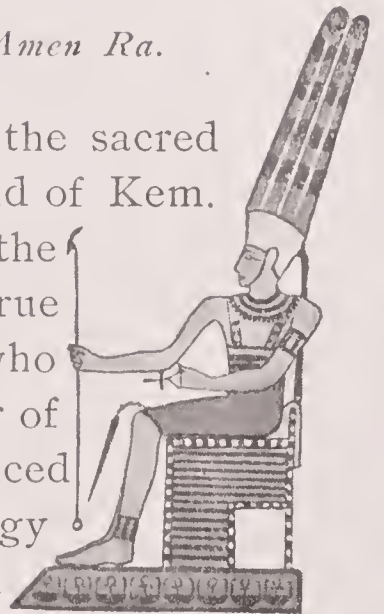
By CHARLES JOHNSTON.

HAIL to Thee, Lord God of Law,  
 Thee whose shrine none ever saw;  
 Lord of Gods, God-Khepera,  
 Sailing in thy boat along,  
 By whose word the great gods are.  
 Thee we hail in song;  
 Atmu, maker of mankind;  
 Forms to all the men that be,  
 Color and variety,  
 By his fiat are assigned.  
 Unto him the poor men cry,  
 And he helps them in distress;  
 Kind of heart is he to all,  
 Who upon him call,  
 God, almighty to deliver  
 Him that humble is and meek,  
 From the great ones who oppress,  
 Judging ever  
 'Twixt the strong and weak.

—*The Hymn of Amen Ra.*

THAT one verse, from the greatest hymn we possess of the sacred Egyptian lore, embodies the whole spiritual faith of the Land of Kem. There is the pure and lofty spiritual truth, the worship of the nameless Divinity, the Lord God of Law,—“the only true living God, self-originated, who exists from the beginning, who made all things, but who was himself not made, sole producer of all things both in heaven and earth, but himself not produced of any.”—and, side by side with this, there is the rich symbology and poetical imagery of a gorgeous state religion, in which that One Divinity is hailed by many names, worshiped under many forms, whether it be, as in the verse above, under the names of Khepera, “Creator,” or Atmu, “God of the Sunset,” or Amen Ra, “divinity of the Hidden Sun.”

As in the worship of Islam there are recorded the Thousand Beautiful Names of Allah, as Vishnu and Shiva of India have each a thousand names, a thousand words of praise in the hearts of their worshipers, so the Hidden One in Ancient Egypt was honored under many forms and titles, so that some record a score, some a hundred, and some even as many as a thousand divine names.



Every one of the forty provinces that made up the Two Lands of Upper and Lower Egypt had its special name or names of Divinity, there præeminently worshiped; every city had its special shrines. Thus Memphis worshiped Ptah, Sekhet, and Tum; Thebes revered Amen Ra, Maut, Khons, and Neit; An, or Heliopolis, paid signal honor to Tum, Nebebt, and Horus; Elephantiné bowed down before Knep, Sati, Anuka, and Hak. Yet among all this multitude there was no confusion; the One Divinity shone out through many forms.\*

Among the unnumbered deities of Egypt, there are two præminent groups, each of some half-dozen divine personages. There is, first, the great solar cycle of Amen Ra, chiefly worshiped at Memphis or Menefer, "the Great City" of Mena or Menes; and, second, the Osiric cycle of far more ancient Thinis or Abydos, where the holy head of Osiris was buried. Neither of these cults can be less than ten thousand years old.

A time is coming when we shall be able to view and understand the far older Egypt which lies behind Mena or Menes, who lived and conquered seven thousand years ago; but with Mena we may for the present begin. Born in Thinis or Abydos of Upper Egypt, he was the first to extend his single dominion down the Nile to the Delta, the first to stretch his scepter over the whole river from the first cataract to the sea. The land thus brought under his sway was one of magical beauty and fertility. Like one of the sacred lotuses of the Nile, it had a long and slender stem, with a bell-shaped blossom growing from it; the long stem was the Nile Valley, which made Upper Egypt a mere gorge or cleft of greenness stretching for hundreds of miles between the wastes of Libya and Arabia; the blossom was the great Delta with its fertile plains divided by the seven sacred streams whereby the Nile poured its waters into the sea, fertilizing the Lower Egyptian land.

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\* "The religious history of Egypt, from perhaps Dynasty X. to Dynasty XX., is interrupted by an invasion of Semitic conquerors and Semitic ideas. Prior to that invasion the gods, when mentioned in monuments, are always represented by animals, and these animals are the object of strictly local worship. The name of each god is spelled in hieroglyphs beside the beast or bird. The jackal stands for Anup, the hawk for Har, the frog for Hekt, the baboon for Tahuti, and Ptah, Asiri, Hesi, Nebhat, Hat-hor, Neit, Khnum, and Amun-hor are all written out phonetically, but never represented in pictures. Different cities had their different beast-gods. Pasht, the cat, was the god of Bubastis; Apis, the bull, of Memphis; Hapi, the wolf, of Sioot; Ba, the goat, of Mendes. The evidence of Herodotus, Plutarch, and the other writers shows that the Egyptians of each district refused to eat the flesh of the animal they held sacred. So far, the identity of custom with savage totemism is absolute. Of all the explanations, then, of Egyptian animal-worship, that which regards the practice of a survival of totemism and of savagery seems the most satisfactory."

—ANDREW LANG, in "Encyclopedia Britannica."



## THE SOLAR GODS

UPPER EGYPT, in whose great city of Thinis Mena had his birth, is, in truth, nothing but the bed of the Nile itself. When the great river is at its height, the whole of Upper Egypt is hidden beneath its waters, which flow onward, a majestic tide, stretching from the mountains on the east to the mountains on the west. The river is then some eight or ten miles wide. Only when the floods pass, and the waters sink again, does Upper Egypt come forth to the light: a narrow strip of rich black soil on the east of the river—nowhere an hour's walk from the water's edge to the desert hills; and a like strip, about twice as wide, on the west, from the now diminished river to the Libyan rocks.

The river-bed itself is, therefore, the whole of Upper Egypt. A long strip of black earth with the dwindled stream—which is yet a most majestic river—threading it, lies open to the magical power of the sun, that golden orb of Ra whom the Egyptians celebrated; the divine energy straightway begins to stir the black and formless mud left by the river, bringing forth greenness and life, rich abundance of grain and fruit, well fitted for the sustenance of man. This yearly miracle makes the whole life of Egypt. From the dark pall of the inundation the whole green world comes forth again; the sun enkindles it into life and beauty.

Even sunrise and sunset in that wonderful land of Upper Egypt have in them something miraculous. Night has arched over the valley, with an awesome stillness, its purple robes dotted with brilliant stars that gleam big and luminous, colored jewels hanging in the darkly gleaming dome. Then, from the shadowy hills of the eastern desert, long streamers of rosy cloud shoot upward, and, almost before the stars have time to vanish, the purple of the valley is tinged with a ruddy glow; the whole wide cleft from the mountains to the mountains is filled with colored air; the vale glows with growing flame. The hills, that just now were gloomy indigo, burn brighter and brighter, first purple, then dark red, then with ruddier brightness, till orange bursts into resplendent gold, and the sun flashes forth over the land. Then for hours the golden orb steers his bark through heaven's luminous blue, till he once more draws near to the western mountains. Once again, but now with their order reversed, the gorgeous colors succeed each other. The cliffs, first bright gold, darken to orange, to ruddier richness, to transparent purple, and finally the gloom of night hides the last rose-color of the gleaming sky, and the great stars once more come forth, colored jewels hung in the indigo dome.

These are the images of the sun-god and his power which were ever before the eyes of Ancient Egypt; these are the visible splendors which

called forth the hymns of the Solar gods. Ra the resplendent was the sun himself, to whom the ancient priest thus sang: —

"Praise to Amen Ra we give,  
     First of gods, in An the Bull,  
     Lord beloved and beautiful,  
 By whose warmth fair cattle live  
 Hail the king of double throne,  
 Chief in Karnak, of his fields  
     The mighty head;  
     Bull by whom himself was bred,  
 Stretching out his feet afar  
 Proudly to the southern zone,  
     Proudly o'er the Asian plains;  
 Lord and prince of Araby,  
 Lord of all the breadth of sky,  
 Earth's first son,  
     Great creator, who sustains  
 All that earth or heaven yields. . . .  
     Father of the gods and men,  
 Maker of the beasts that be,  
 Lord of all existences,  
 Giver of the fruitful trees,  
     Filling house and cattle-pen  
 With the staff of daily food.  
 Son of Ptah, both fair and good,  
     Lo! the gods adore and love;  
 By the gods is honor paid  
 To the God who all things made —  
     Things below and things above.  
 Lo, he passes through the sky,  
     Sailing in tranquillity,  
 Blessing the Two Lands with light.  
 King of north and king of south,  
 Giving law with truthful mouth,  
 Prince of this world, great in might,  
 Lord of terror and affright,—  
 He who takes  
 The earth and makes  
     It like to his divinity . . .  
 He hath forms, yea, very many,  
 More than any  
 Other god.  
 In his beauties gods rejoice,  
 To his praise they lift their voice,  
     And adore his name,



When he comes from his abode  
 Rising crowned with flame,  
 Glorious the Two Lands above.  
 He whose fragrances they love,  
 Incense-born and dewy-sweet,  
 When he comes from Araby,  
 When his feet  
 Over plains of Asia fly,  
 And his smile  
 Beams along the land divine,  
 Where the Red Sea waters shine  
 Southward of the land of Nile." . . .

Here we have the two inspirations: First the pure nature poetry, imaging the sun as he rises resplendent from Araby the Blest, and steering his bark through the blue empyrean over the Two Lands — Upper Egypt of the river gorge, and Lower Egypt of the Delta; and, side by side with this, the deeper inspiration, which sees the visible sun as but the splendid emblem and representative, vicegerent in the visible heavens, of that Sun of Righteousness who illumines the reverent heart.

Even at this time, the sun-god had his conventional form and emblems, every one of them a symbol of some natural and divine power. The same hymn to Amen Ra thus depicts the imaged God:—

"Beautiful with double horns,  
 Lord of the Uræus crown,  
 Plumed, exalted high to wear  
 Snow-white helm, tiara fair,  
 With the grace  
 Of the serpent, and the disk  
 Of the double basilisk,  
 As adornment to his face.  
 In his own  
 Temple are his emblems known:  
 Helmet, cap, and double crown;  
 Lo, benign of face, he deigns  
 Take the Atef crown in hands,  
 Crowned with Sekhti crown he stands,  
 As the lord of Life he reigns  
 With the lotus-handled rod  
 And the scourge, a sceptered god." . . .

The Atef crown was a double-plumed crown above ram's horns; the crown of Sekhti was made by joining the red and white crowns, which denoted the sovereignty of the Two Lands of Upper and Lower Egypt,

first united under the sway of Mena the great conqueror, and founder of Mennufer, or Memphis. But the temple which the poet of this earliest of all religious hymns had in mind is not at Memphis on the Delta's apex; it is the splendid Karnak temple, well called "the noblest effort of architectural magnificence ever produced by the hand of man." At Thebes, where the Karnak temple stands, the cleft of the Nile opens wider than is its wont; the Arabian and Libyan hills sweep round in a broader circle, inclosing a richly fertile amphitheater with the strong Nile stream in its midst. In this favored vale, with the yellow sandstone of the hills shutting it in like a golden crown, is gathered the awe-inspiring splendor of vast columned halls, with mighty pillars molded in the likeness of the sacred lotus, pillars whose towering height answers to their immense girth, rendering the feeling of the whole so magnificent that it has an effect altogether superhuman—we can hardly credit that this tremendous structure came from the hand of mortal man. Add to the temple the long rows of colossal kings, the avenues of Sphinxes, each with its secret solemnly concealed, and, last of all, the soaring obelisks, and we have a temple fitted well to the awful majesty of Amen Ra, the Hidden Sun, who gives life to the mighty universe.

#### RA SLAYS THE SERPENT

Nor was Amen Ra only the giver of light; he was, not less, the victor over darkness; not only the darkness of night, but also the vast gloom of the chaos, and, most of all, the blacker darkness of the unilluminated heart. As the victor over gloom, his worshipers thus saluted him:—



"Gracious ruler, rising bright,  
Crowned with crown of silver white:  
Lord of rays,  
Great creator of the Light,  
Unto him the gods give praise,  
And he stretches from above  
Hands of love to them that love;  
But the rebels fall.—His eyes  
Fiercely flame upon the foe.  
See his arrows pierce the skies,  
With their ruddy glow,  
And the Naka serpent flies,  
And disgorging dies  
In the dark below. . . .  
King alone,  
Of gods the One



Many myriads are thy names—  
Yea, their number is unknown:  
Shining in the golden morn,  
Setting in the golden west,  
Every time that he is born,  
Lo! he scatters with his flames  
All his enemies.  
Thoth exalts his glorious eyes,  
Robes him for his rest,  
With the splendor of his choice;  
In his goodness gods rejoice,  
For he lifteth up the heart.  
Lord of the great boat, he steers  
Every dawn from out the east;  
Lord of the great boat, that nears  
Every night the west,  
Traveling through the sky in rest.  
How thy sailors cheer and shout,  
Seeing Nak the serpent's rout,  
Stabbed and slashed by knife on knife,  
While the flames upon him play,  
All his foul and horrid life  
From his body beaten out,  
And his feet cast right away.  
Then the gods lift up their voices,  
Ra has slaked his soul at length,  
Heliopolis is glad,  
Atmu, closer of the day,  
Is victorious in the fray—  
Heliopolis rejoices;  
And the lady of our life,  
Isis, joys in heart to know  
Of the serpent's overthrow,—  
Apepi, her good lord's foe. . . .  
Saved from out the serpent's maw,  
Image of the gods of law,  
Thou at Karnak by the river,  
Art the lord;  
In thy name of great Lawgiver  
There art thou adored." . . .

Apepi, the Nak serpent, was the great power of darkness, whether of night in the heavens, or of evil in the heart; and the morning sunrise, with its red and yellow glories over the Arabian hills, was only the image of that greater coming of the Sun of Righteousness, risen with healing in his wings.

## THE GOD-MAN OSIRIS



THIS hymn clearly identifies Apepi with Set, the great enemy of the central personage in Egyptian mythology, the man-god Hesiri, whom the Greeks called Osiris. Long before Mena built his city of Mennufer, or Memphis, at the apex of the Delta,—to be the single capital of the Two Lands, the meeting-place of Upper and Lower Egypt,—in the far-away ages of the dawn, the gods ruled among men as their kings. Four gods had already reigned, leading the hearts of men in the ways of wisdom, justice, and mercy, when Hesiri descended upon earth—Hesiri, son of Seb and Nut, the high heaven and the fruitful earth. Joined with Hesiri in his work was Hes, whom later ages called Isis,—at once his sister and his bride, as light and warmth are the wedded twin powers of the visible sun. But the beneficent pair were not free to carry on the good work unmolested; against them was arrayed the adversary Set, with his sister-bride Nebti, the powers of darkness and evil.

Hesiri, with Hes as his helper, set himself to lead and guide the people of the Two Lands, teaching them how to bring forth the golden riches of wheat, how to curb the trailing luxuriance of the vine, so that its strength and sweetness might swell the purple clusters, giving wine that gladdens man's heart; teaching them also the law of justice, and the worship of the ever-present divinity. But Set hated Hesiri for his goodness, and envied him the love of men and their adoration; lying in wait for Hesiri, he slew him, and hiding his body in a coffin, cast it into the Nile.

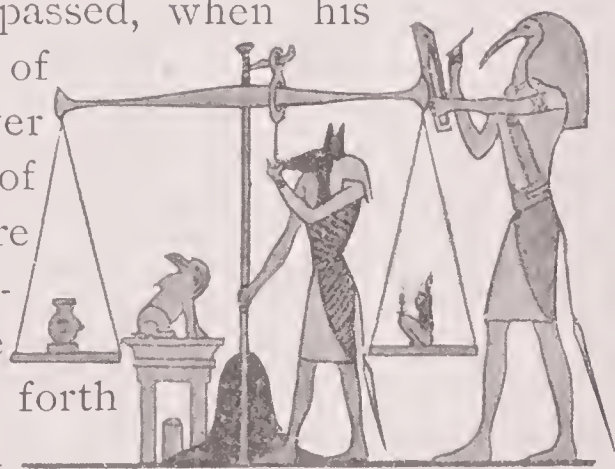
Swiftly the current bore the bright god's body down the river, carrying it along that narrow cleft of greenness that stretches palm-studded for hundreds of miles between the yellow deserts, and at length sweeping it down through the Delta to the sea. Hes, whom later men called Isis, with Nebti, her sister, sought vainly for the bright god's body; they sought long and in sorrow, till at last they found the sacred dead at Byblus on the Syrian shore, where the waves of the sea had cast the casket forth. Even then, Hes was not permitted to carry home her dead lord and give him quiet sepulture. Set, his envy still unslaked, lying in wait for her return, once more stole the body of Hesiri, and cut it limb from limb, severing it in twice seven fragments. Hes set herself a new quest, and seeking long, brought together again the scattered members of her lord, and, aided by Har, her son, whom the Greeks called Horus, she gathered spices and precious ointments, very costly, wherewith they embalmed the body of Hesiri, so that the dissevered members of the man-god were joined together, and delivered from the bonds of death.



Then Har, the son of Hesiri and Hes, waged relentless war upon Set, to avenge the cruel wrong done to them, and at last Set was utterly subdued and taken captive, bound with many bonds and cast into prison. But the heart of Hes relented toward him who, even though he had so grievously wronged her, was yet her brother, and taking pity upon him, she released him. But her son Har was so wroth at this forgiveness of their foe, that he turned his hand against his mother, and smote her head from her shoulders. Thoth, god of wisdom and hidden knowledge, repaired the mischief by placing the head of a cow upon her shoulders, so that the horned head has ever since been her emblem. Har even then was not satisfied, for still pitilessly pursuing Set, he overtook him, and, again conquering him, smote him and pierced him with a spear so that Set died, and Hesiri was avenged. Har, to whom was also given the name Har-makhu, with his sister Hat-har, whom later generations called At-hor, were revered by the people, hardly less than their divine parents Hesiri and Hes.

#### OSIRIS AS THE LORD OF SOULS

THE man-god, thus born upon the earth for the good of men, and sacrificed to the hate and envy of the Adversary; passed, when his earthly life was closed, into the hidden realms of Amen-ti, the Under-world, there to hold dominion over souls. Passing through the gates of death, every soul of man came before Hesiri in the Hall of Truth, where the risen and glorified god sat as judge, with the two-and-forty Lords of Truth, to determine the fate of the bodiless soul. Anubis, the Lord of Weights, brought forth the balance, the twin scales wherein were weighed the deeds of the dead, setting in one scale the emblem of holy truth, and, in the other, the deeds of the man to be judged. Thoth stood beside the balance, ready to record the weighing, to set down the outcome of the test, whether the man's good deeds tipped the scale, or, weighed in the balance, were found wanting.\* Then after a solemn silence, while one end or the other of the balance slowly rose, Hesiri, the risen god, pronounced the sentence, and according to his words, so was it with the soul who had come to judgment. If the good deeds of



\* Only a part of this interesting ceremony is shown in the illustration: In the Hall of Truth, Anubis, Lord of Weights, weighing the soul of the dead, and Thoth, god of writing, recording the result of the test. To the right of this scene, in the original picture, is Hesiri (Osiris) sitting in judgment, attended by Isis, Nephthys, and four genii, while Har (Horus) is presenting the deceased to the Throne of Judgment. To the left are other figures.

him who stood at that solemn bar of justice had such power and substance as to turn the scale, when weighed against most sacred truth, then the blessed soul, justified and glorified, entered the solar bark, the boat of the Hidden Sun, and was wafted in the company of divine spirits to the happy fields of Aahlu, where are the dwelling of Hesiri and the immortal fountains of living water, the holy pools of peace.

But if not,—if the righteousness of the man was slight and poor, by no means able to turn the scale or outweigh the holy emblem of inviolate truth, then that soul was condemned according to its deeds and defects to darker lives, lives unclean and low, fitted to its own unclean imaginings, there to work out its own salvation through many great and grievous trials. Then came a second judgment, and, where the soul had not turned from its evil, nor cleansed itself from its sin, there followed the second death, great and terrible, from which there was no resurrection, and Shu, the Lord of Light, blotted out even the remembrance of it, so that it was no more at all. But the soul which turned from evil, and sought good only, painfully retracing the steps which it had perversely descended into unclean darkness,—the soul, purified by fire, was raised in glory to dwell with the Lord for three thousand years. Thereafter, coming back from the Hidden Abode of Amenti and passing once more through the gates of birth, it returned to the world of man, once more to labor and aspire after the Light, once more to work for righteousness, until such time as its merit and good deeds should entitle the pilgrim-soul to enter the glorious fields of Aahlu, to be forever with the Lord. There at last, its mystic cycle of wanderings completed, it became one with the boundless Sea of Life, the infinite divine, the Sun of Souls.

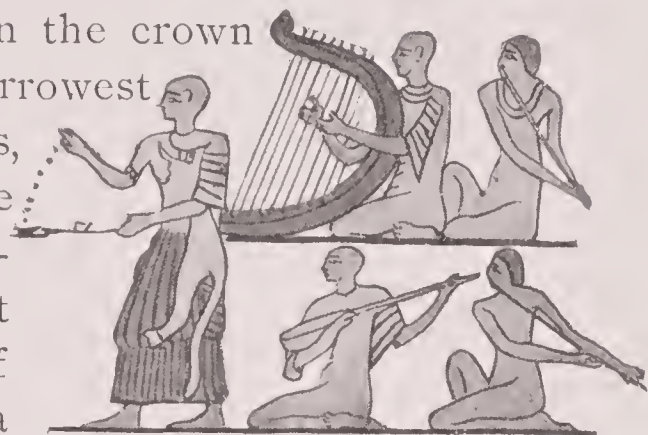
These are the words of a soul, thus standing at the awful bar of justice, before the judging god and the Lords of Truth, "I was no idler nor slothful; nor was my name heard in the place of reproof; I gave water to the thirsty, I set the wanderer on his path, I cast down the oppressor, and withstood the man of violence." Another speaks thus, "I was just and true, and without malice; I kept God in my heart, and was quick to discern His will."

### THE GOD OF THE NILE

RA WAS god of the visible heavens, as Hesiri was god of the Underworld, the mystic house of souls. Each in his realm was the giver of life, the quickener, the victor over death and darkness. But nearer than the blue empyrean, nearer than the Hidden House of Death, was a symbol of divine power and life, bringing to the very doors of the peo-



ple of Egypt the good gifts that brought life and happiness. This visible emblem of divine power to bless was the sacred river, that Nile which had made the whole Egyptian land, laying down layer after layer of fertile earth in what became Upper Egypt, the Egypt of the long, green cleft through the deserts; and maker not less of the Lower Egypt of the Delta, built up through long years by the same rich abundance of the Nile. At midsummer, when the sun stands high in the crown of the blue dome, the river has shrunk within its narrowest bed, withdrawn farthest from the bordering mountains, though still a mighty and majestic tide. Shortly the waters begin to be troubled, taking on a hue of greenness, from boundless myriads of water-plants swept by the mighty current from the Abyssinian reaches of the upper river; then the greenness gives way to a turbid ruddiness, and the holy river is seen steadily to rise. Two months after midsummer, the river, first rising level with the flat Egyptian land, begins to steal forth and spread over it, and the miracle of the inundation is begun. The waters cover the whole Nile Valley, the whole gorge between the eastern and the western mountains, some ten miles wide, and cover, too, the vast level stretches of the Delta; and three months after midsummer, when the sun crosses the celestial equator at the autumnal equinox, the great flood is at its height. Then, having thus reached the climax and culmination of its majesty, the divine power is again withdrawn; the Nile recedes again, and during nine months sinks toward its former level. Through those nine months, all is energy and vital growth through Egypt; through the Two Lands from the Cataract to the sea. First comes the wheat harvest, ripening from early greenness to rich munificence of golden grain; and then the vine with its purple clusters and broad green leaves, the golden pendent dates, and all manner of fruits and herbs that give life and strength to man, and to every beast and bird under heaven.



At Khen-nut by the river-bank, three tablets carved upon the sandstone rock depict a king of ancient Egypt, making an offering to the triple god of Thebes, known under the names of Amen, Mut, and Khonsu, and pouring forth a drink-offering to Har-makhu, Ptah, and Hapi,—this last the spirit of the sacred Nile. One who saw these rites in days of old has thus recorded them: "When the river began to rise, these rites were deemed of so much importance to the Egyptians that unless they were performed at the proper season and in a becoming manner, by the persons appointed to this duty, they felt persuaded that the Nile would refuse to rise and inundate the land. Their full belief in the efficacy of the ceremony secured its annual performance on a grand scale. Men and women assembled, from all parts of the country, to the towns

of their respective provinces. Grand festivals were proclaimed, and all the enjoyments of the banquet were united with the solemnity of a sacred celebration. Music and the dance, and appropriate hymns, marked the respect they felt for the deity; and a wooden statue of the river-god was carried by the priests through the villages, in solemn procession, that all might appear to be honored by his presence, while invoking the blessings he was about to confer."

Here is the hymn which was chanted thousands of years ago, in honor of the sacred river:—

"Hail, all hail, O Nile to thee!

To the land thyself thou showest,  
Coming tranquilly to give  
Life, that Egypt so may live,  
Amen, hidden is thy source,  
Hidden thy mysterious course,  
But it fills our hearts with glee!

Thou the gardens overflowest  
With the flowers beloved of Ra;  
Thou for all the beasts that are,  
Glorious river,  
Art life-giver;

To our fair fields ceaselessly  
Thou thy waters dost supply,  
And dost come  
Through the middle plain descending.

Like the sun through the mid sky,  
Loving good, and without ending,  
Bringing corn for granary;  
Giving light to every home,  
Oh thou mighty Ptah. . . .

Bringing food, of plenty lord!  
All good things he doth create;  
Lord most terrible and great,  
Yet of joys divine

The fount adored,  
He doth in himself combine  
All, and all in love doth join.  
Grass, to fill the oxen's mouth  
He provides; to each god brings  
Victims meet for offerings,

Choicest incense he supplies.  
Lord of North-land, lord of South,  
He doth fill the granaries,  
Wealth unto the rich man's door

Adds; and when the poor man cries,



Lo! he careth for the poor. . . .  
 Growth, fulfilling all desires,  
 Is his law, he never tires;  
 As a buckler is his might.  
 Not on marble is he scrolled,  
 Like a king with double crown;  
 Him our eyes cannot behold,  
 Priests are needed not by him,  
 Offerings to him are not poured,  
 Not in sanctuaries dim  
 Is he god adored.  
 Yea, his dwelling is unknown,  
 Never yet in painted shrine  
 Have we found his form divine. . . .  
 Comes the glorious inundation,  
 Then comes joy, and then comes smiles,  
 Hearts leap up with exultation;  
 Even jag-toothed crocodiles,  
 Neith's twin suckling sons, are glad,  
 And those gods, we count with thee,  
 To earth's glee  
 Heavenly joyance add.  
 Doth not Nile's outbursting flood  
 Overcome all men with good?  
 Doth he not, with his sweet waters,  
 Bring desire for sons and daughters?  
 No man's hand does he employ;  
 E'en without the helpful rain  
 He can fill our fields with grain,  
 And bring to us mortals joy. . . .»

We cannot fail to be struck by the likeness which this hymn bears in its whole spirit, in its words even, to the hymn of Amen Ra. We need not to be told—we can see for ourselves—that whether worshiping the Sun or the River, the Egyptians were paying homage only to the One divinity, the Hidden Sun, the River of Life.

## LEGENDS OF THE GODS

BESIDES the Solar and Osiric cycles, there are many legends of the Egyptian deities, some of which have their close affinities in other lands. Thus Seb, god of the world, is represented as taking the form of a goose, and laying the mundane egg,—as in the Kalevala, or in the mythology of India.

Another story tells how Thoth, the god of arcane wisdom, wrote a wonderful book, which told all things concerning the fowls of the air, the fishes of the sea, and the four-footed beasts upon the earth. He who had mastered even one page of this book, could charm heaven and earth, the great abyss, the mountains, and the seas. Thoth inclosed his wonderful book in a box of gold, this he covered with a box of silver, this with a box of ebony and ivory, this again with a box of bronze; a box of brass inclosed the bronze casket, and finally a box of iron was added, outermost of all. The iron casket Thoth cast into the Nile at Coptos. One of the priests found out where the mysterious casket was hidden, and sold his knowledge to a noble, who had the river dragged, and brought the magic box to light. But it brought him many evils, so that he passed the book on to another, who was in like manner afflicted. The book of Thoth is the Book of Nature, with its secrets seven times hid. He who would use these secrets wrongfully, sows for himself sorrow. He who learns it rightly, can charm every living thing.

Here is a legend of Ra. Ptah had reigned among the divine kings, and Ra succeeded him, reigning long in peace and happiness. But a time came when his subjects, the sons of men, murmured, and planned to revolt against their luminous king. Therefore Ra assembled the gods together, to take counsel of them. The gods said that mankind should be destroyed, and intrusted the task to Hat-har and Sekhet. Fear came upon mankind when they saw their destruction coming, so they made great libations to the gods, and most of all to Ra, and Ra was well satisfied, and the plague was stayed. What remained of the libation, being poured forth, became an inundation, covering the whole land, and hiding it from the destroyers, so that Hat-har could find none to destroy, and the remnant of mankind was saved.

Though there were thus legends of many gods, all the wise knew that they were but forms of the One. Num or Kneph was the creative mind; Ptah, the creative hand; Maut was matter; Khonsu was the moon; Seb was the world; Khem, nature's vital power; Nut was the upper sky; Hat-har, the hidden hemisphere. Thoth was divine wisdom; Hesiri was divine goodness; Amen was divine mystery. Yet all gods were the one God. Therefore Amen is likewise addressed as Ra or Khem or Tum or Har or Khepera; Hapi or Apis, the Nile-god and sacred bull of fertility, is also spoken of as Amen and Ptah. Hesiri, or Osiris, is invoked as Ra and Thoth; and in like manner the darker powers, Apepi, Set, Bes, Taourt,—who are, as it were, the clouds and shadows of creation,—are mingled together. And in the deepest wisdom, these two are but ministers of the One.



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## PHOENICIAN MYTHOLOGY

*By BLISS CARMAN*

THE Phœnician cosmogony is particularly interesting in containing many of the ideas which we find in the theogony of the Greeks and Romans who followed them. The Phœnicians, like their neighbors, the Jews, were a Semitic race, and imposed their peculiar religious ideas upon their Aryan successors in the civilized world, in much the same way that Hebrew conceptions of religion have been imposed in later times. Indeed, these two Asiatic tribes, the Jews and the Phœnicians, may be said to represent two distinct and adverse types of thought in religious matters,—the monotheistic and the polytheistic. That the purer religion and nobler morality of the Jews survived the contaminating influence of their neighbors with the utmost difficulty is evident on almost every page of the Old Testament. The abominations of Baal and Ashtoreth are the continual theme of lamentation of the Hebrew teachers. And the nearer view we get of the character of those heathen divinities, the more revolting do they appear.\*

In the mythology of the Greeks and Romans, with which our classical education has made us familiar, the gods and goddesses are

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\* Without doubt the Phœnician, like all other religions, had its esoteric and higher side; but that has not come down to us, the dry and somewhat soiled symbol being all that remains.—EDITOR.

comparatively innocuous deifications of natural phenomena; they take their places in our mind as interesting characters, very human in their faults, and usually beneficent in their acts toward mankind. It would appear, however, that this humane and civilized character of the Greek and Latin divinities was only the likeness of their own character and reflected their better civilization. As we trace the ancestry of the gods back to its source, we find them more and more ruthless, cruel, and bloodthirsty, just as we find the people who worshiped them more heartless and savage. This, of course, is equally true of Jewish religion from which the loftier conceptions of Christ are finally evolved. So it is to be remembered that in studying a mythology we are studying the soul of a people.

The mythology of Phœnicia, as far as we can trace it, is an unlovely exhibition. In comparison with Melkarth and Dagon, the Hebrew Jehovah, relentless and selfish as he was, must be admitted to have displayed traits that were at least gentlemanly if they were not always gentle. But to consider the Phœnician divinities fairly, we should rather compare them with the mumbo-jumbos of Africa or the horrific gods of the outlandish islands of the Pacific, where human sacrifices and bloody practices still survive.

Our chief authority for any detailed account of the Phœnician cosmogony is one of their own writers, Sanchoniathon, a native of Tyre, who wrote about the time of the Trojan War. His history contained an account of the religion and theology of his own people. This work was translated into Greek by Philo of Byblus, in the time of Adrian; but unfortunately both original and translation have been lost, save a few fragments preserved by Eusebius.

In the beginning, according to Sanchoniathon, there was only "a spirit of dark air, and a turbid obscure chaos; and these things were infinite, and for many ages had no bounds; but when the spirit was affected with love toward its own principles, and a mixture followed, that conjunction was called desire. This was the beginning of the formation of all things; but the spirit did not acknowledge its own production."

From this primal and vague condition proceeded the "seed of all creatures and the generation of the universe." And the first mortals created were Protogonus and Æon, who discovered the fruits which are good for food, and whose children Genus and Genea dwelt in Phœnicia. But in a time of great drought, "they stretched forth their hands to heaven toward the sun; for him they thought the only god and lord of heaven, calling him Beelsamon, which in Phœnician is 'lord of heaven,' and in Greek, Zeus." Afterward, Genus had three sons, Phos, Phur, and Phlox,—that is light, fire, and flame,—who found



out how to make fire by rubbing two pieces of wood together. These in their turn begat sons of great stature who gave their names to the surrounding mountains, Libanus, Cassius, etc., and again had other sons. Among this latter generation were Memrumus and Hýpsuranius. "The latter inhabited Tyre, and invented the making of huts of reeds and meshes of the papyrus."

"Many years after this generation came Agreus and Halieus, the inventors of the art of hunting and fishing, from whom huntsmen and fishermen are named. Of these were begotten two brothers, the discoverers of iron and its use; one of these, called Chrysor, the same as Hephæstus or Vulcan, exercised himself in words, charms, and divinations; and he found out the hook and means of taking fish, and boats slightly built; he was also the first of all men that sailed. . . . Afterward from this generation came two brothers, one of whom was called Technites, or the artist, the other Genius Antochthan, the home-born man of the earth. These found out how to mingle stubble, or small twigs, with the clay, and to dry it in the sun, and so make bricks."

We then come to a part of this demiurgic genealogy which bears resemblance to the Greek, and shows where the Greeks derived some of their heavenly personages.

"In that period there was one Elion, which imports in Greek the Most High (Hypsistus); and by him were begotten Uranus and Ge. . . . Hypsistus, the father of these, dying in a fight with wild beasts, was consecrated, and his children offered sacrifices and libations to him. But Uranus, taking the kingdom of his father, married his sister Ge, and by her had four sons, Cronus (Saturn), Betylus, Dagon, and Atlas. . . . But when Cronus came to man's age, using Hermes Trismegistus as his counselor and assistant, he opposed his father Uranus, drove him out of his kingdom, and succeeded in the imperial power.

"In process of time, Uranus, being in flight or banishment, sends his virgin daughter, Astarte, with two others of her sisters, Rhea and Dione, to cut off Cronus by deceit, whom Cronus persuaded to become his wives. Uranus, understanding this, sent Eimarmene and Hera, with other auxiliaries, to war against him; but Cronus having gained the affections of these also, kept them with him."

Sanchoniathon also tells us that "Cronus, going about the world, gave to his own daughter, Athena, the kingdom of Attica; but when there was a plague and mortality, Cronus made his only son a whole burnt offering to his father Uranus." This example of their divine progenitor was only too faithfully followed in later times by the Phœnicians in their worship of Baal, when human sacrifice became common.

"All these things," says Eusebius, "the son of Thabion, who was the first hierophant that ever was among the Phœnicians, allegorized, and

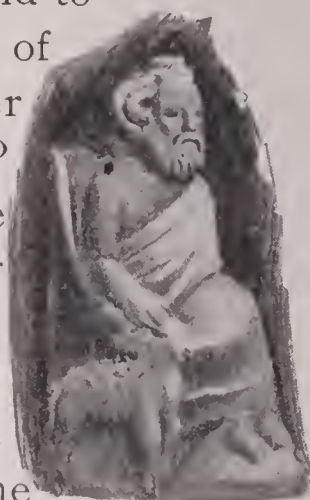
mixing the facts with physical and mundane phenomena, he delivered them down to those that celebrated orgia, and to those prophets who presided over the mysteries, who always contrived to improve their fables, and so delivered them down to their successors, and to those that were afterward introduced among them, one of whom was Isiris the inventor of three letters, the brother of Chna, the first Phœnician, as he was afterward called."

This admission of the Greek historian gives one some idea of the uncertainty we labor under in investigating the earliest mythology. Indeed, the writings of Sanchoniathon are palpably too vague to be of scientific value, yet they are interesting as our prime authority on the subject. Our definite knowledge of the worship of the Phœnicians, however, is derived from many sources, and gathers about a few names of their leading divinities. The Phœnician mythology was an astronomical mythology. Baal, their chief god, was the sun-deity; while Astarte, his rival in the affections of the people, was the moon.

For some notion of the character of Baal we need only recall our Bible reading, where the enormities of that monstrous deity are often referred to. Baal became identified with Cronus or Saturn (who personified Time), and with Moloch, was the lord of heaven; and to him human sacrifices were made as propitiation in adversity. Against this abominable custom the voice of Jewish morality was constantly protesting.

With Baal is often mentioned Ashtoreth or Ashtaroth, who is the Astarte of the Phœnicians and who is to be identified with the later Venus and Aphrodite of the Latins and Greeks. In her character as goddess of love, and in all the attendant rites celebrated in her honor in that connection, we trace resemblances between her worship and that of the Cyprian queen. Astarte, however, was also identified by the Greeks and Romans with their Hera or Juno, in her capacity as queen of heaven and protectress of women, while as the moon-goddess she was sometimes identified with Diana. In all of her phases, under all of her names, however, this great Asiatic goddess is chiefly to be remembered as the deity of love,—not in our nobler comprehensive sense a god of love, but a divinity who presided over the mere elementary and primitive instincts of love. As such she is Tanis to the Persians, Mylitta to the Babylonians, Astarte or Ashtoreth to the Phœnicians and their colony at Carthage, Aphrodite throughout Hellas, and Venus throughout the empire of Rome.

Under Ethbaal, king of Tyre, who was also high-priest of Astarte, Phœnician religion was introduced among the Jews. This king married his daughter Jezebel to Ahab, king of Israel, with the express purpose





of spreading the worship of his own gods among the Hebrews. And the princess, when she left Tyre, took with her to her new home four hundred and fifty priests of Baal and four hundred priests of Ashtoreth. Ahab was induced to raise a temple to Baal in Samaria and another to Ashtoreth in Jezreel, where emblems were set up in a grove in honor of the goddess. The contagion of the new religion also spread to the kingdom of Judah, whose king Ahaziah married Athaliah the daughter of Jezebel.

In the earliest times Baal appears to have been worshiped in Tyre without an image, but in later times this worship degenerated into a wanton idolatry, under the guidance of a numerous priesthood.

Dollinger says of the cult of Baal: —

“As the people of western Asia distinguished, properly speaking, only two deities of nature, a male and a female, so Baal was an elemental and a sidereal character at once. As the former, he was god of the creative power, bringing all things to life everywhere, and in particular, god of fire; but he was sun-god besides, and as such, to human lineaments he added the crown of rays about the head peculiar to this god. In the one quality as well as the other he was represented at the same time as sovereign of the heavens (Baal-Samen) and of the earth by him impregnated. . . . The Canaanitish Moloch was not essentially different from Baal, but the same god in his terrible and destroying aspect, the god of consuming fire, the burning sun who smites the land with unfruitfulness and pestilence, dries up the springs, and begets poisonous winds. When Jeremiah says, ‘They built the high places of Baal, which are in the valley of the son of Hinnom to cause their sons and their daughters to pass through the fire unto Moloch,’ and in another place, ‘They have built also the high places of Baal to burn their sons with fire for burnt offerings unto Baal,’ there is no mistaking the essential identity of the two. Besides the incense consumed in his honor, bulls also were sacrificed to Baal, and probably horses, too; the Persians at least sacrificed the latter to their sun-god. But the principal sacrifice was children. This horrible custom was grounded in part on the notion that children were the dearest possession of their parents, and in part that as pure and innocent beings they were the offerings of atonement most certain to pacify the anger of the deity; and further, that the god of whose essence the generative power of nature was, had a just title to that which was begotten of man and to the surrender of their children’s lives. . . . The Rabbinical description of the image of Moloch, that it was a human figure with a bull’s head and outstretched arms, is confirmed by the account which Diodorus gives of the Carthaginian Kronos or Moloch. The image of metal was made hot by a fire kindled within it; and the children, laid in its arms, rolled from thence into the fiery lap below.”

This primitive custom, so evidently a traditional inheritance of a people emerging from barbarism, we shall find later in Greek mythology giving rise to the legend of Theseus and the Minotaur.

"In Astarte of the western Asiatics," says Dollinger again, "we recognize that great nature-goddess, standing by Baal's side, regent of the stars, queen of heaven, and goddess of the moon. . . . Under the name of Astarte she was guardian goddess of Sidon, and not essentially distinct from Baaltis of Byblus, and Urania of Ascalon. . . . As highest goddess, or queen of heaven, Astarte was accounted by the Greeks as Hera; yet they also recognized in her something of Athene, Aphrodite, Selene, Rhea, Artemis, Nemesis, and the Fates. In fact, she came nearest to the Phrygian Cybele."

It is said that the temple of Baal and Ashtaroth at Apheka was so rich that Crassus spent several days in weighing all the treasure he found there, and that this represented offerings from all Semitic people,—from Arabia and Babylon, from Assyria and Phœnicia, and the countries of Asia Minor; while the attendant priests were so numerous that several hundred would be engaged in a single sacrifice.

Among the lesser gods of the Phœnicians may be named the following: El, Dagon, Hadad, Adonis, Sadyk, Eshmun, Atergatis, and Onca.

El was, of course, originally the one High God who came afterward to occupy the place of a minor divinity, comparable to the Kronos of the Greeks or Saturn of the Romans. He had especial honor at Carthage, and human sacrifices were made to him. Melkarth, or Melkareth, may have been originally an epithet of Baal, but eventually the name meant the protector of the city, and this god was considered the tutelary deity of Tyre and of her colony Carthage. The Greeks called him Melikarthos and identified him with their Hercules. Dagon was probably adopted by the Phœnicians from Ashdod in Philistia; he is sometimes described as a fish-god, having the form of a fish, and sometimes as a god of corn. He held a much higher place in his native Philistia than in the land of his adoption. Hadad was a Syrian God whom the Phœnicians also adopted; and in their latter mythology he is considered to represent the sun. A much more prominent deity was Adonis, who with the Phœnicians, as afterward with the Greeks, represented the lord of heaven, or Baal, the sun-god in his changing aspect, perishing in the autumn and reviving in the spring. The river Adonis was sacred to him, and when its stream was swollen and reddened with autumn rains it was thought to be running with his blood; and maids would come to its banks to lament for the beautiful, youthful god. Sadak or Sadyk, was the god of justice, and Eshmun, the god of healing, so far as we can determine. Atergatis, or Derketo, was also introduced from Ascalon, and was probably another phase of Ashtoreth; while Onca was compared by the Greeks to their Athene, goddess of wisdom.



On the whole, we may think of the Phœnician religion as a sensational and ruthless indulgence of the emotional nature, tending to flurry and excite the character, rather than to restrain and direct and ennoble it. As we trace its elements in the mythology of Greece and Rome, we shall find it growing more mentalized and deliberate, and therefore less unrestrained and violent, and baneful to mankind. We shall find the erring inhabitants of heaven becoming less susceptible to mere sacrifice of material things, and more placable by good acts and intentions; we shall find morality rather than superstition beginning to appear as the sanction of worship and the test of conduct.

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## GREEK AND ROMAN MYTHOLOGY

*By BLISS CARMAN*

MYTHOLOGY is, as it were, the skeleton or framework of religion. And while we know that the numerous beautiful and complicated myths of Greece and Rome were the embodiment of a profound and sincere religious faith, we shall not here concern ourselves with the meaning and sentiment of each legend so much as with its mere narration, its mere formal tradition. The inner feelings with which those ancient and noble people infused the stories of their divinities we shall not have any time to trace. Yet in every myth we must remember there abides the ruin of some imposing worship. The awe, the reverence, the piety, the simple zeal, which inspired the men and women of Attica and Latium, these have passed with the perishable beauty of things, and all that remains to our curious attention is the body of traditional tales we call mythology.

For any brief survey of the subject it is easier and better to consider the mythology of Rome and Greece together, for the reason that the religion of the one was largely derived from the religion of the other, and while the Romans had many rites and gods indigenous to their own soil, they nevertheless worshiped (under new names) the greater gods of Greece. It is more convenient, too, to speak of the better known deities

by their Latin names, which have been transferred almost without change to our English tongue.

It is not to be supposed that this pantheistic religion of the Greeks and Romans can be reduced to any system as definite as a catechism. Some gods were greater than others; some were powerful and feared; others were less imposing and more dearly loved. There were greater gods and lesser gods; half gods and god-like heroes; and frail beings that presided over places, trees, streams, and fountains. The earth was peopled with a tribe of divinities, who ruled and mingled with men.

The greater gods, however, the Olympians, were twelve in number: Jupiter, Juno, Ceres, Neptune, and Vesta (children of Saturn and Rhea), and Minerva, Mars, Vulcan, Mercury, Venus, Diana, and Apollo, (children of Jupiter). Pluto, though own brother to Jupiter and ruler of the lower regions, was not counted among the starry Olympians; nor was Bacchus, though he was Jupiter's son and a powerful god in later Greek religion.

Now the birth of the first gods was in this manner. In the beginning were only Chaos and Night. From them descended Uranus and Gæa, who supplanted their progenitors, and begot in their turn twelve Titans, so huge as to terrify their parents. In fear their father Uranus consigned them to Tartarus and chained them fast. Gæa remonstrated at this, and finally induced her youngest, Saturn, to revolt against their father. With a scythe his mother had given him, Saturn (Cronus or Time) defeated his father, took his sister Rhea to wife, parceled out the universe among his other sisters and brothers, and reigned on Olympus. And of this pair sprang the elder gods, Jupiter and his kin. Of each of these in turn we may say something, the mere accepted common tradition.

## JUPITER

JUPITER, Jove, or Zeus, the father of many gods, was king of heaven and supreme arbiter of the destinies of men. He represents the sky, is the deity of political order and peace, and is answerable to no other will, save that of the inexorable Fates. Enthroned upon Olympus, he deals out Justice to gods and men. He gathers his thunderbolts in his hand; when he nods the earth is shaken. Like the other gods, Jupiter is immortal and yet knows human sorrow and joy, pain, pleasure, and regrets; and is swayed by like passions with men. He presided at the councils of the gods and at their feasts, where celestial ambrosia was spread for their repast, and nectar poured for their drink. Being a king, Jupiter was always invoked on the eve of war or other important





occasions of state; and when victorious armies returned, it was to him that thanks and vows were offered. Fame and Victory were his attendants, with Fortune never far away.

The cupbearer to Jupiter and the other gods was originally Hebe. But this young goddess failing in her office, it was necessary for Jove to choose another. For this purpose he assumed the guise of an eagle, swept down upon the earth and carried off Ganymede, son of the king of Troy, who afterward acted in Hebe's place.

It was common for the gods to take human or animal form, in order to disguise themselves and pass unobserved among mortals. Upon one occasion Jupiter and his messenger Mercury disguised themselves as travelers and came, weary and late, to the hut of Philemon and Baucis, a worthy poor old couple. Here they were hospitably received by the humble pair, who offered their best to the strangers, and were even about to kill their last goose for the evening meal. So pleased was Jupiter at this generous kindness, that he made himself known to the old people and bade them ask what they would, it should be granted. To this Philemon and Baucis replied that they wished only to serve the gods while they lived and at last to die together. Thereupon Jupiter changed their cabin into a splendid temple, where the two dwelt for years, tending the shrine and offering sacrifices pleasing to the gods. When at last the faithful couple died, they were changed into two monumental oaks before the doors of the temple they had served so well.

Though strictly monogamous by custom, the ancient deities were usually polygamous in their habits. The character of the father of heaven was particularly frail in this respect. And while Jupiter was ever susceptible, his noble wife Juno was always hotly jealous. The result was not unhuman. Quarrels were many and stories plentiful. Perhaps the most famous is that of Europa, daughter of Agenor.

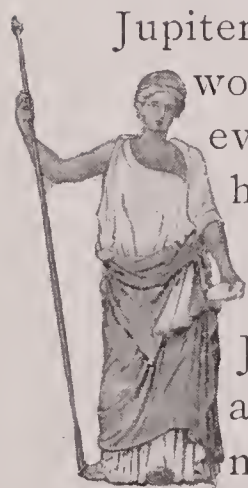
This fair maid one day in her father's meadow saw a white bull coming quietly toward her. Pleased with the tame and friendly animal, she decked it with flowers and patted its neck. The bull then knelt for her to mount, and as soon as she was on his back, galloped down to the shore and swam out to sea. Europa clung to her captor until they landed on a strange coast, and as they emerged, Jupiter, for it was he, put off the disguise, wooed the girl, and called the land Europe in her honor. Of their three sons, Minos, Rhadamanthus, and Sarpedon, the two eldest were made judges in the Infernal Regions.

Among the brothers of Europa who took up the search for the missing maid, the most famous was Cadmus, who wandered till he came to Delphi, where he consulted the oracle. "Follow the cow," said the oracle. Cadmus gave up his search for his sister, and followed a stray

cow he had overtaken on the way. Curiosity attracted to him many adventurers whom he chanced to pass, until he had a considerable following. All of his followers however were slain by a dragon, which Cadmus himself slew at last. A voice then bade him sow the dragon's teeth. This he did, and from the seed sprang up a crop of full-grown, full-armed warriors, who at once turned against Cadmus in threatening anger. Cadmus with a quick wit cast a stone among them. Glancing from the helmet of one, the stone struck another who fancied his fellow had thrown it. Soon there was riot among the warriors, their swords were turned on one another, and all were killed but five, who threw aside their weapons and attached themselves to Cadmus's service. With this little band he founded the city of Thebes. And Jupiter in admiration for him gave him Harmonia, daughter of Mars and Venus, as his wife. It was Cadmus who is said to have invented the alphabet and introduced it among the Greeks.

The widespread worship of Jupiter was marked by many temples, the most famous being those at Dodona, the Capitol of Rome, and the shrine of Jupiter Ammon in Libya. The most beautiful of all perhaps was his temple at Olympia in the Peloponnesus, where every fifth year the people of all Greece assembled for games in honor of the ruler of the gods. It was in this temple that the statue of Jupiter by Phidias stood, a wonderful creation of ivory and gold, accounted one of the Seven Wonders of the World.

## JUNO



JUNO, the sister and wife of Jupiter, was queen of heaven. And as Jupiter was the deity of men, so Juno was the protecting divinity of women, and guarded them through all of the undertakings and events of their lives. She presided over their birth, their childhood, maiden years, marriage, motherhood, and old age. To her all women looked for support and protection. It is even less correct to identify her with the Greek Hera, than to identify Jupiter with Zeus. Yet the Latin as well as all modern literature adopted the myths of Hera and attributed them to Juno. We may therefore do the same, for the purposes of a first rough study of the goddess.

Juno was of great beauty, of the queenly and imposing type which we still recognize in our adjective Junoesque, less cold than Diana, more scrupulous than Venus. And ancient mythology is full of references to her high temper, and to her jealous love for her wayward lord. One of the most beautiful tales in reference to Juno and her cult relates to the two brothers Cleobis and Biton.



At one of the festivals of Juno in Argos, an aged woman, Cydippe by name, who had formerly been a devoted priestess of the goddess, was anxious to go to the temple, and asked her sons, Biton and Cleobis, to harness her white heifers to her car. The animals, however, could not be found, and the youths, rather than disappoint their mother, harnessed themselves to the car and drew her to the temple. On this Cydippe prayed to Juno to bestow upon her boys whatever was the best gift a mortal might desire. After the services, this devout mother went forth from the temple and found her sons lying dead where they had thrown themselves down to rest. The goddess had taken them beyond the reach of human sorrows.

Of the myths relating to Juno's jealousy, perhaps the most important is the legend of Io. One day Juno perceived it suddenly grow dark, and at once suspected that Jupiter was shrouding one of his escapades under a cloud. She brushed away the cloud and beheld her consort on the banks of a smooth stream, and near him a beautiful young heifer. Juno mistrusted the animal, and fancied that its form actually concealed some lovely nymph. She knew her husband's subterfuges. It was in fact Io, daughter of Inachus, the god of the river, whom Jupiter had hurriedly changed into this new shape at his wife's approach. Juno praised the beauty of the young animal and asked whose it was. When Jupiter replied that it was a fresh creation she begged it as a gift. Jupiter, of course, could not refuse. But Juno was not satisfied, and handed over the heifer to the hundred-eyed Argus to watch. In this unhappy state of things Jupiter sends his messenger Mercury, who is a cunning musician, to lull Argus from his watchfulness and slay him. So Io is released, but Juno is still not appeased and sends a gadfly to sting the unfortunate creature. And Io races through the world, crosses the Bosphorus, or cow-ford, which takes its name from her, and finally reaches the banks of the Nile, where she is allowed to regain her human form, on Jupiter's promise of reformation.

Another maiden who roused the jealousy of Juno was Callisto, and her the queen of heaven in anger changed into a bear. This unhappy one roamed the woods, with her son Arcas, until Jupiter in pity transferred the pair to the sky where they became the Great and Little Bear.

### MINERVA

MINERVA, goddess of wisdom, is fabled not to have been born in the manner of mortals, but to have sprung from the brain of Jupiter, full grown and in splendid war gear. She was the goddess also of the industrial arts and handicrafts, and of defensive warfare. From Athene, as she was called in the Greek tongue, the city of Athens took its name.

Soon after the birth of Minerva, Cecrops, a Phœnician, settled in Attica and founded a beautiful city, while all the gods looked on in admiration at the undertaking. Each of them wished to name the new town, the most eager contestants being Minerva and Neptune. To settle their dispute, Jupiter decided that the city should be intrusted to the patronage and protection of that deity who should produce the most useful object for man's needs. Neptune struck the earth with his trident, or three-toothed spear, and a horse sprang forth. Then Minerva produced an olive-tree, and when she had explained the many uses to which it can be put, and how the olive is always a sign of peace and prosperity, the prize was awarded to her, and she became the guardian of Athens, honored there more than anywhere else on the earth. It was here that her most celebrated temple, the Parthenon, was reared, to stand through so many ages and speak of beauty and old religion to ourselves. The Panathenæa, festivals held every four years, were in her honor; and at the celebrations the Palladium, a statue of Minerva (or Pallas, as she was sometimes called) was borne in procession.

Minerva is usually remembered for her fearless deeds, but it must not be forgotten that she presided over many peaceful vocations as well. Her skill and love of weaving once brought a forward girl into trouble.

Arachne, a fair maid of more than common charm, was a clever needlewoman. Unfortunately her vanity and pride in her skill got the better of her, and she once had the fond temerity to boast that she should not fear to compete even with Minerva herself. This vain conceit she uttered so loudly that Minerva heard it and determined to give her a lesson. Disguising herself as an old crone, she visited the house of Arachne, conversed with her, soon heard the foolish boast, and tried to persuade the overweening girl to repent of her silly words. But no argument could enlighten the self-sufficient Arachne. She only repeated her vaporings. Then Minerva in anger revealed herself and bade Arachne attempt the competition. The looms were set up, and the two began to weave. Minerva chose for the subject of her tapestry the contest between herself and Neptune; Arachne, the carrying off of Europa. When the pieces were finished, the mortal maiden saw of course that she was hopelessly defeated, and hanged herself for very shame. Then the goddess of wisdom changed her into a spider, condemned forever to hang in mid air, forever to spin and weave, an eternal warning to boastful human creatures.

## APOLLO

BY FAR the most splendid and august of all the Olympians was Apollo, god of medicine, music, poetry, and fine arts. He is the deity of light, the sun-god, own brother of Diana, the moon-goddess, and son of



Jupiter and Latona, or Leto. Juno, with her accustomed lack of sympathy for her husband's divagations, drove the offending Latona forth to wander over the earth. In her weary journeyings, Latona one day came to a spring by the wayside, where she would have quenched her thirst. Some rustics who were near rudely bade her move on; and boorishly stirred up the spring and muddied it with their feet. The distressed Latona, in her tearful need, prayed that they might never leave the spot, and thereupon her lover Jupiter turned the men into frogs, to be forever the denizens of muddy pools.



Still driven on by the relentless will of Juno, Latona came at last to the seashore, imploring Neptune to her aid. The god of the sea sent a dolphin to carry her to Delos, a floating island in the Ægean. And when the rocking of her new abode disturbed Latona, he fixed it fast for her with chains. There at last she found rest and bore her twin children, Diana and Apollo.

Early in life Apollo fell in love with the mortal maid, Coronis, and succeeded so well in instructing her in the delights of love, that she, in her simple heart, concluded if one lover were so desirable, two would be doubly dear. Trysts with a second suitor followed, and for a time were so cleverly concealed that Apollo was deluded. Nothing, however, could escape the sight of his favorite bird, the snow-white raven, which discovered the pair and informed its master. Apollo, in a desperate fit of jealous indignation, pierced the heart of Coronis with an arrow. Then, overcome with remorse, he rushed to her side, and by all his art and skill in medicine strove to recall her to life. In vain. He cursed his luckless raven; and that croaking bird turned black under the imprecation. And there was left to Apollo only the young son of Coronis, Æsculapius, to whom his father carefully taught all his healing art. So well did the youth grow in knowledge that he rivaled Apollo himself and could even restore the dead to life. This, though, was too much for Pluto, the ruler of the departed, and for Jupiter, lord of heaven and earth. The latter cut short the career of the great physician with a sudden thunderbolt, and would so have exterminated the race of doctors, perhaps, had not Æsculapius left a daughter, Hygeia, to care for the health of mankind.

After the loss of his son, Apollo seeks to be revenged upon the Cyclops who forged the thunderbolts for Jupiter. The lord of heaven interferes, however, and banishes him to earth, where he takes service with King Admetus of Thessaly, caring for his sheep. His skill in music so pleased the king that he was made head shepherd. Apollo was so touched with the kindness he received that he asked to have immortality bestowed upon Admetus. This request was granted on condition that

when the time of the king's death should arrive, another should be found to die in his stead. Alcestis, the king's young wife, was the only one found willing to sacrifice her life for her husband.

One day as Apollo played at quoits with a mortal youth, Hyacinthus, Zephyrus, the god of the south wind, came by and saw them. He too loved the beautiful youth, and in wanton jealousy turned Apollo's quoit aside so that it struck Hyacinthus and killed him. In memory of his companion, Apollo changed the drops of his blood into the flowers that bear his name.

Of the legends relating to Apollo, that which concerns Daphne is one of the most familiar. Daphne was a beautiful nymph, daughter of the river god Peneus, with whom Apollo fell in love at first sight. She in timidity fled as he approached, and all his efforts to calm her availed nothing. He pleaded and promised as she ran and he pursued, but still she sped before him down to her father's stream. As she approached the river calling to her father for aid, Peneus heard her; and when she touched the edge of the water she seemed suddenly to be arrested in her flight, and immediately was changed into a laurel tree. In remembrance of this love of his, Apollo adopted the laurel as his own tree and made its leaves the token of honor for all poets and musicians thenceforth.

Once upon a summer's day a young shepherd lay upon the grass watching his sheep, when he heard a strange, soft music coming through the trees. It was Minerva playing on the flute which she had invented. But as she sat by the streamside and played, she happened to glance into the water and see herself. In disgust at the face she must make, she threw away the instrument, which floated down stream and was picked up by the young shepherd, Marsyas. In that unhappy hour Marsyas learned to play, and soon was so well skilled that an insufferable conceit took hold of him and he must challenge Apollo to a contest. The result was foregone. Marsyas was hopelessly defeated, and Apollo flayed him alive for his boasting.

Apollo, as patron of the fine arts, is closely associated with the nine Muses: Clio, the muse of history; Euterpe, the muse of lyric poetry; Thalia, the muse of comedy; Melpomene, the muse of tragedy; Terpsichore, the muse of dancing; Erato, the muse of love poetry; Polymnia, the muse of the sublime hymn; Urania, the muse of astronomy; and Calliope, the muse of epic poetry. One of his choir, Calliope, was loved by Apollo, and bore him a son, Orpheus, who was endowed with the great poetic and musical genius of his parents. His power to charm beasts, and even trees and stones by his playing, is proverbial. And when his sweetheart, Eurydice, died from a serpent's bite, Orpheus descended into Hades, and by his music so pleased Pluto that the king of the nether



world consented to release the girl,—on condition that Orpheus should not look at her until they reached the upper air. The lover agreed, but his love was too strong for him; just as they reached the exit from Hades he turned round, only to see Eurydice snatched back from him once more.

The chief temples dedicated to Apollo were those at Delos and Delphi. At the latter place the Pythian games were held in his honor every three years.

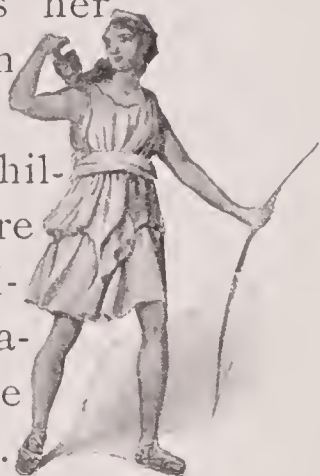
## DIANA

DIANA, the Artemis of the Greeks, twin sister of Apollo, was the goddess of the chase, and bore much the same character as her brother. Like him, she is unwedded, and is the bringer of sudden death to women, as he is to men.

Latona, the mother of Diana and Apollo, was proud of her children, and let it be known that in her judgment there was nowhere a mother so fortunate as she,—one whose children were so beautiful and intelligent. To the mind of Niobe, the daughter of Tantalus and queen of Thebes, this was folly; for she herself was the mother of fourteen, seven strong sons and seven beautiful girls. At an assembly of the people of Thebes in honor of the children of Latona, Niobe ridiculed the boast of that goddess, and induced her citizens to defame the altars of Diana and Apollo. Then the people turned from their worship and esteem; but the two children of Latona were avenged, for at their mother's bidding they went forth and slew all the children of Niobe. That unhappy queen, when she beheld her own undoing, wept so ceaselessly that the gods turned her to stone,—the rock from which the living water continually flows.

The famous legend of Actæon is the story of a young hunter who, while following a stag with his hounds, came upon Diana and her nymphs at their bath in a forest pool. The chaste goddess in her indignation changed him into a stag, to be torn in pieces by his own dogs. This character of Diana, the unamiable and severe, is the one most commonly accepted. She was, however, also represented as falling in love occasionally, even as her brother did. Endymion, a fair young shepherd, was spied by Diana one night as he slept in the moonlight. And thereafter she visited him nightly as he slept, finally becoming so enamored of him that she carried him away to Mount Latmus to have him to herself.

Another mortal beloved by her was Orion, a young hunter, who was wont to roam the forest with his hound Sirius at his heels. On one of his excursions he came upon the Pleiades, companions of Diana, and falling in love with them at once began an impetuous wooing. The Pleiades



fled from him, calling Diana to aid; and the goddess for their safety placed them instantly among the stars. Not long after this, Orion met Diana herself, as he hunted, and the goddess found him a companion to her taste. Her fancy, however, was distasteful to Apollo, who called his sister to him one day and bade her test her skill by shooting at a black mark rising and falling far out at sea. Diana drew her bow and hit the mark, only to find she had slain her lover as he was swimming. When she discovered her mistake, in sorrow she set Orion and Sirius among the constellations.

## VENUS

VENUS, or Aphrodite, is sometimes fabled to have been a daughter of Jupiter and Dione, sometimes said to have been born of the foam of the sea.

She was the goddess of beauty, of love, of gladness of heart, and was cared for by the ocean nymphs in the cays of the sea until she came of age, when they took her to Olympus where a place had been prepared for her. So fair was she that all of the gods were eager to marry her. But she scorned them all in turn, until Jupiter wedded her to Vulcan, the crooked old master of the forge. By him she had several children, among them Cupid who became the god of love. Her life with Vulcan, however, was far from happy; and the wandering fancy of Venus was first caught by the war-god, Mars, whom she would meet nightly, and who used to place his attendant Alectryon on guard. One night, unfortunately, Alectryon failed to remain awake; and the lovers were surprised by Aurora, as they slept. Aurora at once informed Vulcan, and that ingenious artificer stole upon the two and caught them in his chain net, to make them a sport for all the Olympians. When he set them free at last, Mars changed Alectryon into a cock and condemned him to give daily warning of the approach of dawn.

It happened one day that as Venus was playing with her boy, Cupid, she wounded her bosom with one of his fatal arrows. Thereafter she fell desperately in love with Adonis, a very beautiful and coy youth, whom all the blandishments of the queen of love could not win from his mannish pursuits. Unmindful of the charms of the lovely goddess, Adonis still followed his hunting, only to be slain by a cruel boar. The grief of Venus was so inconsolable that it was permitted Adonis to leave the lower world for six months of the year and revisit the beautiful earth. This myth, of course, is the embodiment of our feeling for the return of spring each year, the return of joy and beauty to the earth,—only to be consigned again to oblivion in another six months' time. The worship of Adonis was introduced into Greece



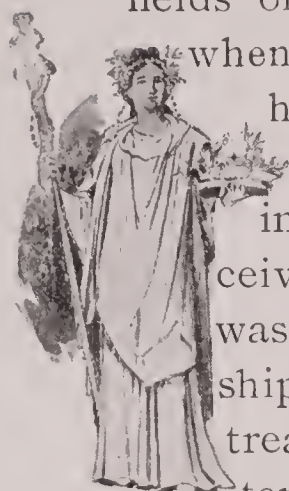
from Phœnicia. In fact, the worship of Aphrodite herself is probably to be identified with that of the Asiatic Ishtar, or Astarte.

One lovely old story belonging to the cycle of Venus myths tells how the beautiful nymph Echo met young Narcissus in the forest and loved him at first sight; but how Narcissus did not return her affection. Seeing this, Echo besought Venus, the guardian and helper of all desirous and helpless lovers, to punish the thankless and hard-hearted youth; and then wandered disconsolate until she pined away and only her melodious voice remained. The gods were not pleased with this lack of self-respect in Echo, and condemned her to haunt the wild places of the hills, repeating the last chance word that came to her upon the wind. Venus, however, had heard her prayer and reserved a punishment in store for the disdainful Narcissus. He chanced one day to see his own image in a pool as he drank, and fancying it was the guardian nymph of the well, he fell in love with the image and vainly endeavored to reach it and lure it from the water; until at last in his despair he died for very love, and the gods changed his body where he lay into the beautiful flower that bears his name and loves the marge of silent pools.

Another popular myth relates how the envy of Venus was aroused by the great beauty of Psyche, the youngest daughter of a king. So jealous did Venus become that she finally persuaded Cupid to cause Psyche to fall in love with the most despicable of mortals. When Cupid attempted this, however, he was so taken by her charm that he himself loved her at once, and carried her off to a secret place where he visited her every night, but left her as soon as morning dawned. One day it chanced that Psyche met her sisters, and they, when they heard her story, made her believe that in the darkness she might be embracing some foul monster. Psyche then took the first opportunity to look upon Cupid while he slept, and as she gazed on his beauty a drop of oil from her lamp fell on the shoulder of the god and wakened him. He censured her for her mistrust and left her. Alone she wandered about until at length she came to the palace of Venus, who held her and enslaved her, laying many heavy tasks on her. These she accomplished with the help of Cupid, who still really loved her; and she finally succeeded in winning the regard of Venus, and in being accepted in heaven with her happy lover.

## CERES

CERES, the Demeter of the Greeks, was the goddess of the earth, the patroness of agriculture, and protectress of the fruits of the ground. She had one daughter, Proserpine, whose father, Jupiter, had promised



the girl to Pluto as his bride, without the mother's consent. This well-known story runs, that Proserpine was one day gathering flowers in the fields of Enna (or according to older traditions, in the Nysian plain) when Pluto appeared in his dark chariot and carried her down to his gloomy abode. Learning of the disappearance of her child, Ceres quitted heaven and lived on the earth among men, making herself known by blessings where she had been kindly received, and punishing those who had treated her inhospitably. It was thus she first came to Eleusis where she was afterward worshiped with so much devotion. As Ceres was unrelenting in her treatment of the earth and would not allow its fruits to grow, Jupiter was compelled to make Pluto restore Proserpine to her mother.

Mercury was sent to the lower world on this mission, and brought Proserpine back with him. Before she left, however, Pluto had given her half a pomegranate to eat, and she was therefore compelled to spend half the year with him, and only half of it with her sorrowing mother, in the light of the sun. This is, of course, a myth like that of Adonis, growing out of the change of seasons, the return of Proserpine typifying the return of spring to the earth; or more definitely Persephone is the seed which must remain underground part of the year before it can re-appear in beauty.

In Attica, Ceres (or more correctly, Demeter) was worshiped with great ceremony, as the foundress of agriculture and hence of all civilization. And at Athens, the Eleusinia were celebrated yearly in her honor.

## VULCAN

VULCAN, or Hephæstus, was the son of Jupiter and Juno, god of fire, and hence of all the crafts of the forge and metal-working. He was born lame and was never loved by his parents, though he always treated his mother with affection and deference, and upon one occasion, when she was quarreling with Jupiter, took her part against his father. For this interference Jupiter flung him clear over the walls of heaven, and he fell during a whole summer's day, alighting on the island of Lemnos, where he was kindly received. This unpleasant incident bred a dislike of Olympus in Vulcan's mind, so that he seldom visited the place, preferring to stick close to Mount Ætna where he set up his forge in the heart of the mountain. Indeed, it was not until Bacchus had visited Vulcan and mellowed his disposition with a flask of choice wine that the fire-god could be induced to revisit Olympus at all, where he had encountered so much ingratitude and unkindness.





Many wonders were wrought by Vulcan, marvels of ingenuity and skill. He made the famous armor of Achilles, all the palaces of Olympus, the fire-breathing bulls of the king of Colchis, and the chariot of Phœbus. In honor of the god, the Greeks were accustomed to place small statues of him upon their hearths.

### MERCURY

MERCURY, the Hermes of the Greeks, was the son of Jupiter and Maia, the most beautiful of the Pleiades. He was born in a cave on Mount Cyllene in Arcadia. He was a precocious child; the first thing he did was to jump from his mother's lap to the ground and pick up a tortoise shell he found there. In the sides of the shell he bored holes, rove strings across the cavity, and so invented the lyre. Toward evening he grew very hungry, and wandered off into a meadow where he found some of Apollo's cattle pasturing. He chose fifty of the best of these, and tied leaves and twigs to their feet so that they should leave no trace as they walked; then drove them off to a quiet spot and killed two of them for his supper. Apollo soon missed his cattle and began to search for them, but only found a few leaves and branches. Then he remembered that the birth of a new god had been announced in Olympus, and that it had been declared he should be a prince of thieves. This gave Apollo a clue, and he at once set out for the cave where Mercury had been born, only to find the culprit peacefully asleep in his cradle. When the youngster was roused and accused of the cattle-lifting, he professed innocence. He was haled to Olympus, however; was accused, tried, convicted, and ordered to restore the stolen cattle. This he did. The remaining oxen were driven in, and Mercury gave Apollo, in exchange for the missing two, the lyre he had invented. Apollo was so pleased with the gift that he not only allowed Mercury to keep the cattle, but gave him in addition a magic wand which had power to transmute the elements. According to one tale, Mercury tested his new wand, called Caduceus, by touching with it two quarreling serpents. They at once twined themselves about the wand, and Mercury bade them stay there forever as a sign of his power.

Appointed messenger of the gods, Mercury was given winged shoes and a winged cap. He was put in charge of the dead, to conduct them from the upper to the lower world; and was also made the herald of heaven. In his capacity as messenger and herald, he was of course the god of eloquence and rhetoric. He was also the god of prudence, cunning, commerce, trade, and all gain-getting. Being the god of cleverness and shrewdness, he was often regarded as an inventor, and was said to have invented astronomy, numbers, music, gymnastics, measures, and



weights, etc. As he was herald and messenger of the gods, all roads and travelers were under his special care. He was the god of boundaries, and statues of him were set up along roads and by doors and gates. These boundary marks were held sacred in his name, and their removal was often punishable by death.

### MARS

MARS, the Ares of the Greeks, son of Jupiter and Juno, was the god of war. His worship was much more widely spread among the Romans than among the people of Hellas. He was said to be the father of Romulus who founded Rome, and enjoyed there an almost equal popularity with Jupiter, and was often called Father Mars. The Salii, his priests, danced in his honor in full armor; and the field of military exercises was called the Campus Martius. He was worshiped under the appellation Quirinus, as guardian of the Quirites, and at times under the appellation Silvanus, as a rustic god.

Among the Greeks, Ares was much less popular; his worship was probably introduced from Thrace, and was not very general. Even among the gods themselves he was hated for his ruthless character and noisy, overbearing ways. He was not beloved; no prayers were addressed to him; and his name was uttered with dread.

Though not a general favorite, Mars won the love of Venus, who bore him three fair children, Cupid, Harmonia, and Anteros. He also wooed Ilia, the vestal virgin, who broke her vows for his sake and bore him two sons, Romulus and Remus, while still in the service of her patroness, Vesta. The prescribed punishment for this dread impiety required that the culprit should be buried alive and her children given to the wild beasts. Even Ilia's parents assented to this enormous retribution, and their daughter was buried, as the law ordained. Her two boys, however, were found by a kindly she-wolf and suckled for a time, and afterward reared by a farmer. Grown to manhood, this pair determined to found a city. They quarreled, however, over the foundations, and Romulus killed his brother Remus, and went on with the work alone. The city which he founded was Rome. He was soon joined by a number of adventurers, as great ruffians as himself, and his city did not lack for citizens. Over this horde of freebooters Mars delighted to rule.

### NEPTUNE

NEPTUNE, or Poseidon, was own brother to Jupiter, and when that conqueror was assigning the universe to his kinsfolk, the sea fell to Neptune as his share. It had formerly been in the sway of Oceanus, the Titan.

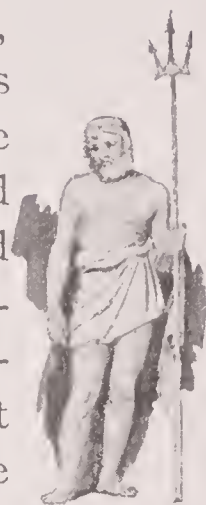


Neptune, god of the sea, was of an envious and greedy disposition. At one time he conspired against Jupiter, but his plot was discovered and he was banished to earth, where Apollo was also in exile at the time. The pair were set to build the walls of Troy. And we have seen how he contended with Minerva for the fair city of Athens.

Neptune not only was ruler of the sea, but of rivers and streams as well. Over these latter, which each had its own minor divinity, he exercised a sort of overlordship. Neptune's wife, the queen of the sea, was Amphitrite, one of the fifty daughters of Nereus. This nymph was at first terrified at Neptune's approach and fled from his advances. The father of the ocean sent a dolphin to plead his cause, and had the good fortune finally to be accepted. Among the children of Neptune and Amphitrite was Triton, whose body was half fish, and who was the progenitor of a host of young Tritons like himself. Neptune often intervened in the affairs of mortals, just as the other gods did. He once lent his chariot to an ardent lover named Idas who was desperately in love with Marpessa, a maid whose father would not consent to the union of the young pair. With the aid of Neptune's chariot, however, Idas was more than a match for the obdurate parent and easily kidnapped the girl, but just as he had succeeded in escaping pursuit, he was confronted by Apollo who declared a liking for the maiden. Jupiter here interfered and declared that Marpessa should decide the matter for herself. Left to a free choice, she chose her mortal lover, saying that when she grew old Apollo would still be young and would no longer love her.

Among the numerous watery gods subject to Neptune, Proteus was one of the most famous. He had the power of assuming at will any shape he pleased.

One of the greatest of their divinities, Neptune was widely worshiped by both Greeks and Latins, his temples being numerous in both countries. He was especially the patron god of sailors and horse-trainers.



## VESTA

VESTA, or Hestia, goddess of the hearth, was sister of Jupiter and Juno, and one of the oldest and most important of the gods. Although she is not so prominent as some other divinities, and does not figure conspicuously in mythical tales, her worship was widespread, particularly among the Romans, and her influence was most powerful. As Vesta presided over the family fire, and the family represented the most solemn and fundamental bond between men, she came to be more deeply and constantly venerated than almost any other Roman divinity. Her sanctity was insured by the instinctive and universal feeling of dependence, and her daily service was performed in every household. Indeed, the

very act of eating in common, about a common hearth, partook of the nature of a religious office; while the great difficulty of securing fire in primitive times gave added need and sanctity to its preservation. Not only was the fire maintained on every domestic hearth; there was a public hearth, or altar of Vesta, where it was also preserved for the use of all. About this central sacred fire the worship and ceremonial of Vesta arose. The goddess seems to have been regarded with rather more seriousness than the other divinities. She early declared her intention of leading a life of perpetual virginity; and this purpose she is said to have carried out. Her worship, too, was one of the last to die before the advance of Christianity.

Early in the history of Rome a beautiful temple of Vesta was built, and the order of the Vestal Virgins instituted. These attendants of the goddess were of the best families in the state. When admitted to the order they had to be between six and ten years of age, of unblemished mind and physique. They took their vows for thirty years, the first ten of which were spent in study and learning their duties, the second ten in trimming and watching the sacred fire, and the third ten in instructing the young vestals. They watched the fire day and night in turn and kept it burning; and at one time they even carried it from Rome for safety, when the city was threatened with invasion. Their vows of chastity were so rigorously enforced that any vestal found guilty of violating them was buried alive. Only eighteen of these scrupulous votaries are said to have failed in a thousand years to keep the vows imposed by their faith. One vestal, Tuccia, was permitted by the gods to carry water in a sieve from the Tiber to the temple, as proof of her innocence, when accused of a breach of her vows. At the completion of her term of service, a vestal returned to domestic life.

It is an evidence of the high regard in which Vesta was held by the Romans, that her virgin attendants were accorded many great privileges. They were allowed a lictor to precede them as they walked abroad; they were given seats of honor at public functions and festivities; they were granted burial within the city limits; and if they accidentally met a criminal on his way to execution, they had the power of pardon. The Vestalia, or festivals of Vesta, were among the most popular and elaborate held in Rome.

#### BACCHUS

ALTHOUGH Bacchus came to hold so important a place in Greek and Roman mythology, as we read it, he was not one of the greater gods of Greece, and is not accounted by Homer among the Olympians. The name Bacchus, really meaning the noisy or riotous one, was only a surname of Dionysus, and was used by Greeks as well as Romans.



Bacchus, the youthful, beautiful, and somewhat effeminate god of wine, was the son of Jupiter and Semele, a lovely mortal. Juno's suspicions were excited, and she disguised herself as Semele's old nurse, winning easy access to the girl's confidence. Very soon she wormed out of Jupiter's young sweetheart the fact of his frequent visits. She retained her disguise, however, and touching on Semele's vanity, persuaded her to ask Jupiter to appear to her not as a mortal, as he usually did, but in his original Olympian splendor. The ruse was most successful. Semele begged her heavenly lover to show himself as he was among the gods. When he reluctantly did so, the sight was too much for a mortal's eyes, of course, and poor Semele was consumed by the lightning which played about him. Indeed, the whole palace was destroyed, the only creature saved being young Bacchus, Semele's infant son.

The child was first intrusted by Jupiter to Mercury, who conveyed him beyond the reach of Juno and placed him in the care of some nymphs. While he was still a youth, he was made god of wine; and Silenus, the old Satyr, was appointed his tutor and attendant. From this incorrigible old inebriate the ecstatic young god of the vine probably learned more harm than good. In company they wandered through Greece and Asia, even going as far as India, their journey a continual progress of song, drinking, and merriment, Bacchus leading in his car drawn by wild panthers, and Silenus following supported on an ass. Men, women, nymphs, fauns, satyrs, mænads, bacchantes, and bassarids thronged after them in a gay, intoxicated crowd.

In these wanderings of Bacchus over the face of the earth, he naturally met with many adventures. On one occasion he strayed from his followers, fell asleep by the seashore, and was carried off by a band of pirates. When he awoke, Bacchus was astonished to find himself on shipboard, and demanded to be set on land. This only roused the merriment of his captors. But suddenly the ship came to a full stop, and the surprised sailors, looking over the side, found a huge vine growing out of the sea and infolding the vessel. Gradually it enveloped her, folding oars, masts, and sails in its embrace, and transforming her into a floating bower. Then, to the sound of wild music, the outlandish companies of Bacchus began to arrive on strange steeds, and to swarm over the ship. The terrified sailors cast themselves overboard and were transformed into dolphins.

On another occasion old Silenus, hopelessly overcome with the effect of wine, lost himself in the woods and wandered about until he came to the court of King Midas (him of the ass's ears). Midas at once recognized him, perceived his unhappy condition, and offered to lead him back to his pupil. Bacchus was so glad to find his old tutor again that

he promised Midas the fulfilment of any wish he might make. The foolish king prayed that everything he touched might be turned to gold. The god took him at his word and granted the request literally, so that Midas, finding himself likely to starve to death with such a fatal power, implored the god to revoke his favor. Bacchus bade him wash in the Pactolus River and regain his normal human nature; since when that stream has run with golden sands.

From all his expeditions, spreading his influence over the world, Bacchus always returned to Naxos, his favorite resort. And on one of these home-comings he discovered the disconsolate Ariadne weeping inconsolably for her faithless lover, Theseus, who had deserted her. Bacchus came to the rescue of so fair a creature and made her his bride with much rejoicing. His gift at the wedding was a crown of seven stars. Soon after her marriage, however, Ariadne pined and died; and Bacchus placed her diadem in the sky, where it is to-day, the constellation of Corona.

## PLUTO

PLUTO, the god of the dead, was brother of Jupiter and Neptune. When the parceling of the universe took place, he received the underworld as his third. His older name given him by the Greeks was Hades, the Unseen. But since he was of so dread a character that no one wished to pronounce his name, he was commonly called Pluto, the bestower of riches,—all wealth being derived from the earth. The House of Hades was a cheerless and terrible abode, where no light was; and the method of invoking the god by knocking on the earth attests the reality and vividness of this conception.

The most famous entrance to the abode of Pluto was at Lake Avernus in Italy. To guard the entrance Pluto had set the terrible watch-dog, Cerberus. Near the foot of the throne flowed the five rivers of the nether world, Cocytus, Acheron, Phlegethon, Styx, and Lethe.

Of these famous waters the greatest was the Styx, which flowed seven times around the lower kingdom, and of which the other streams were tributary. By the Styx the gods swore their most terrible and binding oaths. The river Lethe was crossed only on entrance to the Elysian Fields, the place of the blessed, who drank of its waters as they passed and thereupon forgot their former life. That portion of the realm of Pluto reserved for the wicked was called Tartarus. Through Tartarus flowed the salt Cocytus made of the tears of condemned criminals, while around it flowed Phlegethon, the river of flame. Acheron was a dark river which all souls must pass after death before they could reach Pluto's presence. It was so swift that none could swim it. All



must be ferried over by Charon, the old ferryman who plied his crazy craft for the convenience of those whom Mercury escorted to his shores. From each soul an obol (a small coin) was exacted as toll, and for this reason every mortal who died was provided with the requisite fee. If by any chance this duty to the dead had been omitted, the unfortunate soul was obliged to wait a hundred years before it could be ferried across.

Near the throne of Pluto and his wife Proserpine sat the judges Minos, Rhadamanthus, and Æachus, who weighed the deeds of the departed in the scales of Justice, and consigned the soul to Tartarus or the Elysian Fields on the resulting evidence. Near Pluto also sat the Parcæ, or three Fates, the youngest of whom, Clotho, spun the thread of human life; while the second, Lachesis, twisted it; and the third, Atropos, the inflexible, stood by with shears to cut its apportioned length.

Among the inhabitants of Tartarus were the famous Danaïdes, who were sentenced to carry water from the river and empty it into a bottomless jar. These were the fifty daughters of Danaüs who had pledged his children in marriage to the fifty sons of his brother Ægyptus. Danaüs, however, recalled a prophecy which foretold that he was to be killed by his son-in-law, so that when the wedding day came he made each of his daughters promise to kill her husband. All fulfilled their promise save one, and her husband righteously slew Danaüs. The impious women were punished by their endless and futile employment.

Another dweller in Tartarus was Tantalus, a cruel king who had maltreated his subjects and insulted the gods themselves. For his impiety he was condemned to stand up to his chin in pure water, which flowed away the moment he attempted to drink; while just above his head hung delicious fruit, which swung beyond his reach the moment he attempted to grasp it.

Still another offender was Sisyphus, king of Corinth, who had defrauded the gods and murdered travelers, and was therefore condemned forever to roll a huge stone up a steep hill, only to see it slip from his hand the moment he reached the top and roll to the bottom once more. There, too, was Ixion, bound to a revolving wheel of flame,—an impious ingrate who had slain his father-in-law to escape paying for his wife, and who, when Jupiter had taken him to heaven to attempt his purification, had tried to win the affection of Juno.

No temples were dedicated to Pluto, and almost no statues of him are known. The festivals in his honor were held but once in a hundred years, whence their name, Secular Games.

## P A N

THOUGH not one of the twelve greater divinities, or Olympians, Pan was still a great and powerful god. He was the god of flocks and herdsmen, is usually called the son of Mercury, and was very widely worshiped in Greece as the personification of nature. His mother was aghast when she first looked upon him, for his legs, feet, and ears were those of a goat. Pan was a great lover of music and dancing, and dwelt in the woods, whence he often appeared suddenly to travelers. It was from these sudden appearances that the expression *panic*, fear, had its origin. Pan was also a lover of the nymphs, and delighted to dance with them in the fields and by the woodside. On one occasion he was hurrying in pursuit of a beautiful nymph Syrinx when, just as he gained upon her, she prayed to the earth for protection and was changed into a clump of reeds. Pan uttered a deep sigh which is still audible by the streamside, cut seven of the reeds, and bound them into the musical instrument which bears to-day the name of the nymph.

Pan was once engaged in a musical contest with Apollo. Midas, who was acting as judge, awarded the prize (quite unjustly) to Pan who was a great favorite of his. It may be counted a tribute to the great power of the rural god that the wrath of Apollo was only turned against Midas, on whose head he caused huge ass's ears to grow. Midas sent for his barber, swore him to secrecy, and had a wig made to cover the deformity. The secret hurt the barber, however, and at last to relieve himself he dug a hole in the earth and whispered into it, "King Midas has ass's ears." Unfortunately reeds grew from the hole and gave away the fatal truth.

The Romans had a god of herds, too, whom they called Faunus, and with whom in later times Pan was identified. And just as a number of Pans were sometimes spoken of, so it became even more common to speak of Fauns in the plural.

## J A N U S

As PAN was wholly a Greek god, Janus was exclusively a Roman divinity unknown in Greece. He was the god of beginnings, and therefore also of portals, gates, and entrances. He gave his name to the first month or entrance of the year. And at all religious ceremonies he was the first god to be invoked, preceding even Jupiter himself. He is represented always with two faces, since being the god of beginnings, he presided over the past and the future. The famous Temple of Janus at Rome (or rather the covered passage bearing his name) is said to have been dedicated by one of the early kings. The doors of this temple were



always open in time of war, that the god of undertakings might aid the Romans, and were closed in time of peace. It is a commentary on the character of the Romans that the Temple of Janus was closed only three times in seven hundred years.

### LESSER DIVINITIES

ONE of the most important of the minor gods was Æolus, the father and ruler of the winds. He is said to have married Aurora, and to have had six sons, Boreas, Corus, Aquilo, Notus or Auster, Eurus, and Zephyrus. These troublesome children, all of whom except the last were of a turbulent, unruly disposition, Æolus ruled with a firm hand in the cave of the Æolian Islands. The Athenians were particularly devoted to the god of the winds and dedicated to him a six-sided temple, which still exists.

Among the lesser gods we may also mention Priapus, the spirit of fruitfulness and fecundity, god of the shade and of gardens; and the Latin deities Pomona and Vertumnus, who presided over orchards and gardens. But there were innumerable other divinities as well: Oreads, or nymphs of the mountains; Oceanides and Nereides, attendants of Neptune; Dryads and Hamadryads, nymphs of the trees; Naiads, or nymphs of fresh-water fountains and streams, and many more.

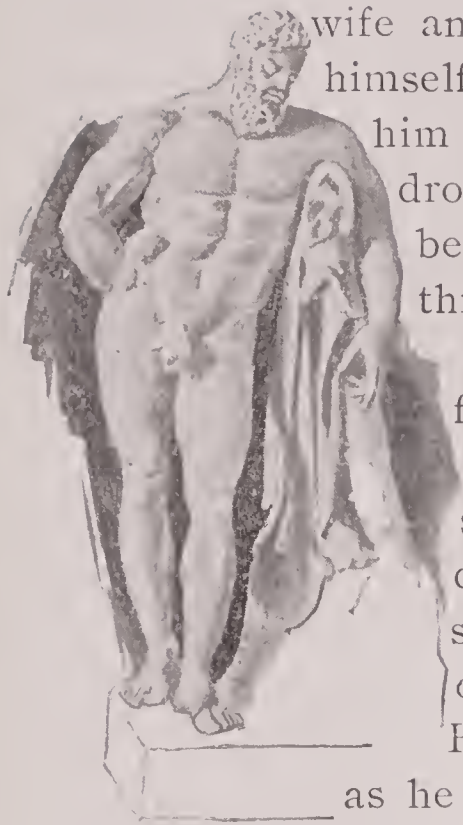
And besides the gods there were also numerous demigods or heroes around whom myths gathered, and whose lives became as famous almost as those of the gods themselves.

### HERCULES

PERHAPS the greatest of the demigods was Hercules, son of Jupiter and the Princess Alcmena. Here again the persecution of Juno comes into play, that jealous goddess becoming the implacable enemy of Hercules throughout his life. While he was still an infant, Juno sent two monstrous and deadly snakes to destroy him. To the astonishment of his helpless nurse, however, Hercules took one serpent in each hand and strangled it, thus giving evidence of the phenomenal strength which he possessed.

Hercules was educated by Chiron, a wise old centaur, who instructed him in the use of all weapons and in all athletic sports. When Hercules had left Chiron and set out in search of adventure, he met two beautiful women, each of whom offered to guide him, but he must choose between them. One, Vice, promised riches, ease, and love; while Virtue, the other, promised only incessant strife against evil, with many hard-

ships and much poverty. Being a well-trained youth, Hercules decided to follow the second. He performed many kindly acts wherever he went, and married Megara, daughter of the king of Thebes, by whom he had three children. His happiness was short-lived, however, for Juno was on his track. She sent a madness upon him, so that he slew his wife and children. In unspeakable remorse for this act, he betook himself to the wilderness, where Mercury sought him out and told him he must serve Eurystheus, king of Argos, as a slave. This drove him into a frenzy again; but Eurystheus declared he should be free if he would accomplish certain hard tasks for him. To this Hercules consented.



These were the twelve famous labors of Hercules. The first was the finding of the ferocious Nemean lion, which ravaged the surrounding country. This terrible beast Hercules slew with his naked hands, and hung its skin over his shoulder. He next freed the marshes of Lerna from the Hydra, or seven-headed serpent, which frequented them, and every one of whose heads grew on again the instant it was cut off. Hercules armed himself with a brand, seared the wound as soon as he made one, and so finished the monster. He then dipped his arrows in its poisonous blood, and went in pursuit of the golden-horned and brazen-footed stag which was so fleet that it always evaded capture. Hercules chased it into a northern country and overtook it in the deep snow. He next went to hunt the Erymanthian boar in Arcadia, and succeeded in the enterprise. He was attacked at this time by a number of centaurs, and in using his arrows against them he had the misfortune to kill his old tutor Chiron, who came up to try to interfere on his behalf. In regard for Chiron, the gods placed him among the constellations where he is known as Sagittarius.

Hercules was next sent to clean the stables of Augeas, king of Elis, who had innumerable herds of cattle, and had kept them for years in horrible neglect. Hercules dammed the river Alpheus, which ran near by, and deflected it through the stables, so that they were thoroughly cleaned. After this he was set to exterminate the pestiferous birds which hovered about Lake Stymphalus, and accomplished that difficult task with his poisoned arrows. He then must journey to Crete and subdue a wild bull which was terrorizing the island. This animal had been a gift of Neptune to Minos, king of Crete, and was intended to be used as a sacrifice. Minos substituted an inferior animal, and Neptune drove the bull mad. Hercules, of course, bound him fast.

He next proceeded to Thrace, where the king, Diomedes, had a number of fine horses which fed on human flesh. To keep them supplied, Diomedes arrested all strangers and converted them into fodder



for his beasts. Hercules fed the king to his own steeds, and then led them back to his master Eurystheus.

Now Eurystheus had a daughter Admete, who was as vain as she was beautiful, and who had once heard a traveler describe the wonderful girdle of Hippolyte, queen of the Amazons; and nothing would do but she must have this ornament for herself. Hercules was sent to fetch it, and would have won the consent of Hippolyte, had not Juno persuaded these warlike women that he was really trying to kidnap the queen herself. They flew to arms at once, and Hercules was compelled to bear off the belt by night. After this he was sent to bring home the divine cattle of the giant Geryon; and when that task was accomplished, he was sent in search of the golden apple of the Hesperides. On his way to the far west where Atlas dwelt, who was to tell him where the apple could be found, Hercules came upon the race of Pygmies, little folk who lived under the protection of Antæus, a giant as big as himself. Antæus would have overcome Hercules in a fight, had not the latter lifted him in the air; but when off the ground he began to lose strength rapidly. Hercules then proceeded, and found Atlas holding up the heavens on his shoulders. That worthy procured the apples for him, and Hercules returned in triumph. It was probably on this journey that Hercules tore away the land at the Strait of Gibraltar, and let the midland sea out into the ocean beyond, giving the name Hercules's Pillars to the place. The last great labor which Hercules was set to perform was the bringing of Cerberus, the hideous watch-dog of Hades, to the upper day.

After accomplishing his twelve great labors, Hercules encountered many other adventures. He was married for a time to Omphale, who set him to spinning wool, and to other feminine occupations,—so great was his infatuation for her. And his last wife was Deianira, who was the unwitting cause of his death. Hercules had taken her upon a journey, and they had reached a river-ford which was kept by the centaur Nessus. Hercules gave Deianira to the centaur to carry over, and when Nessus tried to run away with her, Hercules shot him through the heart with a poisoned arrow. Before Nessus died he gave Deianira a garment on which some of his blood had been spilt, telling her it was charmed, and would regain her husband's love for her, if she ever should lose it. It was not long before Deianira had occasion to try the efficacy of the shirt of Nessus. But when she induced Hercules to don the garment, its blood stains poisoned him so that soon he was dying in agony. He then ordered a great funeral pyre to be built, lay down upon it, and had the fire lighted. As the smoke arose, a cloud descended from heaven and carried him up among the immortals, where he was reconciled with Juno, married to Hebe, and worshiped as a god.

## JASON

SCARCELY less popular than the tale of Hercules and his Twelve Labors, is the story of Jason and the Golden Fleece. Once upon a time at Iolcus in Thessaly lived good King Æson with his queen Alcimede. Now it happened that Æson had a good-for-nothing brother, Pelias, who drove him from his throne and took his kingdom. Æson and his wife were obliged to flee for their lives, in disguise, taking with them their infant son Jason. Him they intrusted to the centaur Chiron to rear and instruct, but to no one else did they reveal the identity of the child.

Chiron fulfilled his charge diligently; trained Jason well; and when he was a man grown, gave him a pair of golden sandals and bade him go avenge his father's wrong, but for the rest to be kind to every one he met. Jason's first adventure was at a river-ford, where he found an old woman who was unable to cross the stream at flood. Jason kindly bore her over on his back, losing one of his sandals as he struggled in the current. On the farther bank he set down his burden, only to see the old woman transformed before his eyes into a beautiful figure whom he at once recognized as Juno. The grateful goddess gladly promised to befriend him, and then vanished. Jason hurried on to his uncle's court, where he found Pelias offering sacrifice. The young adventurer pushed to the front, and after the ceremony the king beheld him standing there with his foot bare, and was at once terrified; for an oracle had told him to beware of the stranger who should come with only one sandal. Jason, summoned to speak, declared himself and demanded the restitution of his father's property. Pelias dissembled, made his nephew welcome, and bade him to a feast. When Jason was well satisfied with meat and wine, the story of Phryxus and Helle was narrated; how these youths had mounted a wonderful golden-fleeced ram, which Neptune gave them, and had been carried far away to Colchis, to escape an unhappy persecution; how Phryxus had slain the ram and had hung his golden fleece in a tree and set a dragon to guard it; and, finally, how no young men were now found brave enough for such great deeds. Jason, of course, was full of bravery; he would go and bring away the fleece, he vowed. Next morning there was nothing for it but to set out on his expedition. He consulted the famous talking-oak, sacred to Juno; was told to fashion one of its branches into the figurehead of his ship, gather a company, and set sail. The ship "Argo" was built, and Jason called to his assistance Hercules, Orpheus, Castor, Pollux, Theseus, and many others, and departed. Arrived at Colchis after many perils, the Argonauts found King Æetes unwilling to part with his treasure. He agreed to do so, however, if Jason would harness his fire-breathing





bulls, plow a field and sow it with dragon's teeth, as Cadmus had done, slay the giants which should spring up, and finally kill the dragon that guarded the fleece. All this Jason finally accomplished with a little aid from the king's daughter Medea, a beautiful young sorceress. And with the golden fleece in his possession, he immediately spread sail, accompanied by the fair Medea, before her father knew what had happened. The lovers reached Jason's home, and restored Æson to his kingdom. But after some happy years, Jason fell in love with another maiden. Medea's vengeance was summary. She sent the girl a magic garment which caused her death, and herself returned to Colchis, leaving Jason to mourn his folly, and predicted that "Argo" would be his destruction at last. So it happened. For one day as Jason lay asleep in the shadow of his ship, a beam from her deck fell and killed him.

### THESEUS

THESEUS, the legendary hero of Athens, was son of a young princess named Æthra, of Trœzen. His father Ægeus, king of Athens, before he left Trœzen, hid his sword and sandals under a heavy stone, telling Æthra that as soon as the child was strong enough to lift the stone, he must take the sandals and sword and set out for Athens. The boy grew apace, appropriated the accoutrements of his father, and at length reached Athens, after making no small name for himself by the way.

On his arrival he found that Ægeus had married Medea the enchantress. And Medea, at once knowing who he was, prepared a cup of poisoned wine for Ægeus to give to the stranger. Ægeus, however, recognized his sword; the plot was discovered, and Medea fled. Soon after this Theseus learned of an infamous tribute which was levied on the Athenians by the Cretans. Every year the people of Athens were compelled to send seven youths and seven maidens to Minos, king of Crete, to feed the Minotaur, a hideous monster which the king harbored. This creature — half-man, half-bull — was kept in a labyrinth constructed for the purpose by the cunning workman Dædalus, — the same who had contrived wings for his son Icarus, and sent him on his fatal flight. Theseus volunteered to join the expedition. When they reached Crete, Theseus was assisted by Ariadne, the king's daughter, who gave him a sword and a long thread by means of which he could find his way out of the mazes of the labyrinth after he had slain the Minotaur. As soon as the monster was successfully dispatched, Theseus quickly sailed away, carrying Ariadne with him. As a lover, however, he was more ardent than faithful, so that when the party landed at Naxos, and Ariadne wandered off and fell asleep, Theseus sailed off without her, leaving the unhappy girl to be consoled later by Bacchus.

So self-centered was the hero that he forgot a promise made to his father, to the effect that if his undertaking proved successful he would return with white sails in place of the black ones usually borne by the unhappy expedition. Ægeus, in grief at beholding the black sails, cast himself into the sea. Theseus now married Hippolyte, and had by her one son Hippolytus. Late in life, after the death of this wife, Theseus was minded to marry still another, and sent for Phædra, the young sister of Ariadne. But when Phædra arrived, she found Theseus less to her mind than the handsome young Hippolytus. She accordingly made love to the youth, and when he appeared overscrupulous, accused him before his father, who prayed to Neptune to punish him. Neptune overwhelmed him with a wave and flung his body ashore at the feet of Phædra, who thereupon hanged herself in remorse.

Theseus at one time formed a great friendship with Pirithous, king of the Lapithæ, and was present at the marriage of that hero when the centaurs attempted to carry off the bride, and the famous battle of the Centaurs against the Lapithæ took place.

In his old age Theseus became so tyrannical and morose that his people compassed his death. They repented of their treachery, however, deified their popular hero, and raised a temple in his honor.

## PERSEUS

AN ORACLE had foretold that Acrisius, king of Argos, would die by the hand of his grandson. He therefore shut up his only daughter in a tower of stone and brass, where her charms would not be seen by any one. Jupiter discovered the beauty of the maiden, however, and descended in a golden shower to win her affections. When Acrisius was told of the advent of his grandson, he set mother and child adrift on the sea. They fell into the hands of a certain king, who, when the youth was grown, wished to be rid of him and so sent him to fetch the head of Medusa, one of the Gorgons who had the power of turning to stone all who looked upon her. For this undertaking, Pluto lent Perseus his helmet which made the wearer invisible; Mercury lent his winged sandals; while Minerva provided him with her ægis, or shield. Holding the shield so that he could see the Gorgon reflected in its bright surface, Perseus drew near and smote off her head. He afterward presented this dreadful trophy to Minerva who attached it to her shield. Of the blood which dropped from Medusa's head as Perseus carried it through the air, some fell on the land and turned into venomous snakes, and some fell in the sea and was turned by Neptune into the winged horse Pegasus.

On Perseus's homeward journey he passed Atlas, weary of holding up the sky, and that worthy begged to look on the Gorgon's face, that he



might be turned to stone and so be rid of his endless task. Perseus complied, and Atlas was changed into the mountains that bear his name. Still pursuing his way homeward, Perseus discovered a lovely maiden chained to a rock by the sea. This was Andromeda, who had been left there as an expiation to a sea-monster, for the vanity of her mother Cassiopeia, when that dame had boasted herself more lovely than the sea nymphs. Perseus slew the reptile, freed the princess, married her, returned to Argos, and reinstated his grandfather on his throne which a usurper had seized.

For all this good-will, Perseus could not escape his destiny, however, and one day accidentally killed Acrisius as they played quoits together. After his death, Perseus was placed among the stars, along with Andromeda and Cassiopeia.

### BELLEROPHON

BELLEROPHON, prince of Corinth, by accident killed his brother while hunting, and in fear fled to Argos to his kinsman Proteus for protection. While there he was falsely accused by the queen, and so sent unsuspectingly to Iobates, king of Lycia, with a sealed letter requesting that king to put the bearer to death. This missive Bellerophon forgot to deliver until he had been some days at the court of Iobates, who was then reluctant to slay his guest. He therefore decided to send Bellerophon against the Chimæra, a monster with a lion's head and a dragon's tail, which had killed all who went to attack it. For love of the king's daughter, Bellerophon undertook the task, though with misgivings. Minerva appeared to him, however, cheered him with kind words, and gave him a golden bridle which she told him to use to guide Pegasus. Now Bellerophon knew that this wonderful winged steed of the air came to earth at times to drink at the fountain of Pirene; so he concealed himself near by and waited; and when Pegasus appeared he vaulted on the horse, and slipped the bridle on his head as they mounted into the air. With the vantage of such a mount Bellerophon easily slew the Chimæra, and performed also other wonderful feats of daring which convinced Iobates he must indeed be a favorite of the immortals. He therefore restored him to a place in his own court and gave him his daughter in marriage.

Bellerophon might now have enjoyed a life of peace and happiness, had he been content. But, being puffed up with vanity, his heart was set on reaching heaven on his wonderful horse. The attempt was a sorry failure, for Jupiter send a gadfly which stung Pegasus, so that he shied and threw Bellerophon to the earth. Ever afterward the hero had to grope his way through the world, for he was blinded by the fall.

## ATALANTA

IT HAPPENED that Æneus, king of Calydon, had a son Meleager, of whom it was foretold, while he was yet an infant, that he should live only so long as the brand then burning on the hearth. This evil prophecy filled his parents with horror, until his mother, Althæa, had the wit to snatch the burning stick from the fire and thrust it into a jar of water.

The boy thus saved from an untimely fate grew to manhood, strong and fair, and joined the expedition of Jason in the Argo. In his absence, his father neglected on one occasion to offer sacrifice to Diana, and that goddess in revenge sent a wild boar to lay waste the Calydonian realm. To rid the country of this beast, Meleager, on his return, instituted a great hunt which all of his heroic comrades attended,—Jason, Peleus, Thereus, Pirithous, and many more.

There also came one Atalanta, daughter of Iasius, king of Arcadia. This princess had been exposed on the mountains, while an infant; had been nursed by a she bear; and afterward had been found by some hunters who reared her, teaching her love of the chase. It was natural that this maiden should fall in love with a hunter like Meleager, and that when they together killed the Calydonian boar, Meleager should present her with the skin. This so angered his uncles, who coveted the hide, that they quarreled with Meleager, and he, under their stinging taunts, slew them both. Thereupon Althæa, in a sudden madness of grief at the death of her brothers, took the fatal brand and threw it on the fire. As it was consumed Meleager died. His mother then was overcome with remorse and put an end to her own life.

Atalanta meantime had returned to her father, bearing her trophy with her. There she found many suitors for her hand. She disliked marriage, however, being in love with freedom and her own powers. It was therefore arranged that Atalanta would only marry that suitor who could overcome her in a foot-race, the further stipulation being made that any unsuccessful contestant should be put to death. So great was the beauty of Atalanta that many suitors suffered death in the hopeless race, until at last came Milanion (or according to some legends, Hippomenes) and offered to try his skill against hers. This youth had gained the favor of Venus who had given him three golden apples. When the race came off and Atalanta was about to pass him; he dropped one of these apples from his robe, and the daring maid halted a moment to pick it up. Again she would have passed him, and again he detained her with a second apple, only to be overtaken once more. A third time he let fall the golden fruit; a third time Atalanta paused a moment. It was too long, however; Milanion had passed the goal. The brave princess was his.



Modern literature is so full of references to ancient Greek and Roman Mythology, that a complete knowledge of it, in all the renderings of its many stories, is almost out of the question. In English literature of the Victorian age alone, there are almost libraries of works founded on early themes. Almost all the great work of William Morris, "The Earthly Paradise," is a re-telling of classic tales. His "Life and Death of Jason," makes a stout volume in itself. Much of Tennyson and Matthew Arnold, too, is given to the same subjects. For fuller account of the myths themselves, the Encyclopedia Britannica may be consulted, under the head of Mr. Andrew Lang's article on Mythology, and under the names of the various gods and heroes, Venus, Zeus, Diana, Ares, etc.

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## NORSE MYTHOLOGY

*By BLISS CARMAN*

IT is strange that we should have borrowed our mythology from one alien race and our religion from another. Yet such is the case. Our Christianity, the religion of all European peoples to-day, Latin as well as Teuton, was given us by the Hebrews. Our mythology was given us by the Greeks. And yet as a people, as a branch of the great Teutonic family, we inherited from dim prehistoric times a religion and a mythology of our own. How comes it that we have lost all trace of these so completely? The answer must be that when Christianity was introduced among us by the Southern missionary priests from Rome, their intensity led them utterly to destroy all trace of the gods whom they supplanted. They were not content to supply the new truth and allow it to supplant the old; they preached the utter iniquity of the ancestral religion which they found in the Northern wilderness. It was not enough that their new converts should believe in Christ, they must thoroughly forget the gods of their fathers and their childhood. The first missionaries spared no sentiment, for they had no inbred understanding of the religion they found.

So it happened that when Christianity came to the races of the North, it came as a flood overwhelming all before it. Belief and superstition, religion and myth, were obliterated. The Christianity of the Church alone remained.

And our familiarity with Greek mythology is the gift to us of the Middle Ages and the revival of learning. As the primitive church had carried Christianity into the Northern forests, so the later church, the only repository of learning, carried its renewed interest in the old philosophy and culture of Greece and Rome. So it came about that Greek and Roman mythology are much less strange, much less foreign to us, than the mythology of our own race. And a casual reference to Venus, Cupid, Juno, Diana, or Hercules, would be perfectly understood wherever English is spoken; while a like reference to Odin, or Thor, or Balder, or Freyja, would be almost sure to pass uncomprehended.

It is easy to understand, too, why this mythology, which was originally common to all Teutonic nations, should be known as Norse Mythology. It had been the intellectual inheritance of the race of most of France, of Germany, of England, of Denmark, Sweden, Norway, and Iceland. Then as Christianity spread from the South, the old Teuton religion vanished before it, disappearing first in the most southward borders of its province, and lingering longest in its most northerly retreats. The Christianization of France took place early in the sixth century; the conversion of England followed a couple of centuries later; that of Germany later still. In Norway, Sweden, Denmark, and Iceland, Christianity did not wholly succeed in supplanting paganism until the eleventh or twelfth century.

While, therefore, Christianity was spreading over England and France and Germany and tingeing their growing civilization with the new revelation, culture and arts, and letters were slowly being born in Norway and Denmark, and far off Iceland, under the influence of the ancient heathenism. It is only in these latter countries, therefore, that we have any literature embodying the old mythology of the race. And it is in Iceland, that rugged colony of the Norsemen, their utmost retreat in the inhospitable sea, that we find this literature most completely developed and preserved.

Max Müller says:—

“There is, after Anglo-Saxon, no language, no mythology, so full of interest for the elucidation of the earliest history of the race which has inhabited these British Isles as the Icelandic. . . . It is in Icelandic alone that we find complete remains of genuine Teutonic heathendom.”

And again, in referring to the introduction of Christianity into Iceland, the same author says:—

“These early emigrants were pagans, and it was not till the end of the tenth century that Christianity reached the Ultima Thule of Europe. The missionaries, however, who converted the freemen of Iceland, were freemen themselves. They did not come with the pomp of the Church of Rome. They preached Christ rather than the Pope; they taught religion



rather than theology. Nor were they afraid of the old heathen gods, or angry with every custom that was not of Christian growth. Sometimes this tolerance may have been carried too far, for we read of kings, like Helge, who mixed in their faith, who trusted in Christ but at the same time invoked Thor's aid whenever they went to sea or got into any difficulty. But on the whole the kindly feeling of the Icelandic priesthood toward the national traditions and customs and prejudices of their converts must have been beneficial. Sons and daughters were not taught to call the gods whom their fathers and mothers had worshiped, devils; and they were allowed to use the name Allfather, whom they had invoked in the prayers of their childhood, when praying to Him who is our Father in Heaven."

In his work on "Heroes and Hero-Worship," Carlyle gives an interesting account of some of the most important works of Icelandic literature, from which our knowledge of Norse Mythology is derived. "On the seaboard of this wild land," says Carlyle, "is a rim of grassy country, where cattle can subsist, and men, by means of them and of what the sea yields; and it seems they were poetic men, these,—men who had deep thoughts in them, and uttered musically their thoughts. Much would be lost had Iceland not been burst up from the sea—not been discovered by the Northmen. The old Norse poets were many of them natives of Iceland.

"Sæmund, one of the early Christian priests there, who perhaps had a lingering fondness for paganism, collected certain of their old pagan songs, just about becoming obsolete then—poems or chants, of a mythic, prophetic, mostly all of a religious, character; this is what Norse critics call the *Elder* or Poetic *Edda*. *Edda*, a word of uncertain etymology, is thought to signify *Ancestress*. Snorro Sturleson, an Icelandic gentleman, an extremely notable personage, educated by this Sæmund's grandson, took in hand next, near a century afterward, to put together, among several other books he wrote, a kind of prose synopsis of the whole mythology, elucidated by new fragments of traditionary verse; a work constructed really with great ingenuity, native talent, what one might call unconscious art; altogether a perspicuous, clear work, and pleasant reading still. This is the *Younger* or Prose *Edda*. By these and the numerous other *Sagas*, mostly Icelandic, with the commentaries, Icelandic or not, which go on zealously in the North to this day, it is possible to gain some direct insight even yet, and see that old system of belief, as it were, face to face. Let us forget that it is erroneous religion; let us look at it as old thought, and try if we cannot sympathize with it somewhat."

In treating of Norse Mythology, one cannot help comparing it first of all with the Greek, which is so familiar to us. And perhaps the first

difference which strikes one is this: that while the Greek divinities were persons of like desires and weaknesses as men, sometimes doing good and sometimes ill, the Norse powers were primarily divisible into two great classes, the malevolent and the benevolent, the Jötuns and the Asas. The Asas are the gods proper, the Jötuns are the demonic and dangerous forces of nature. There was evil, it is true, in the Norse Heaven as in the Greek Olympus,—that was inevitable,—but in the former system it is represented by a single being, or devilish-minded god, if one may so say, called Loke; whereas the Greeks had no conception of an evil spirit. Their gods were much more human than the Northern deities, containing in themselves the seeds of good and evil. They are, therefore, much more interesting to us. The stories of Zeus, of Orion, of Aphrodite, of Adonis, come home to us with an appealing and natural charm which the tales of the Asas seldom possess. The Norse Mythology is rugged and bleak, with the terrible and forbidding gloom of the North. It is the first crude thought of a harsh and difficult land, lacking the ease and winsomeness of the South. Then, too, we must remember that the Greek race had attained a far more advanced stage of civilization, when it was overtaken by Christianity, than had been reached by the Northmen when a like fate came to them. Norse Mythology is the reflection of a people of poetic capacity, but of hardy life, and necessarily of few graces and little leisure. It shows the Northmen to have been a people of sincere, pious mind, innocent of the curious imagination of the Greeks,—much less flexible, and much less diverted from simplicity than they. The Greek gods and goddesses not only violated all the moral law unscrupulously; they were abandoned to all the vices that ingenuity can invent,—beautiful but sinful creatures they were, arousing our curiosity by their very vagaries. The gods of the North, on the other hand, while achieving enormous deeds, and astounding us by superhuman exertions, are apt to be commonplace in their virtues.

“The primary characteristic of this old Northland mythology,” to quote Carlyle again, “I find to be impersonation of the visible workings of nature, as a thing wholly miraculous, stupendous, and divine. What we now lecture of as science, they wondered at, and fell down in awe before, as religion. The dark hostile powers of nature they figured to themselves as Jötuns (giants), huge, shaggy beings of a demoniac character. Frost, Fire, Sea, Tempest, these are Jötuns. The friendly powers again, as Summer, Heat, the Sun, are gods. The empire of this universe is divided between these two; they dwell apart in perennial internecine feud. The gods dwell above in *Asgard*, the garden of *Asas* or Divinities; *Jötunheim* a distant, dark, chaotic land, is the home of the Jötuns.”



The Norsemen, then, were much nearer to the Christian conception of the universe than were the Greeks, although so much more primitive than they. It is related of Thorkel Maane, for instance, who was a judge of Iceland in the heathen times, that he vowed he would worship no other god but the creator of the sun. He had himself become convinced of the existence of a single power greater than the Odin and Thor of his people. He looked to a Supreme Creator whom alone he could honor as his God. And when he came to die he asked to be carried into the open air, so that in the last hour he could look on the wonderful work of the Maker of the world. Harald Fairfax, too, first King of Norway, while he performed the traditional ceremonies of his religion, and encouraged his people to the dutiful observance of all such rites, was himself what we should call a freethinker, believing, it is said, in one Supreme Being. Some writers are inclined to lay much stress on this occasional feature of Norse belief. It is doubtful, however, whether we should give it more credit than we do the Greek altar "To the Unknown God."

### THE EDDAS

THE chief sources of our knowledge of Norse Mythology are, as has been indicated, the two Eddas. The Elder Edda is in verse, and was apparently gathered from oral tradition; it consists of some thirty-nine poems, of no special connection one with another, but all mythological in whole or in part. It is thought that this Edda was not put in writing before about 1240, though it is supposed to have been collected and unified, much as the Homeric tales were, by Sæmund the Wise, who lived between the middle of the eleventh and the middle of the twelfth centuries. The Edda is not easy reading, even in translations; it has all the excessive use of an exuberant imagination that one perceives always in immature and primitive work. The extreme austerity of style which distinguished the literature of Greece and Rome is unknown to the poets who composed these alliterative lines.

The Younger Edda or Prose Edda is the work of Snorro Sturleson, who died toward the middle of the thirteenth century, and forms the most concise authority on ancient Norse faith.

In addition to these two chief springs of information, there is a whole literature of Icelandic Sagas from which we may glean knowledge of Norse Mythology. And in all of them is discernible the character of the Norsemen, their genius for action rather than for beauty or intellectuality, their love of liberty, their self-reliance, their bravery, their wandering, adventurous unrest.

## THE CREATION

THE beginning of things, according to the early Teutonic mind, was in this wise: Long ago, before this earth was made, there existed two regions far apart, one toward the north called Niflheim, or the region of mists, and one toward the south called Muspelheim, or the region of fire. Between them was only Ginungagap, the yawning pit. In the midst of Niflheim was the spring Hvergelmer from which flowed twelve ice-cold streams. As these rivers flowed out from Niflheim, they gradually congealed, making the ice and snow and rime that exists toward the north side of Ginungagap. And from Muspelheim came sparks and drafts of hot air. Then, as these warm currents met the cold vapors from the frozen rivers of Niflheim, great drops were condensed and were formed into a shape like a man. This was Ymer, the father of the frost-giants. He was nourished by milk from a monstrous cow, Audhumbla, which, like himself, had been formed by the congealing and re-melting mists. From the armpits and from the feet of Ymer sprang the brood of other frost-giants. Audhumbla licks the rock for the salt that is in it, and as she licks the rock away, gradually a man appears. This is Buse, a mighty hero, who begat Bor, who in turn had three sons, Odin, Vale, and Ve, rulers of the universe.

And these three sons of Bor slew the giant Ymer, and dragged him to the middle of Ginungagap. There they made the earth of his flesh, using his bones for the mountains, his blood for the sea, and his hair for the forests. From his skull they made the sky, and set a dwarf at each of the four corners of it, east, south, west, and north. The flakes of fire which flew from Muspelheim they fixed in the sky to be lights for the earth. The earth, or abode of men, is sometimes called Midgard, that is the middle garth or place, as distinguished from Asgard, the abode of the gods, which was supposed to be above it, and also from Utgard, the outmost place, the abode of the giants far off beyond the encircling sea. One day, as the sons of Bor were walking along by the sea, they found two trees. From the ash-tree they made a man, and from the elm (or elder) a woman; and from this pair the whole race of mankind is descended.

The Allfather gave to Night and Day, who were offspring of the gods, each a horse and chariot, and set them to drive after each other around the earth. The sun and the moon are the daughter and the son (the moon is the male in Norse Mythology) of another of the giants, and as they speed after each other in heaven they seem to be in fear of pursuit. And well may they hasten in dread! For there are two wolves in hot chase, that shall one day overtake and devour them. These wolves, so



ravenous and tireless, are children of a giantess who dwells in an iron wood east of Midgard, an abominable hag.

And now that you have heard whence the moon and the sun sprang, would you know whence came the winds? In the northernmost corner of the heavens there is a giant, clad in eagle's feathers; when he spreads out his wings for flight the winds arise under them.

And would you know where is the path that leads from earth to heaven? It is the rainbow, the bridge called Bifrost, made by the gods, and contrived with greater cunning and art than any other thing. Yet it too shall perish one day. It will be broken when the sons of Muspel come forth at the last, and after crossing many rivers, ride over it. This shall be at doomsday, when the world and the gods shall pass away.

### THE GODS OF ASGARD

THERE are nearly a dozen gods who dwell in Asgard, of whom Odin is the father and chief: these are Thor, Balder, Tyr, Brage, Heimdal, Hoder, Vidar, Vale, Uller, and Forsete (son of Balder). Njord, a sea-god (or Van), and Frey, his son, are also included among the gods of Asgard. And the goddesses number more than a score. The assembly hall of the gods is all of gold, and is known as Gladsheim, or home of gladness, where they sit together in counsel in the midst of Asgard. Odin's own hall was the famous Valhalla, or hall of the slain, where the Allfather invites all heroes killed in battle, and where he is served and attended by Valkyries who have summoned his guests thither to his presence. It is roofed with shields supported upon spears. The other Asas, or heavenly divinities, have also their own abodes or houses bearing different names.

### OTHER DIVINITIES

IN ADDITION to the giants and gods, corresponding to the Titans and gods of the Greeks, the Norsemen, like the Greeks, had also many other classes of deities and inferior spirits. In distinction to the Asas were originally the Vans or sea-gods, Njord and his children, Frey and Freyja, who were afterward received among the Asas. Also there were the dwarfs who were bred out of the ground, elves, witches, nisses, hulder, necks, trolls, mermaids, etc., many of whom survive to our own age.

Just as the greater powers are divided into gods and giants, Asas and Jötuns, so the lesser powers are divided, in the usual conception of them; the dwarfs, although small and by no means powerful, as compared with the greater divinities, are still more nearly allied to the giants than to the gods. They are too small not to be ruled by the gods, yet their

power when exercised is usually like that of the giants, unfriendly to man, or at least very uncertain.

The character of the Jötuns is fairly well preserved in our fairy-tales of giants. They are superhuman in size, often monstrous in shape, strong, cunning, and violent, but more shrewd than wise. They fight always with the rudest weapons, and overcome by main force. Though sometimes good-natured when not molested, they are always of an unreliable and dangerous temper. The gods, to gain control over them, either kill them or marry them, as most of the myths relate.

The elves, or hulder, are themselves of two classes, the white elves who love the light, the leaves, the grass; and the black elves who dwell underground. The elves, of course, have kings and courts and ceremonies of their own, as we know them in our fairy-books. There is also a class of folk, very like the elves, yet seeming to differ somewhat from them, called the hill-people, who live in caves and hillsides. They are fond

of music and skilled in playing and singing. Their music is of a sad and minor strain, and Norse fiddlers often play it. One tune in particular has a magic none can resist; and if once a musician begins to play that air, he cannot stop unless he plays it backward, or unless some one comes behind him and cuts his fiddle strings. You may hear the sweet singing of the elfish people of the hills on any fair night, but you must take care not to utter the least word of imprecation against them, for then their singing would be turned to lamentation. It is thought that their melancholy disposition arises from the hopelessness of their lot.

The trolls are much like the dwarfs, living in mounds and under hills, where they hide their fabulous wealth of gold in great chests. They are not unfriendly to man, but keep up a kindly intercourse with a neighborly exchange of borrowing and lending. They are sad thieves, however, and are always ready to make off with provisions or women and children. The nisses are like the brownies, familiars of the farmhouse, very neat and tidy little folk, abhorring laziness and slovenliness in the servants of the homestead, and rewarding the industrious by performing their duties for them. The neck is a river-sprite, frequenting streamsides. He is often a handsome young man, or sometimes a fair-haired boy, an ardent and kindly lover of maids, and very severe with all mortal maidens who are ungenerous to their lovers. He is a fine musician, too, but to learn his music you must promise him redemption. For all these small folk, according to Norse belief, were once at war with the superior powers, and have been condemned by them to their various present abodes until doomsday. It is remarkable that while Christianity has dispossessed the greater powers of old mythology, the priests have





never been able to eradicate the faith of the people in these small creatures of the fancy. There are fairies still, veritable as ever, in all old Norse and Celtic countries.

### YGDASIL, AND THE NORNS

ONE of the best known of the Northern myths is that of Ygdrasil, the great ash-tree which symbolizes the world. The name Ygdrasil is said to mean Odin-bearer, Ygg being one of the names of the Allfather, who hung in the tree nine nights before he discovered the runes. The roots of Ygdrasil, go down into the realm of Hela, goddess of the world of the dead. It is watered by the Norns, or Fates, with water from the Urdar-fountain, or Mimer's fountain. Mimer is a giant and not a god; and the well that he guards contains the water of wisdom. For though the gods have conquered the Jötuns, the Jötuns are still older than they, and to the Jötuns they must come for wisdom and instructions. Therefore, Odin himself went to Mimer for a drink of his fountain, but he had to leave one eye in exchange for his draft of knowledge. So that Odin is often represented as an old one-eyed man. The three Norns, corresponding to the three Fates of the Greeks and Romans, were Urd, Verdande, and Skuld,—the Past, the Present, and the Future,—who weave the web of man's appointed action with inevitable destiny. Even the gods themselves are subject to the Norns, the cold, implacable sisters, the children of inviolable necessity; for like mortals the gods are born, and live, and must one day die.



### ODIN

WE MAY now pass on to notice the characteristics of some of the more important gods of Asgard. It must be noted first of all that Odin, the Allfather, is far more powerful and universal in his influence than Zeus or Jupiter. For while Zeus is king of Olympus, he is really the president of a house of peers, and the other gods often oppose him successfully. But in Norse Mythology all power and final decision rest with Odin. He is the supreme ruler. The other gods are only his children to whom he intrusts the execution of certain details in the conduct of the universe.



Thus Thor is the active god of battle, yet war originates with the All-father, and he appoints the victory to one or another. So, too, Brage, the god of poetry, is only the best of scalds after all, for Odin it was who invented poetry.

Odin is represented as an old man, tall, with a blue cloak. Two ravens, Hugin and Munin (Thought and Memory), sit on his shoulders and bring him whispered word of all that goes on in the world, for they fly over it each day to gather news. Two wolves lie at his feet. On his wonderful horse, Sleipner, which has eight legs and has runes carved in his teeth, Odin makes journey over all the earth, for he must know all things and inspire and ordain everything.

### THE DEATH OF BALDER



BALDER, the son of Odin, was the most fair and delightful of all the gods. All Nature loved Balder, for he was the very personation of gentleness and charm. This one, so well loved by gods and men, was a god of light like the Greek Apollo, but without the heat and impetuosity of the Greek divinity. He was to the Northmen what summer is always in the North, the synonym for radiant joy, for unqualified benignity. And though Apollo may sometimes slay, Balder never harms a living thing. In his beauty he may also be likened to the Greek Adonis, whose festival typified the reviving year. He was a god of such great wisdom and eloquence that when he had once spoken none ever dissented from his judgment. And so blameless was he that it was said no unclean thing could enter his glorious house.

The story of Balder's death shows how universally he was beloved. Balder, often called the Good, was once beset by evil dreams, from which it appeared that his life was in great danger. When he told his dreams, at the council of the gods, they were dejected with sorrow and determined to conjure all things to do no harm to their brother. Balder's mother, Frigg, went through the world asking fire and water and all the other elements, all the creeping and living things, all the trees and growing plants, all stones and minerals, all birds and insects, to swear that they would never injure Balder. And they all eagerly gave their oath, for they loved him more than all other gods. Still Odin was not satisfied for the safety of his son, so he saddled Sleipner and set out for the kingdom of Hela, to inquire of that dread divinity concerning the fate of Balder. Reaching Niflheim, where the dwelling of Hela was, he encountered her terrible watchdog as he drew near; then by the entrance he found the grave of the Vala, or ancient prophetess. And Odin stood by her grave and sang magic songs over it, until the Vala arose



from her long sleep, and asked him who he might be and why he disturbed her rest. Odin said his name was Vegtam, and asked why there were signs of preparation about, as if for a feast. And the Vala replied that it was for Balder. When Odin asked who should harm Balder, the prophetess replied that Hoder should kill the beloved son of Odin; but that Rind should give birth to a son to Odin who would avenge his brother's death. Then Odin asked another question which betrayed him, and the Vala told him to go back to Asgard, for she would not be disturbed again until, at the last, the destruction of the gods had come.

Meanwhile, when it was known that nothing in the world would hurt Balder, it became a pastime among the gods to use him for a target for spears and all sorts of missiles. This was no fun, however, to the envious Loke, who cast about for some means to injure Balder. He accordingly assumed the guise of an old woman, and visited Frigg. In the course of conversation the goddess told the old woman what sport the gods were having with Balder, since she herself had exacted a promise from all things not to hurt him. When the old woman expressed astonishment at this, Frigg reaffirmed her statement,—all things, she said, except one little plant that is called the mistletoe, which seemed too small to be dangerous. Now, as soon as the evil-hearted Loke heard this, he went away, laid aside his disguise, plucked a piece of mistletoe, and went into the hall of the gods. There he found Hoder, who was a blind god, standing apart from the sport. Loke went up to him, gave him the spray of mistletoe, directed his aim, and told him to throw at Balder. This Hoder did in jest; but the mistletoe struck Balder and pierced him so that he fell down there and died before them all. Then uncontrollable horror and speechless grief took possession of all the gods. But as soon as they were a little composed, Frigg asked which of them would go again to Hela and try to persuade her to release Balder. Now Hermod, one of the bravest and swiftest of the gods, who was also their messenger, volunteered to undertake the mission. Sleipner was lent to him, and he set out on the perilous journey.

Then the gods took the body of Balder, and that of his wife Nana, who had died of grief, and carried them down to the sea, and placed them on Balder's great ship which was drawn up on the shore. But when they came to launch the ship, to make of it a funeral pile, as was always done with heroes, they could not move her on the beach, and were forced to summon a giantess to their aid, who set her shoulder to the prow and with one push floated the vessel. Then the ship was lighted, and Balder with Nana received the funeral of fire and the sea.

Hermod, in the meantime, was on his far mission. Nine days and nine nights he rode until he came to the abode of Hela, where the gate was closed and barred. Then Hermod tightened his girth, put spurs to

Sleipner, cleared the gate at one leap, and came to the hall of Hela. Here he found Balder most courteously entertained, and spent the night with him. Next morning he begged Hela to release Balder and allow him to return to earth and Asgard, since he was so beloved and mourned. To this prayer Hela replied that if all things living and inanimate wept for Balder, then she would release him; but that if any living or lifeless thing were found which refused to weep for him, then he should remain with her. With that Hermod went back to Asgard whence he had come and related all that had passed.

Then the gods sent out messengers through all the world, beseeching all things to mourn for Balder, that he might be delivered from Hela's realm and return to those who loved him. And all things on the earth, stones and wood and trees, as well as all creatures, wept for Balder, just as we see them when they come from the frost into the warm sun. But when the messengers were returning home, thinking their mission had succeeded, they found a giantess in the way, who replied to their request that she would only give dry tears for Balder. So Balder must remain in the kingdom of Hela. But Hoder was slain by Vale, the child of Odin and Rind, when only a day old. And Loke was finally punished by the gods, but not until long afterward.

## THOR

THE best-known and perhaps most important god after Odin, was his son, Thor. Thor is not only a war-god, though so strong and violent in his temper; he is a god of spring and is always warring against the frost giants. His chariot is drawn by a pair of goats; his great hammer is Mjolner (the lightning), which he uses so destructively against the giants of the mountains. He has a belt which doubles his strength when he puts it on, and an iron glove with which he handles Mjolner.



It is told that Thor and Loke once went on a journey together. At night when it grew dark and they must find a place to sleep, they came upon a very large house, all open at one end. They entered and went to sleep, but were disturbed at midnight by a great earthquake, accompanied by rumbling and roaring. As day dawned, Thor went out and found a giant asleep and snoring loudly; then he knew the cause of the earthquake.

He wakened the giant and asked him his name. "My name is Skrymer," said the giant, "but I do not need to ask you your name, for I know you are Thor. But what have you done with my mitten?"



Thor perceived that what he and his party had taken for a house was really the giant's mitten; then the giant picked it up and drew it on, and prepared to make himself one of their traveling companions. When this was agreed to and they had eaten together, the giant proposed that they should put all their provisions into one bag. This too was done, and the giant tied the bag up with a string. That evening when they came to halt, the giant said he was sleepy and lay down, but told the others to go on with their supper. Thor took the bag of provisions, but when he tried to undo the string, he could not move a single knot, so fast were they tied. This so enraged Thor that he took his hammer, went over to the giant, and struck him a blow on the head. Skrymer awoke and asked if a leaf had fallen on his head, and if they had eaten their supper. Thor answered that they were just going to sleep, and went off to lie down under another tree. Again at midnight he was disturbed by the giant's snoring, and rose up and took his hammer and went to the giant and smote him with all his force on the head, so that Mjolner entered the giant's skull clear to the handle.

"What is the matter now," said Skrymer, "did an acorn fall on my head? How is it with you, Thor?"

But Thor was discouraged. He had just waked up, he said; and it was past midnight; and they ought to go to sleep. The next morning Skrymer told them that they were not far from Utgard, the abode of the giants, but that if they went there they had better not boast too much. Saying this he marched off.

Then Thor and Loke reached a great castle where they were kindly entertained by a giant who was the ruler of it; and they were invited to many tests of strength and skill. Thor said that as for himself he would prefer a drinking contest to any other. So his host gave him a drinking horn, saying that whoever was a good drinker would empty it at one draft, though many made two drafts of it. Thor took three mighty drafts at the horn, but hardly made any impression on it. Then the giant asked him to lift the cat from the floor, as that was a favorite pastime with his children. Thor tried, but only could raise one of the creature's feet. He was next asked to wrestle with the giant's nurse, and came near to being thrown on his back. Then he bade farewell and was departing in disgust, when his host followed him out of the door.

"I will tell you the truth," he said, "now that we are outside. I have been deceiving you. For in the forest I know how strong you are. The horn which you tried to drain was the open sea, and the ebb is the amount of your draft. The cat which you almost lifted was really the Midgard Serpent which surrounds the earth, and we were terrified when we saw one of its feet leave the floor. And as for the old woman with

whom you wrestled, that was Old Age. And I want to tell you that it will be better for both of us if you do not come back here. For I shall again defend myself with other illusions, against which it is hopeless to strive."

And when Thor would have attacked his host then and there, behold, he was nowhere to be seen, and his castle had vanished. This giant was really Utgard-Loke (or the Loke of the giants), the profounder evil against which even gods cannot contend.

### VIDAR

VIDAR the silent was almost as strong as Thor himself. He was the son of Odin and the giantess Grid. Vidar and his half-brother Vale are the only gods that survive the final catastrophe of the world, the Twilight of the Gods. He is a mysterious god, like the Greek Pan, powerful but little known; and stands for primitive nature, the deep, unexplored forest. Vidar has iron-soled shoes made from all the scraps of leather which shoemakers throw away, and at the end of all things when Odin shall be destroyed by the Fenris Wolf, Vidar will avenge his father by setting a foot on the beast's lower jaw and tearing it apart. As Vale, the avenger of Balder, is eternal light or wisdom, and must survive, though Balder, the summer heat, must die; so Vidar is eternal nature which must somehow still endure, since it is impossible to think that either thought or matter could be utterly annihilated.

### TYR AND HEIMDAL

TYR, the god who gave his name to Tuesday, was also a son of Odin and a giantess; he was a god of valor, and gave courage to heroes to whom Thor gave strength. He himself gave a splendid proof of his intrepidity, when the gods wished at one time to bind the great Wolf Fenris. The gods had tried often in vain to secure this savage beast, and at last persuaded it to be bound with a magic chain to test its strength. The Wolf stipulated that one of their number should put his hand in its mouth as a pledge against treachery. Tyr volunteered; and when the Wolf found himself bound fast, he bit off Tyr's hand, so that the god was ever after lacking one hand.

Heimdall, the warder of the gods, lived at one end of the rainbow, and needed less sleep than a bird. So keen was his sense of hearing that he could hear the leaves grow, and the wool growing on the sheep's back. He is called the White god.



## THE VANS

NJORD, with his son Frey, and his daughter Freyja, were the chief Vans or sea deities, and were afterward united with the Asas or gods of heaven. Njord was born and bred in Vanaheim. He is the god of the peaceful sea along the shore, while the outer terrible ocean is ruled by stormy Æger and his wife Ran. Njord's son Frey is one of the most celebrated of the gods, as he presides over rain and sunshine and is to be invoked for good harvests; he is also the giver of peace. And almost more important is his sister Freyja, the goddess of love. She ranks next to Odin's wife, Frigg; and she chooses half of those slain in battle, while the other half go to Odin.

## RAGNAROK

Two distinguishing features of the Norse Myths, as compared with the familiar Greek tales, are Loke, the spirit of evil, and Ragnarok, the Twilight of the Gods. Loke, in the younger Edda, is called the brother of Odin and the uncle of the gods, showing the antiquity of evil. He was responsible for all the mischief done in Asgard and for a great part of that on earth. He had the power of Proteus, of changing his form at will, so that it was very difficult to catch him or to fix on him the blame for his misdeeds.

Ragnarok, the time of regeneration, shall come when all things as they now are shall be done away; both gods and men shall perish; and a new order in which there is no fault shall be instituted. Three terrible winters, with snow from the four quarters of the heavens, shall come in succession with no summer between them; the Fenris Wolf shall devour the sun, and another wolf the moon. And the only gods to survive the old order will be the avenging deities: Vidar, who avenges the death of Odin, and Vale, who avenges the death of Balder. For it is impossible that so faulty an order of things as we now have should endure. We may explain this world and its government, but we cannot justify it. It must give place to a better.

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## AMERICAN INDIAN MYTHOLOGY

## HOPI MYTHS AND THEIR INTERPRETATION

*By J. WALTER FEWKES*

EVERY race of men, however rude, has a more or less lucid account of its origin and early history. Many tribes include in this account the origin of natural objects about them, as a subordinate matter, and a few have risen to a stage of culture in which they recognize the unity of nature, and may be said to have a myth of creation.

Among the lower races these accounts are in the form of legends embodying the philosophy of culture stages they have passed through. These legends have been transmitted from one generation to another, and greatly embellished and changed as knowledge progressed, until they have been finally recorded in permanent form by means of writing. These stories survive many primitive races which did not advance to that stage of culture in which their mythology and history could be recorded in any but the crudest kind of picture-writing; and whatever records of origin exist among their descendants are in the form of verbal legends. The mythology of such races is unwritten, and consists of a wide range of stories varying in relative value, some of which are ancient, others of comparatively modern growth, but all of which are permeated by beliefs characteristic of the stages of culture which these races have passed through. As a rule, there is considerable uniformity in these legends among all races, for they reflect the philosophy and science of the past, which is more or less uniform among all men in the same stage of culture. Thus widely separated peoples exhibit much resemblance in their legends, which especially differ as environment dictates. A study of the legends of any one tribe is suggestive, for they are psychological expressions of mankind in a similar culture; but a knowledge of environment is often necessary to interpret them.

I have chosen for a study of this kind a few legends gathered from a small tribe of Pueblo Indians, called the Hopi, who live on an isolated reservation in northeastern Arizona. These people are particularly favorable for this purpose, as their mythology has been but little changed by contact with higher culture, and illustrates better than any other known to me the possibility of a scientific treatment of aboriginal folklore.



## COSMOGONY OF PRIMITIVE MAN

THE environment of the Hopi Indian, as that of all primitive people, is very localized. He is totally ignorant of the size of the earth and foreign environments, for a distant mountain chain bounds for him the habitable world, and he knows little of what is beyond. His own clan and tribe are the most important to him, and his legends mainly concern them and their limited environment. Of cosmogony, as we understand the term, he knows little, for a cosmos, or world of beauty and order, is beyond his comprehension. The earth is a flat surface upon which he lives, the sky a solid body arching over it. Of the sizes of sun, moon, and stars, and their distances from the earth, he knows as little as he does of their nature. The laws of wind, rain, and lightning are incomprehensible; the section of the earth with which he is familiar is too limited for him to adequately grasp the meaning of such phenomena.

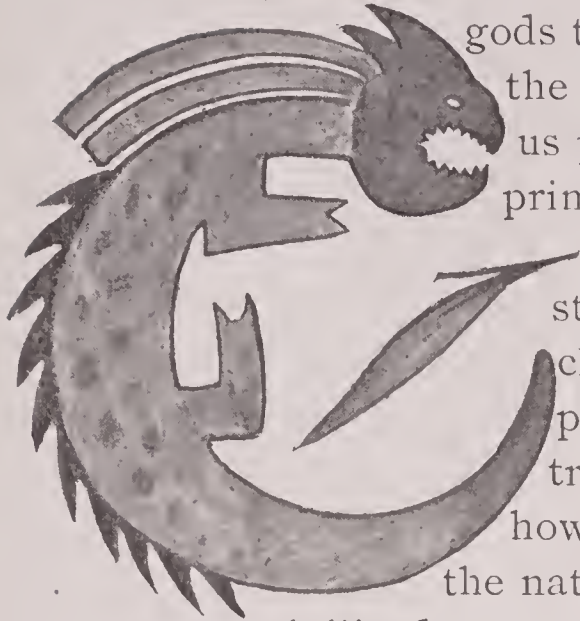
But notwithstanding the limitations of his environment and knowledge, his mind has evolved explanations or theories of natural phenomena; and although these explanations are childish and ludicrous to our modes of thinking, they are seriously believed by the primitive man as all-sufficient and true. As a rule, these explanations are built on analogies, and are poetic, dealing with the ideal rather than the real. They are largely the result of deduction, for induction and verification by facts play a minor rôle in the mental processes of the undeveloped primitive mind.

The myth and legend are means of expression by which this early and erroneous philosophy or science is passed down to modern times. Save in a few rare instances, both myth and legend are in a state of continual flux; each generation adds incidents to them or modifies them to suit its own interpretations; each priest unconsciously imparts to them his own ideas, but these, like those from which the myth originally sprang, are rarely the result of the interpretation of natural phenomena.

Hopi legends will be treated in the following pages in a way somewhat different from that sometimes adopted by folk-lorists. It has not seemed desirable to me to repeat them verbatim, or as given by the Indians; for having heard some of them several times, I have noticed many innovations and variations. These details are generally inventions of individual story-tellers and have only a remote connection with the main object of the legend. As all legends here considered deal with mysterious or supernatural beings and magic powers of the same, it may be well to preface those taken from Hopi folk-lore with a brief examination of the nature of man's early supernatural being.

## PRIMITIVE RELIGION AND MAGIC

PRIMITIVE religion and magic are identical psychologically, and in lower stages of culture the priest and magician are practically one. Magical processes are always used by the shaman to influence his supernatural beings, and he may be said to force them to do his bidding by this power. If the magic power of the priest is insufficient to compel the gods to obey him, no question of the efficacy of magic arises in the mind, but the power of the magician is questioned. Let us probe deeper into the meaning of magic as a synonym of primitive religion.



It was an almost universal conception in the early stages of the religious sentiment that everything has a characteristic magic power. In a way we may ascribe to primitive man the belief that all things have life, controlled by will, and akin to that in man. The statement is, however, somewhat misleading, because the conceptions of the nature of this life or vital force differ among primitive and civilized men. To appreciate this difference, and in fact all primary experiences of the religious sentiment in lower races, we must try to understand the way in which early man looked at nature about him.

Primitive philosophy, in its efforts to define the magic power of objects, has evolved crude explanations which science shows are not only erroneous but also absurd. Motion, breath, fire, and water, have all been invoked to explain the nature of life or the mysterious power of nature. Physics has stripped all of these of their supernatural mystery, and has shown that they have no magic power and no will of their own, but act in accordance with natural law.

Worship among primitive men is the prescribed method of procedure by which the magic powers of objects, songs, and prayers, are combined with those of the worshipers to overcome the magic powers of so-called gods, and to bring about desired results. The psychology of worship is akin to that of gambling, as is strongly brought out in divination. What we call luck, or blind chance, is not chance to the primitive man, but the legitimate outcome of a contest between a stronger and a weaker magic power. Primitive worship is a method of the shaman exerting his magic to overcome that of the gods. In modern gaming we have survivals of the same thought which dominated the primitive gambler. The ownership of a mascot brings luck in a game of chance, or a cabalistic word spoken by one party has magic power over his opponent. Primitive altars with their fetishes and other paraphernalia, medicine, songs, spells, and invocations, are mascots which the shaman uses in his magic control of the gods.



## EARLY EXPLANATION OF THE SUPERNATURAL

IN ATTEMPTS to explain the relation of things about him, primitive man believed that every object had its mysterious power, or had life. Some objects had greater, others lesser powers than himself; and man's early efforts were to enlist the power of one or more of these in his behalf. Ownership of an object meant possession of its power; and that particular power which would be especially efficacious to an individual was generally revealed to man in dreams, or in some ecstatic condition of the mind. The object, the power of which was thus made known, became a totem or fetish; and the combined power of the fetish and the owner brought luck, or averted evil, acting in various ways as a spell or charm. Primitive man regarded this magic power, wherever found, as analogous to life in himself and animals.

At first this magic power was interpreted as motion, and voluntary movements were not distinguished from involuntary. Motions which we now know have nothing to do with volition of the objects, as that of the sun, were regarded as due to will.

It is the incomprehensible that is the supernatural. The lowest races imparted a magic power to that which they did not understand. The mysterious, the incomprehensible, the supernatural, greatly predominated in their contemplation of nature; but in the evolution of the religious sentiment the boundaries of the mysterious have narrowed more and more as new laws have been discovered. We must admit that there was much in nature which primitive man did not regard as supernatural, and consequently he may not have given a magic power to every object.

## MAGIC POWER INTERPRETED AS BREATH OR SPIRIT

THIS belief that the supernatural in nature was motion did not present itself as the abstract idea of force, but took a concrete form and was compared to breath. Many primitive people independently interpreted the magic power as the breath-body or spirit, having a form like that of the object itself. In subsequent evolution of ideas concerning the nature of this breath-body, very different conceptions from that originally given to it have come to be attached to the world spirit, which no longer means what it did when first used.

It was natural for man to regard breath as the vital power in himself, and by analogy he supposed it to represent the vital power of all things about him. He gave it a bodily form and independent existence. It was supposed to exist both before and after death. The belief in spirits is universal; and animism, the doctrine of souls, is a stage in the development of the supernatural among most races of man.

## THE MAGIC POWER INTERPRETED AS FIRE

THE interpretation of the magic power of objects, as fire or light, is as widespread as animism. The very mystery of fire made it a powerful supernal agent to minds ignorant of its real nature; and to most primitive races fire and life are synonymous. Light and fire are so closely associated in the primitive mind that practically one does not exist without the other. As fire represents life, or the magic power of nature, so light, its equivalent, became a symbol of the power which controls all things. Like fire, light was one of the earliest elements to be worshiped. The god of light is also the god of fire and life; and as the sun is a visible symbol of these three attributes indistinguishable to the savage mind, the sky-god or sun-god is the greatest god in all primitive religions.

The magic power of water made a deep impression on the mind of man in the infancy of culture, and early came to be a symbol of life or vital power. Perhaps no other element in nature so profoundly affected the mind of primitive man as the seat of power; its magic potency early became a god. We have then the magic power of natural objects interpreted as motion or life, breath, fire, and water, and personated by these elements.

## ORIGIN OF THE IDEA OF A SKY-GOD

ALL the preceding interpretations of the nature of the magic power of natural objects are combined and incorporated in that of the most mysterious thing in nature. The sky to the primitive man is as much an object as the earth: to him it is a firmament, not empty space. The magic or supernatural power of the sky excels all others in nature, whether we measure it by breath (wind), fire (light), or water. The sun is the visible personation of these mysterious powers, and thus is the god of life; but in early mythology there is no hint that he was creator, he is simply father; and another great mysterious power, the earth, is mother of all.

The worship of Sky and Earth, especially the former, is the most archaic expression of the religious sentiment; and as we follow back in history the theogony of the most ancient nations which had a civilization, we find all their gods dissolving into these two, Sky and Earth. Mr. David J. Hill, in a fine passage in his "Genetic Philosophy," well says:—

"The object-world presents to the senses of man its broadest expanse, its profoundest depth, its most perfect unity, its widest variety of change, and at the same time its most absolute immutability, in the all-encompassing luminous, earth-arching heaven, whose dome of cloudless blue and storm-swept



horizon, alternately flooded with noonday brightness and mantled in the deep darkness of night, now shining with the blaze of countless stars and now dimmed with the fantastic forms of the gathering tempest, are the omnipresent spectacle from which man never escapes,—the most impressive natural exhibition of superior being and superhuman power. As self-consciousness emerged from the impersonal sentience of the animal world, and the individuality of self was set over against the general background of not-self, what aspect of the object-world could better satisfy the conditions of an absolute antithesis ? »

Before contact with the Whites, the Hopi, like other North American Indians, probably had no idea of a creator as we understand the term: that is, no conception of a universal abstraction numbering among omniscient attributes the creation of nature. They were ignorant of the cosmos, and hence had no cosmogony. In none of their legends do they go back to a time anterior to the existence of sky and earth, and their so-called creation legends are concerned solely with the birth of man. Sky and Earth were the first gods; but they were regarded as parents, not as creators. The idea of an artificer of the universe is foreign to primitive philosophy, and is possible only to races which have recognized the unity of natural phenomena.

The Hopi elevated these two mysteries of nature into beings of transcendent power, calling one the Sky-god, father of all races, the other the Earth-god, their genetrix. The former was the highest embodiment of life, interpreted as breath, fire, light, and water. It controlled all these forces, but was anthropomorphic in form, and was often personated by a bird or serpent. The sun was the representation of this god as seen by man.

The home of the Sky-god is the Underworld, where dwells likewise his spouse, the Earth-goddess. The Hopi have many different names for these two gods and their personations, and these names as used in legends obscure their identity. The Sky-god may be called the Heart of the Sky, the Old Man, the Fire-god, or the God of Germs; the Earth appears as the Old Woman, the Spider-woman, or the Goddess of Germs.

Having elevated the magic power of earth or the germ power of nature into a great spirit and endowed it with sex—naturally the female, theories of the origin of man took a purely natural form. Races were regarded as born from the womb of Earth, and this womb was believed to be a subterranean chamber called the Underworld. In this analogical comparison of the origin of races to the birth of the infant, the magic power of the sky or the Sky-god was regarded as the father or the Germ-god. Thus the Sun-god in the Underworld became ruler of that region, which was the home likewise of his spouse, the genetrix of clans of men and tutelary clan-gods.

We have seen how, in the mind of primitive man, life or its magic power is symbolized by fire; and as fire and life are synonymous, the gods of fire are likewise gods of life. Hence, in ceremonies where fire is made by ancient methods, we find rights of germination often assuming a phallic nature. The word for sun and fire among many Indian tribes has a common root, indicating that they are associated in the Indian mind. The Sun-god is therefore not only the god of light, but also of life and fire. Analogy teaches that when the sun sinks into his home in the West, light, fire, and life are replaced by darkness or its symbol — death. Primitive man did not fail to observe the analogy of this event to the departure of the human spirit from its mortal body.

#### RELATION OF RITUAL AND MYTH

PRIMITIVE man is not satisfied with abstract belief; he must have personifications of the supernatural powers. All his gods are personalities and are capable of being represented either by an actor or a symbol, or by something else which he can see. One way of representing the gods is by dramatization, in which the deeds or attributes of gods are represented by men wearing the paraphernalia which distinguish the gods. The Indian ceremony is largely made up of such dramatizations or forms of expression of the nature and powers of gods by acting. The ritual kept up year after year preserves from remote times into later culture the primitive conceptions of the nature of the gods and their relations to man.

The influence of the ritual on the myth is very great. It calls into existence many legends which otherwise would never have originated. Hopi legends illustrate primitive thought. The following stories have been chosen to illustrate what has been written in previous pages regarding primitive mythology and news of the supernatural. Among these will be found a legend of the birth of races — a so-called creation myth; an account of a local deluge which drove some of the Hopi from their former habitations; a story of the visit of a cultus-hero to the Underworld, and how a monster was killed by another hero. To these is added an account of the origin of a tutelary-god in one of the Pueblos which was destroyed two centuries ago.

#### RACE ORIGIN MYTHS

NO TRUE creation myth has yet been found by the author among the Hopi Indians, but there are several stories recounting the origin of man on the earth's surface. To the question who made all things, several replies have been obtained; but these are so vague that it is evidently a



fruitless inquiry. The great bird, symbol of the sky-god, and the spider, symbol of the earth, were creators; but it is not difficult to interpret these as personations of sky and earth. As to the origin of sky and earth, Hopi legends are silent. There are, however, many stories of the origin or birth of races of man and of various other beings which people the surface of the earth, and their general tenor is much the same. Before he came to this land, man lived in the Underworld, the womb of Earth. This habitation was dark; and by some it is said that there are four Underworlds, one above the other, communicating by passageways, ultimately opening through the earth-surface by an orifice which some of the Hopi clans say is the Grand Cañon of the Colorado.

This Underworld is ruled over by the Sun, or God of Germs, and is the home of the Earth-goddess. To it return the spirits of the dead, and from it issue the souls of the newly born. In the ancient days, when the ancestors of all races lived here, their bodily forms were very different from those of their descendants. They were flabby like jelly, unable to walk upright, with organs misplaced with such peculiarity as we should expect man to ascribe to them if reasoning by analogy he compared them to the human fetus. A cultus-hero led the races out of these Underworlds, the wombs of Earth; and as they crawled to the surface, their dwelling-places were assigned by supernatural personages. Primitive poetic descriptions of the episodes have embellished them with many details which vary with different story-tellers; and different races are said to have emerged from different openings; but all ascribe man's birth to the Mother Earth.

#### DELUGE MYTH

CERTAIN Hopi clans have a legend which may be called a deluge myth or account of the submergence of a land in which they formerly lived. Long ago, so the story goes, the ancestors of these clans lived at a place in southern Arizona called Palatkwabi. An old wizard also dwelt in that country, and he often exerted his sorceries to harm mankind. His evil deeds were so many that finally the Great Snake, a personation of the sun, was angry and flooded all the earth. This Great Snake rose, says the legend, from the middle of the plaza of the Pueblo where the earth opened in a great chasm. The Great Snake mounted to the zenith, like a sky-god that he is, and floods of water gushed forth from the earth, covering everything save a ridge of sand to which the Rain-cloud clan withdrew for safety.

The chief of this clan then interrogated the god, asking what he desired; and the Great Snake, answering from the clouds, declared that the waters would not abate until the son and daughter of the chief were

given to him as a sacrifice. Then these two children were clothed in their ceremonial garments, with their finest ornaments hung on their necks, and brought as a living offering to the god. Then the sky-god said that the people must leave that land and journey to the far north, and that he would always be a friend and helper. He then sank into his house, the earth, drawing the water behind him; and when the water disappeared, nothing remained to mark the place of exit but a great black rock rising in the midst of the plain. Some say that the children were turned into stone, but others declare that they sank with the god into the Underworld and became guardians of the clan, and that they continually urge the god to protect it from all harm.

In Zuni legends we have a similar flood tradition in which, when the earth was submerged, the people retreated to the top of the great Mesa, called Thunder Mountain. The flood filled the valley almost to the top of this table-land, and two children were thrown into the water as an offering to the god. Two pinnacles of rock near the Mesa are still pointed out as marking the place of sacrifice.

#### THE MORTAL WHO VISITED THE UNDERWORLD

THE visit of a mortal to the Underworld, home of the Sun, God of Germs and Ruler of the Dead, and the Earth-goddess, where live also the spirits of the unborn, is told in the legends of many people. Mr. Stephen gives the Hopi version as follows:—

“Far down in the lowest depths of the Grand Cañon, at the place where we used to gather salt, is the orifice where we emerged from the Underworld.” After an account of the exit of certain clans which settled near the junction of the San Juan and Colorado rivers, the narrative continues: The village chief of the Puma people had two sons and two daughters, and his eldest son was known by the name Ti-yo (the youth). He seemed to be always melancholy and thoughtful, and was wont to haunt the edge of the cliff. All day he would sit there, gazing down into that deep gorge, and wondering where the ever flowing water went, and when it finally found rest. He often discussed this question with his father, saying, “It must flow down some great pit into the Underworld, for after all these years the gorge below never fills up and none of the water ever flows back again.” His father would say, “Maybe it goes so far away that many old men’s lives would be too short to mark its return.” Ti-yo said, “I am constrained to go and solve this mystery, and I can rest no more till I make the venture.” His family besought him with tears to forego his project; but nothing could shake his determination, and he won them to give their sorrowful consent.



The father said: "It is impossible for you to follow the river on foot, hence you must look for a hollow cottonwood-tree, and I will help you make a boat in which you may float upon the water." Then follows an account of how the boat was made, of the food which his mother and sisters prepared, and of the prayer-offerings which his father gave him. The progress of his voyage is also described. When the boat finally stopped, Ti-yo drew the plug and, looking out, saw on one side a muddy bank, and on the other nothing but water; so he pushed out the end of the boat, and taking his *paho* mantle in his hand, passed to the dry land. He had gone but a little way when he heard the sound "hist, hist," coming from the ground; and when this had been repeated four times, he descried a small round hole near his feet, and this was the home of the Spider-woman. "*Umpitah*," said the voice (you have arrived, the ordinary Hopi greeting), "my heart is glad; I have long been expecting you; come down into my home." "How can I," said Ti-yo, "when it will scarce admit the tip of my toe?" She said, "Try," and when he laid his foot upon the hole, it widened out larger than his body, and he passed down into a roomy kiva. In this home of the Spider-woman he remained four days, and she gave him food and promised to be his mentor, stating that she could change her form at will.

On the fifth morning Spider-woman gave some of the medicine to Ti-yo, telling him to be of brave heart, and when he came to the angry ones who guarded the entrance of rooms, he should put a little of the medicine on the tip of his tongue and spurt it upon them, and they would be pacified. She then told him that she would now become invisible, and immediately perched herself on the top of his right ear. She said she would be inaudible to all others, but would constantly whisper her promptings, and would remain with him throughout his journeys. She told him to take the cluster of eagle-down in his hand and step upon the *si-pā-pu*, which he did, and at once they descended to the Under-world.

There the eagle-down fluttered out toward the northwest, and thither he traveled till he came to a kiva near which was the great snake called Ga-to-ya, on which, as prompted, he spurted the charm, and the snake turned his head and allowed him to pass to the hatchway where two angry bears stood, one on each side of the ladder. On these he also spurted, and they bowed their heads; and he descended into the Snake chamber where many men clothed in snake skins, were squatted on the floor around a sand altar and where the walls, the roof, and the floor were all decorated with snake skins. None of these people spoke a word, nor was any sound heard in that gloomy kiva; and when Ti-yo displayed a *paho* (prayer-stick), the chief merely bowed his head in recognition and

motioned him to the open *si-pā-pu*. Stepping upon this, he descended at once into the Snake-Antelope chamber, where everything was white and cheerful and where many men were squatted around a beautiful sand altar; their garments and feather plumes were bright and gaily colored, and all gave him a glad welcome.

The first of his blue *pa-hos* he delivered to the chief of this kiva, who looked at it closely and then laid it on the altar. He told Ti-yo he had been expecting him, and thanked him for coming; then he said, "I cause the rain-clouds to come and go and the ripening winds to blow, and I direct the coming and going of all the mountain animals. Before you return you will desire many things; ask freely of me and you shall receive."

Spider-woman now asked him to resume the journey. Ti-yo passed upward to the hatchway, the eagle-down floated to the West, and looking in that direction he saw a great water, and far away out in its midst the long tips of a ladder projecting from the roof of a kiva. Spider-woman said: "That is the house of the chief, and it is on dry land which floats on the surface of the great water; let us go." And when they came to the edge of the great water, Ti-yo spurted upon a part of the eagle-down and cast it upon the water, which parted on either hand, so that he traveled to the distant house with dry feet. When he approached the ladder, two angry pumas started up, turned their heads toward him and said, "We have never permitted any stranger to live who came here, but now we know your breath is pure and your heart is brave"; and they lay down on each side of the ladder, and he stepped between them and descended it.

The ladder was covered with small, glittering, white shells; the inside of the kiva was resplendent with turquoise and coral, and in the middle of the floor a very old woman was squatted all alone. Her eyes were dim, her hair was gray, her skin was deeply wrinkled, and her mantle looked old and dingy; but Spider-woman told Ti-yo, "This is the kind mother; her heart is tender and generous; and every night when she lays aside her mantle she becomes an enchanting maiden, and she is arrayed with splendor at dawn."

Then Ti-yo gave her the second prayer-stick which she looked at very carefully, and said, "This was made by one who knows; I thank you. Sit down and eat, and ask for any of my possessions you desire."

She prepared a food of corn pollen in a large turquoise bowl, saying, "This will be ready for you and the father when he comes, that you may both eat, and start again without delay."

While this was being said, Spider-woman whispered him to get ready his prayer-stick for the Sun. Then, with a noise like that of a mighty lightning-bolt, the Sun came rushing down through the air and alighted on the kiva roof with a great crash.



He entered and hung up his beautiful shining shield that cried "ehing-a-ling" as it dangled against the wall. He wore a white buckskin garment, and the arms and legs of it were decorated with fringes of jingling white shells; it was thick and heavy, because it is very cold in the sky region, and it had many pockets in which the Sun put all the prayer-sticks he found set out for him during his day's travel. He took out great numbers of these and laid them before the old woman, who scrutinized and sorted them, putting aside a part of them with her right hand: "These are from the people of good hearts," she said, "and I will send them what they ask. But these," she added, as she cast away a great many with her left hand, "are from liars and deceitful people; they hurt my eyes to look at them."

Then the Sun took from his right wrist the scalps of all who had been slain in battle through the day on the right side of his path, and from his left wrist those of the slain who had fallen on the left side of his path. And the old woman wept and mourned: "I grieve when you come here; it pains me as I touch you; my heart is sad, and I tremble as I look at you; for I long for all my people to live at peace. Will they never cease from quarreling?" And she hung up the scalps along the walls of her house.

Ti-yo then placed his third prayer-stick in the Sun's hand, who scanned it narrowly, as the others had done, and said: "It is well, my friend, my relative, my son; let us smoke." He filled a huge turquoise pipe with native tobacco, and after they had smoked, they ate the food prepared for them; and the Sun told Ti-yo to come with him on his journey through the Underworld and across to his place of rising. He told Ti-yo to grasp his girdle, and they went down through the *si-pā-pu* like a flash of lightning, to the lowest Underworld, the house of Mu-i-yin-wuh. In this place a host of eager men passed back and forth, up and down, all working with anxious haste; and the Sun led Ti-yo to the middle of this industrious throng, where Ti-yo gave his remaining prayer-stick to Mu-i-yin-wuh. After inspecting the prayer-stick, Mu-i-yin-wuh said that he would always listen to the prayers of Ti-yo's people; then he explained that at his command the germs of all living things were made, the seeds of all vegetation that grows upon the surface of the Upperworld, and of all animals and men who walk upon it; and the multitude that Ti-yo saw were ceaselessly occupied at this task. The youth noticed that the largest and handsomest of these men were those who were most earnest and industrious, and that the stunted, scraggy creatures were the careless, lazy ones.

After further assurance that the Maker of Germs would always hear his petitions, Ti-yo again grasped the Sun's girdle, and was carried by him upward and eastward to where the Sun rises.

When they stopped they were in the Sun-house, which is a beautiful kiva like that in the West, but red in color; and they ate food from a pink stone bowl. There is no woman in this house; the Sun and his brother Tai-o-wa alternately occupy it. Four days Ta-wa carries the shield across the heavens, returning each night through the Underworld, reaching the East just a short time before he resumes his journey through the sky; then he rests in his Sun-house while Tai-o-wa performs his allotted four days' labor carrying the shield.

Ta-wa impressed on Ti-yo the importance of remembering all the things he had seen, and all that he would yet be shown; and he taught him to make the Sun prayer-stick. Then his eyes would be opened, and thenceforth he would know all people, could look in their hearts and know their thoughts; and as a token he then heard his family mourning for him and calling upon him to return.

And the Sun said, "I counsel you that of all the gifts you shall receive, the blessing you shall most prize is the rain-cloud you will get from the chief of the Snake-Antelope kiva."

Ta-wa then taught him to make the great Sun prayer-stick which was as long as from his heart to his finger-tips. Then he gave him the skin of gray-fox, which Ti-yo hung upon the prayer-stick and placed upon the hatchway; and after a little time he gave him the skin of yellow-fox, which Ti-yo hung over the gray. When the Sun was ready to leave his house, he took Ti-yo on his shoulder and carried him across the sky, showing him all the world; and at sunset they came again to the house in the West.

A study of this legend reveals many psychological conceptions characteristic of primitive man. We have in it a glimpse of the Underworld, with its sacerdotal population engaged in religious ceremonies, and a hint of the relation of these rites to those now practised on earth. Ti-yo meets in this Underworld the Earth-goddess in her several guises, and the Sun is his guide through this realm of the dead. The use of magic power by Ti-yo, directed by Spider-woman, occurs again and again in the story; charms and spells are his constant aids. He finally emerges from the Underworld with the two snake-maidens.

The analogy of social life in the Underworld with that of the Pueblos is close, and the dead are organized into clans with priest fraternities, altars, fetishes, and various magic emblems.

One is also struck with several points of resemblance between this legend and classical accounts of the visits of mortals to Hades; nor does the parallelism cease with the Greek and Roman stories, but exists also in comparisons with legends of less cultured peoples. It is highly probable that all these different races looked upon this Underworld in much the same way as the Hopi. This place was not regarded as a habitation of the damned; and the sky as a heaven or home of the blessed is a modern innovation.



## HOW THE TWINS VISITED THE SUN

ANOTHER legend, of the twin cultus-heroes, has this form: The Twins lived with Spider-woman, their mother, on the west side of Mount Taylor, and desired to see the home of their father. Spider-woman gave them as a magic charm a kind of meal, and directed them, when they met the guardians of the house of the Sun, to chew a little and spurt it upon them.

The Twins journeyed far to the Sunrise, where the Sun's home is entered through a canyon in the sky. There, Bear, Mountain Lion, Snake, and Canyon-closing, keep watch. The sky is solid in this place, and the walls of the entrance, constantly opening and closing, would crush any unauthorized person who attempted to pass through.

As the Twins approached the ever-fierce watchers, the trail lay along a narrow way; they found it led them to a place on one side of which was the face of a vertical cliff, and on the other a precipice which sank sheer to the Below (Underworld). An old man sat there, with his back against the wall and his knees drawn up close to his chin. When they attempted to pass, the old man suddenly thrust out his legs, trying to knock the passers over the cliff. But they leaped back and saved themselves; and in reply to a protest, the old man said his legs were cramped and he simply extended them for relief. Whereupon the hero remembered the charm which he had for the magic power of the southwest direction, and spurning it upon the old man, he forced the malignant fellow to remain quite still with legs drawn up until the Twins had passed.

Then they went on to the watchers, guardians of the entrances to the Sun's house, whom they subdued in the same manner. They also spurted the charm on the sides of the cliff, so that it ceased its oscillation and remained open until they had passed.

These dangers over, they entered the Sun's home and were greeted by the Sun's wife, who laid them on a bed of mats. Soon Sun came home from his trip through the Underworld, saying, "I smell strange children here: Where are those whom you have? So she brought the Twins to him, and he put them in a flint oven and made a hot fire. After a while, when he opened the door of the oven, the Twins capered out laughing and dancing about his knees, and he knew then that they were his sons.

Again in this legend we see how magic is used to overcome the power of the four guardians of the entrance to the house of the Sun, the Underworld. Here likewise the sky is solid, oscillating back and forth when the adventurers would pass. The magic power of this solid sky was overcome by the charm which Spider-woman, the Earth-goddess, gave to her children.

## THE CULTUS-HERO KILLS MONSTERS

ALL races have a legend of a cultus-hero who performs marvelous deeds for the good of the race. He is represented as ridding the earth of monsters or alien gods, or overcoming by magic the evil influences of sorcerers. He leads clans or races in their migrations, or teaches men letters or arts by which their social condition is improved, and performs miracles of many kinds. In most legends the hero is miraculously conceived and of divine origin.

The legends of the wonders performed by these cultus-heroes are very numerous in Hopi Mythology. The heroes are generally spoken of as the Twins, with a mortal mother who gave them birth while a virgin. Their father is the sky-god or sun-god, and in many stories is spoken of as a ray of light to a drop of water. The following myth gives a fair idea of the general character of this type of legends.

## HOW THE YOUTH PUNISHED MAN-EAGLE

THE ravages of Man-eagle extended over the whole earth, afflicting all people. He carried off their women and maids and took them to his home in the sky, where he was accustomed to keep such as he wished during four nights, and then to devour them. The Youth, while on his way to the San Francisco Mountains, met the Pinyon Maids, dressed in mantles of pinyon bark and grass. Then he found Spider-woman and Mole. After they had greeted him and bade him be seated, they inquired where he was going. He replied that Man-eagle had carried off his bride and that he sought to bring her back. "I will aid you," said Spider-woman, and told the Pinyon Maids to gather pinyon gum, wash it, and make a garment in exact imitation of the flint arrowhead armor which Man-eagle is said to wear.

The Pinyon Maids bathed themselves, gathered and washed the gum, and made the desired garment for Spider-woman, who gave it with charmed flour to the Youth. Then she changed herself into a spider, so small as to be invisible, and perched on the Youth's right ear, that she might whisper her advice. Mole lead the way to the top of the mountain, but the Pinyon Maids remained behind. When they reached the summit, Eagle swooped down; they got on his back, and he soared aloft with them until he was tired. Hawk came close by; they were transferred to his back, and he carried them still higher into the sky. When he was weary, Gray Hawk took them and mounted the heaven until he





could go no farther, and Red Hawk received the burden. Thus for an immense distance upward they flew, until the adventurers reached a passageway through which the Youth, Spider-woman, and Mole passed. Then they saw the white home in which Man-eagle lived.

Spider-woman advised the Youth, before mounting the ladder which led into Man-eagle's home, to pluck a handful of sumac berries and give them to Lizard, who received them with thanks, chewed them, and gave him back the cud. The ladder of the house had for each rung a sharp stone, like a knife, which would lacerate the hands and feet of any one who attempted to climb it. The Youth rubbed these sharp edges with the chewed berries, and instantly they became dull, so that he was able to climb the ladder without cutting himself.

Upon entering the home of Man-eagle, one of the first objects which met his eye was the fabulous flint arrowhead garment hanging on a peg in a recess; this he at once exchanged for his own—the imitation of it which the Pinyon Maids had manufactured. Glancing into another recess, the Youth saw Man-eagle and his own lost wife. He called out to her that he had come to rescue her from the monster; and she replied that she was glad, but that he could not do so as no one ever left the place alive. Youth replied, "Have no fear; you will soon be mine again."

So powerful was Spider-woman's magic charm that it prevented Man-eagle from hearing the conversation; but he soon awoke and put on the imitation flint garment, without detecting the fraud. He then for the first time became aware of the Youth's presence, and demanded what he wished. "I have come to take my wife home," responded the hero. Man-eagle said, "We must gamble to decide that, and you must abide the consequences, for if you lose, I shall slay you"; to which the Youth agreed. Man-eagle brought out a huge pipe longer than a man's head, and having filled it with tobacco, gave it to the hero, saying, "You must smoke this entirely out, and if you become dizzy or nauseated, you loose." So the Youth lit the pipe and smoked, but exhaled nothing. He kept the pipe aglow, swallowed all the smoke, and felt no ill effect; for he passed it through his body into an underground passageway that Mole had dug. Man-eagle was amazed, and asked what had become of the smoke. The Youth, going to the door, showed him great clouds of dense smoke issuing from the four cardinal points, and the monster saw that he had lost.

But Man-eagle tried a second truce with the hero. He brought out two deer antlers, saying, "We will each choose one, and he loses who fails to break the one he has chosen." The antler which he laid down on the northwest side was a real antler, while that on the southeast was an imitation made of brittle wood. Spider-woman prompted the Youth to demand the first choice, but Man-eagle refused him that right. After

the Youth had insisted four times, Man-eagle yielded, and the hero chose the brittle antler and tore its prongs asunder; but Man-eagle could not break the real antler, and thus lost a second time.

Man-eagle had two fine, large pine-trees growing near his home. He said to the hero, "You choose one, and I will take the other, and whoever plucks one up by the roots shall win." Now Mole had burrowed under one of the trees, gnawed through all its roots, cutting them off, ran through his tunnel, and was sitting at its mouth, peering through the grass, anxious to see Youth win. The hero, with the help of his grandmother, chose the tree that Mole had prepared, plucked it up and threw it over the cliff; but Man-eagle struggled with the other tree and could not move it, so he was unhappy in his third defeat.

Then Man-eagle spread a great supply of food on the floor, and said to Youth that he must eat all at one sitting. Ti-yo (the Youth) sat and ate all the meat, bread, and porridge, emptying one food basin after another, and showed no sign of being satisfied before all was consumed; for Mole had again assisted him, and dug a large hole below to receive it. So the Youth was a winner the fourth time.

Man-eagle then made a great wood-pile and directed Ti-yo to sit upon it, saying that he would ignite it, and if the Youth were unharmed, he would submit himself to the same test. The Youth took his allotted place; Man-eagle set fire to the pile of wood at the four cardinal points, and it speedily was ablaze. The arrowheads of which the flint armor was made were coated with ice, which melted so that the water trickled down and prevented Youth from being burned. So all the wood-pile was consumed, leaving Ti-yo unharmed.

The monster was filled with wonder, and grieved very much when he saw Youth making another great pile of wood. But, still thinking that he wore his fireproof suit, he mounted the wood-pile which Youth lit at the four cardinal points. The fuel blazed up quickly, and as soon as the flames caught the imitation garment of gum, it ignited with a flash, and the monster was consumed. Then, at the prompting of Spider-woman, Ti-yo approached the ashes, put a charm in his mouth and spurted it over them. Suddenly a handsome man arose. Spider-woman said to him, "Will you refrain from killing people? Will you forsake your evil habits?" Man-eagle assented with a fervent promise; and the Youth, rejoicing, ran to his wife and embraced her. Then he set free all the captive women, wives of the Hopi and other peoples, of whom there were many. Then Eagle and Hawk carried them back to the earth.

It will be noticed how prominent throughout this legend is the magic power of the hero, assisted by that of Spider-woman, his mentor. Man-eagle is always out-witted, and various animals aid the hero in his contest.



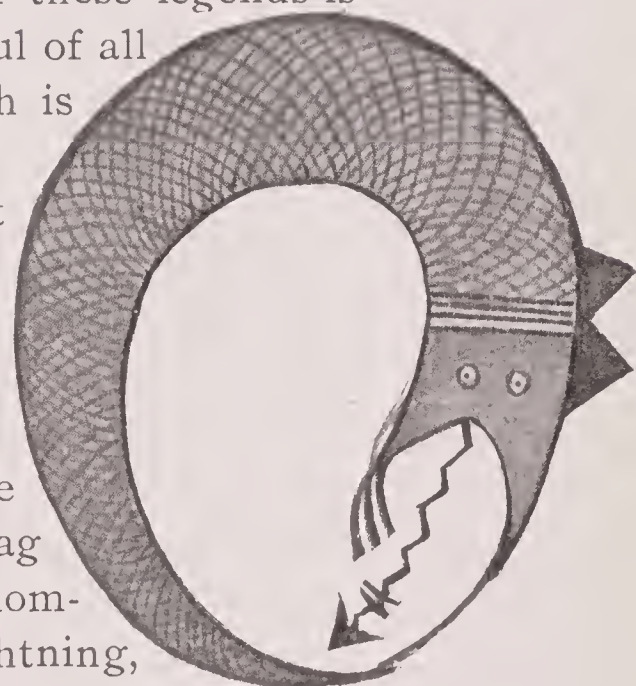
The two opponents are represented as gambling together; and the story hangs on the superiority of the magic power of one over that of the other, the stronger magic overcoming the weaker. Here we have more than a hint as to the nature of primitive religious thought. As in this contest the two supernatural beings gamble for supremacy, each exerting his magic power to overcome the other, so man in primitive worship exerts his magic power to make the gods do his bidding. If the shaman's power be strong enough, aided by his fetishes, spells, and invocations, he can overcome the evil magic of the supernatural beings he fears, or force blessings from beneficent gods. Ceremony thus becomes a method of controlling the magic powers of supernatural beings, by the use of magic arts.

### THE POSSESSION OF FIRE

NUMEROUS legends are told by the Hopi explaining how man acquired the magic power of fire. As has been shown, this symbol of life is an attribute of the great sky-god, and the main point of these legends is how it came into the power of man. The most powerful of all the attributes of the sky-god is the lightning, which is fire in its most active form.

When the lightning is personated by an animal, it takes the form of the Great Serpent, an agent of the Sun, as god of fire and life. This identification, like so many others in primitive philosophy, is derived from analogy. The lightning comes from the sky, and would naturally be regarded as a manifestation of the magic power of the sky-god; it moves in a zigzag course, as does likewise the serpent; and it kills whomsoever it strikes. Fire follows in the wake of the lightning, and storms accompany it. This Great Snake holds an important place in the Hopi Olympus, and its cultus was brought to these Indians from Old Mexico.

This snake personification of the magic power of Sky or Sun-god is not necessarily malevolent. He has great powers, and is terrible when he exerts them against mankind; but he is equally powerful in bringing blessings. He is not a personification of evil, as in Semitic mythology; but a personification of the great magic of the sky, the god of rain, growth, life, and fire.



### THE ORIGIN OF A TUTELARY GOD

ONE of the most important of the Hopi pueblo, or settlements, in the seventeenth century was called Awatobi. It was one of the most populous, and in early days it had a Catholic mission, the walls of which are

still visible. At the close of that century this pueblo was destroyed, many of its inhabitants were killed, and a number of them were distributed in the other pueblos. There survive many stories of this village among the descendants of its people, and some of them are typical. Many of these legends recount the deeds of Alosaka, a tutelary god of growth and fire, still worshiped under this name at Walpi, where many descendants of the Awatobi people still live.

Alosaka is supposed to live in the San Francisco Mountains, which are called by the Hopi "the place of high snows." This, however, is only a figurative way of saying that Alosaka is a sun-god, for these mountains silhouetted against the horizon mark the point where the sun sets in the winter solstice, the supposed sun home or entrance into the Underworld.

One of the old legends of Alosaka is as follows:—

A maid of Awatobi had an unknown lover, whom the parents were unable to identify. They met outside the pueblo; but, although the girl's mother discovered the trysting place, she found no trace of the lover save footprints in the sand. The sun-god had walked on the rainbow from his home in the San Francisco Mountains to visit the Awatobi maid, and had returned in the same way.

In time a child was born to this pair. It was not taken to its mother's home; she hid it in a deep cleft in the mesa side, abandoning it to wild animals. But Wolf heard the child's cries and ran to its aid, nursing it with her own udders until the babe became a youth.

Wolf later gave her foster-child to an Awatobi woman, who adopted the boy as her own. He grew to be a powerful hunter, having obtained magic hunt-powers from Wolf; and was also able to bring abundant rain and crops. This power over the elements and vegetation he inherited from his sun-father, and he became the tutelary god of Awatobi.

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## ANTHROPOLOGY AND ETHNOLOGY

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THE human family is divided into the five great families: Caucasian, Mongolian or Tartar, Ethiopian or Negro, Malay and American.

Sometimes color, rather than geographical distribution, is taken as the basis of division, white, yellow, black, brown and red.

The term Caucasian is derived from the Caucasus Mountains, between the Black and Caspian Seas. Man, as found in this region, has always been near the highest perfection physically. This family now dominates the world, having spread to all parts by colonization. It is divided into three branches viz:—Aryan or Indo-European, Semitic and Hamitic. The Mongolian family includes the wandering tribes between China and Siberia; the Chinese, Japanese, Burmese, Siamese, and the inhabitants of the east and southeast of Asia, and those of the Siberian plains. The European representatives of this family are the Samoyeds, Finns, Laplanders, Magyars, and Turks. In America the Esquimaux are the only members.

The Ethiopian is a native of Africa, south of the Sahara. For an account of the introduction of this family into America, see AFRICAN SLAVE TRADE.

The Malay family is found in the Malay Peninsula and adjacent islands, Madagascar, New Zealand and Polynesian Archipelago.

The Red Indian is a native of North America, and is treated of in detail under that head.

### CHINA

Is ONE of the oldest of nations. She is remarkable for the great civilization to which she attained so early. She long ago reached what historians call the stationary stage of civilization and ceased to progress. For the folklore and mythology of this strange people, see CHINESE MYTHOLOGY, where the traditions extending back to 3000 B. C., the Shu-king, the Emperor Yao, 2357 B. C. and Lao-Tse 600 B. C. are fully dealt with.

FO-HI.—A beneficent king of China who is supposed to have lived prior to 2375 B. C. His great gift to his people was the founding

of the silk industry. During his rule the Chinese made great progress, especially in astronomy. Records in this science bearing dates of 2375 B. C. have been proved to be correct.

CHIN-NUNG.—The successor of Fo-Hi. He is said to have invented the plough.

CHOW DYNASTY.—This was preceded by ten legendary epochs, which Chinese historians felt to be necessary to fill in the period of over two millions of years between the time of the creation of man and the birth of Confucius. The Chow dynasty lasted until 1766 B. C. and was followed by the Shang dynasty. The Shang dynasty lasted only a few years and the Chow dynasty was restored and lasted until 255 B. C. Its downfall was caused by the weakness of internal dissensions and the growth of neighboring states.

KEE.—(1818 B. C.) The last emperor of the Chow dynasty. He was deposed by a rebellion on account of his licentious, cruel and wicked character. The Shang dynasty was substituted for the Chow.

SHANG DYNASTY.—Began in 1766 B. C. with the reign of Tang. It lasted only through the reign of Tang and a few of his successors, being superseded by the restoration of the Chow dynasty.

TANG.—(1766 B. C.) He was the first emperor of the short-lived Shang dynasty. He was placed upon the throne by an insurrection. He restored much of the former prosperity to the country, but his successors were weak and dissolute.

WOO-WANG was the first emperor of the restored Chow dynasty. He subdivided the kingdom into seventy-two states to enable him to make gifts of rulership to his friends and relatives. It was a bad policy for it opened the door to dissension and confusion.

MUH WANG.—(936 B. C.) An emperor of the Chow dynasty. During his reign the Tatars took advantage of the confusion to invade Chinese territory and began the annoyance of China which lasted for 1200 years.

LAOU-TSZE.—The immediate predecessor of Confucius.

CONFUCIUS. — (551 B. C.—478 B. C.) China, like other nations, though she has sought to remain apart from the rest of the world, has had her great thinkers and heroes.

Confucius, the Wise, who lived five centuries before Christ, has molded the thoughts of the Chinese for ages. His book is to his countrymen what the Bible is to us. His early years were spent in



hard study. Later he became a mandarin and a high officer of a province; but he liked study better than office and withdrew from public life to devote his time to learning. His great desire was to revive a respect for law, morals, and religion. He wrote many maxims which have made him famous. He made no parade of wisdom and virtue; but his fame as a sage soon spread far and wide.

Being made governor of Loo, he took an active interest in the welfare of the people, and lessened the taxes and burdens of the poorer classes. He soon put to death one of the chief magistrates whose acts had favored vice and caused misery. For a while the people turned toward better morals and manners. But truth and virtue were again forgotten, and cheating, thieving, and vice became common. Confucius still lived the virtues which he taught, and set an example for the weak people who tempted him. They finally drove him out into the world to hunt for a new home.

Though he suffered from hunger, and by being put in prison, he bore his troubles and misfortunes with true courage. "The wise man," said he, "is everywhere at home—the whole earth is his." Though the crowd no longer sought him for his wisdom, he still spent his time in serious study, and wrote truths to guide the morals of those yet unborn.

His teaching was simple and easily understood by all. His golden rule was: "Do unto others as you would they should do unto you." His sayings were terse and compact, but full of meaning. The following are examples:—

"A prince can never cease to correct himself in order to bring himself to perfection."

"Resolution is the greatest element of action."

"He who is continually tending towards perfection, who chooses the good and attaches himself strongly to it for fear of losing it, is the sage."

"He who knows how to blush for his weakness in the practice of his duties is very near acquiring the strength of mind necessary for their accomplishment."

"He who shall truly follow the rule of perseverance, however ignorant he may be, will necessarily become enlightened; however feeble he may be, he will of necessity become strong."

"He is a man who first puts his words into practice, and then speaks in harmony with his actions."

"The superior man is he who entertains equal feelings of benevolence towards all men of whatever rank, rich or poor, and has no egotism or partiality."

"You are to listen much . . . and be attentive to what you say."

"Watch attentively over your actions and then you will rarely have cause to repent."

"Riches and honor are the objects of human desire; if they cannot be obtained by honest and right means they must be renounced."

"To feed upon a little rice, to drink water, and to have nothing but one's bent arm to lean upon, has its own satisfaction. It is better than to acquire riches by unfair means."

"He who has an unalterable faith in truth, and is passionately fond of study, preserves to his death the principles of virtue, which are the consequences of this faith and love."

"What you do not like when done to yourself, do not do to others. I am not concerned that I have no place; I am concerned how I may fit myself for one. I am not concerned that I am not known; I seek to be worthy to be known."

Confucius made no attempt to explain the origin of things, or to talk of myths, miracles, and ideals. He simply taught a practical system of social economy. He did not originate a religious creed. He simply built a system of morals based on the material wants and tendencies of the people. He taught many virtues, and was not unworthy of the fame which he achieved.

Confucius died in 478 B.C. The place where his disciples buried him was soon visited by the crowds who venerated him as a prophet. He died a sage, but he has long been worshiped as a divine. It is much easier to mourn over a dead teacher than to practise his living precepts. The Chinese ruler gave him the title of "The most holy teacher of all times."

MENCIUS.—One of the successors of Confucius.

WEI-LEE WANG.—An emperor of the Chow dynasty in the third century B. C. During his reign there were ominous forebodings of the fall of the Chow dynasty. The holy vessels of Yu shook violently and a mountain mysteriously appeared in the course of the Yellow River. Internal dissensions gave the state of Thsin the superiority and the Chow dynasty fell in 255 B. C.

CHAOU-SEANG WANG.—The ruler of the Thsin who overthrew the Chow dynasty in 255 B. C. He ruled but never assumed the title of emperor.

CHANG-SEANG WANG.—(251 B. C.) The son of Chaou-seang Wang, died after a reign of only three days.

SHI-HOANG-TI or CHE HWANG-TE (246–210 B. C.) is the greatest of the Chinese heroes. He drove out the Mongols; built the Great Wall; and burned most of the national literature in order to break off all connection with the past. He founded the Tsin dynasty and was the first emperor of all China.

CHINESE WALL.—One of the great national works, the feature of the Chinese Empire, built over 200 years before the Christian era as a barrier against the inroad of nomadic Tartar tribes. The wall, with towers and forts at intervals, extends eastward along the northern frontier of China, separating the latter from Mongolia, for a distance of over 1,500 miles. The Great Wall is from 20 to 30 feet in height, and about 25 feet in breadth, and in its winding course traverses hills and valleys; it is now useless as a defense, and much of it owing to neglect has fallen into ruin. The towers are about 40 feet square at the base, and taper toward the top; they are nearly 40 feet in height.



UHR-SHE HWANG-TE.—(210 B. C.) The son and incapable successor of Che Hwang-te was murdered by his enemies after feeble resistance.

HAN DYNASTY.—Began in 206 B. C. when Lew Pang a general headed a rebellion against Uhr-she Hwang-te and became emperor. The dynasty lasted until the founding of the Eastern Han dynasty in 23 A. D.

KAOU-TE.—(206 B. C.) This was the royal name taken by General Lew Pang. He was the first of the Han dynasty. He abolished most of the severe laws of Che Hwang-te, but insisted upon the destruction of books as he feared the power of the scholars. His successor, however, encouraged literature and caused as much of the ancient writings as existed in the memories of the scholars to be preserved. Then followed a period of great literary activity.

WANG MANG.—(9 A. D.) A rebel who rose against the emperor and defeated the royal forces and overthrew the Han dynasty. He was defeated in 23 A. D. by Lew Sew, and was murdered by his own soldiers.

EASTERN HAN DYNASTY.—Was founded in 23 A. D. When Lew Sew defeated Wang Mang and became emperor. It lasted until 220 A. D., and was the most remarkable period of Chinese history.

KWANG-WOO-TE.—(23 A. D.) This was the royal name chosen by Lew Sew. He was the first emperor of the Eastern Han dynasty.

MING-TE.—(65 A. D.) The successor of Kwang-woo-te. During his reign Buddhism was introduced into China from India. Considerable increase of territory resulted from the mission of General Pan Chaou into Turkestan. During the succeeding years dissensions arose and in 173 a pestilence overran the country for eleven years.

CHANG KEO.—(173 A. D.) A Taouist priest who found a magical cure for the plague and acquired such influence that he gained possession of the Northern provinces of China. He was defeated by another rival Tsaou Tsaou.

TSAOU PEI.—(220 A. D.) The son of Tsaou Tsaou. On the death of Emperor Heen-te, he proclaimed himself emperor of the north. Lew Pei and Sun Kuen were also leaders of strong parties and they all agreed to divide the kingdom into "Three Kingdoms." Tsaou Pei, as Wan-te ruled over Wei on the north; Lew Pei established the Shuh Han dynasty and called himself Chaou-lee-te. Sun Kuen took the south under the name of Woo and called himself Te-te (222 A. D.).

CHAOU-LEE-TE.—(220 A. D.) The royal name taken by Lew Pei. After the division of China into the "Three Kingdoms," Lew Pei as

the descendant of the Han dynasty felt himself entitled to the whole of the empire and tried to obtain it. He attacked Tsaou Pei who ruled over Wei. But the opposing army was led by Sze-ma E, "who led armies like a God" and was completely defeated.

SZE-MA YEN.—(265 A. D.) The grandson of Sze-ma E. He overthrew the sovereign of Wei and founded the Western Tsin dynasty. He took the royal name of Woo-te. His successors were incompetent and the country fell into a state of chaos, from which it emerged in 590 A. D.

SUY DYNASTY.—This is the emergence from the disorder and confusion which existed for several centuries. The dynasty was founded in 590 and lasted until 617.

YANG KEEN.—(590.) The first of the Suy dynasty. He managed his kingdom peaceably and prosperously. He made good laws; added 5000 volumes to the royal library and defeated the Tartars and Coreans.

YANG-TE.—(604.) The second son of Yang Keen. He forced his elder brother to suicide and he took the throne. After a few years of debauchery he undertook foreign conquest; marched against the Tartars, annexed Lew Kew Island. He increased the royal library to 54,000 volumes; built a magnificent palace and wasted a lot of money on canals of no service. The expenditure impoverished the country and the people rose in rebellion, and the emperor was assassinated in 617.

KUNG-TE.—(617.) The rightful heir to the throne. Was placed in power by General Le Yuen who was maturing his plans for seizing the empire. In 618 the emperor was poisoned by the connivance of Le Yuen.

TANG DYNASTY.—This began in 618. It was founded by General Le Yuen. It lasted until 907.

TAI-TSUNG.—(618-649.) This was the royal name of General Le Yuen who was the first emperor of the Tang dynasty. He bought an alliance with the powerful Turks, but took advantage of rivalries and jealousies among them and won back much of central Asia which had formerly belonged to China. He raised China to such power that ambassadors from Asia and even from Rome came (643) to pay court to Tai-tsung.

Woo-How.—(683-705.) The wife of Kaou-tsung. Upon his death in 683 she seized the royal power and ruled well and powerfully until her death. She showed herself competent to carry on successful wars



and enlarge the territory of her kingdom. This is the more remarkable as the women of China were held to be little better than slaves.

CHUNG-TSUNG.—(705.) The son of Kaou-tsung and of Woo-How. During his mother's rule he had remained in obscurity. His wife, wishing to emulate her mother-in-law, poisoned him and put their son Juy-tsung on the throne (710).

JUY-TSUNG.—(710-713.) This ruler was weak, vicious and incompetent. His mother was unable to rule the kingdom and his three years were in no way remarkable.

YUEN-TSUNG.—(713-756.) Foreign wars were carried on, both on his own account and to help others, by this ruler. In the disorders which ensued a revolt was incited by General Gan Luh-shan and the emperor fled and left the throne to his son.

SUH-TSUNG.—(756-762.) This sovereign summoned neighboring rulers to his aid and put down the rebellion of General Gan Luh-shan. The latter part of his reign was given up to a licentious life and his death was not regretted.

WOO-TSUNG.—(841-847.) A period of rebellion, intrigue, and conspiracies intervenes between the reign of Suh-tsung and that of Woo-tsung. This monarch was noted for the devastation which he wrought upon monasteries and temples. He persecuted the priests and sent Christians, Buddhists and Magi home again. His iconoclasm was not followed by his successors.

E-TSUNG.—(860-874.) During this period Buddhism was revived on account of the discovery by the emperor of a bone of Buddha which incident was celebrated in great state.

LEANG DYNASTY.—This was founded in 907 when the prince of Leang seized the throne and terminated the Tang dynasty which is regarded as the golden age of literature. Between 907 and 960 there were no fewer than five dynasties; the Leang, the Later Tang, the Later Tsin, the Later Han and the Later Chow.

KUNG-TE.—(960.) This youthful emperor found the affairs of the kingdom so hopelessly beyond him that in a revolt he was forced to abdicate by General Chaou Kwang-yin.

TAI-TSOO.—(960-976.) This was the imperial name chosen by General Chaou Kwang-yin. The Khitan Tartars were invading the empire and the emperor did his utmost against the invaders with varying success,

TAI-TSUNG.—(976-997.) The son and successor of Tai-tsoo. He carried on the wars with the Tartars but was forced to conclude a peace with them.

CHIN-TSUNG.—(997-1022.) The invasions of the Tartars continued and this ruler agreed to pay them tribute as the price of peace.

JIN-TSUNG.—(1023-1064.) The Khitan Tartars, under threat of invasion, forced this ruler to pay them 2,000,000 taels of silver and a large quantity of silk each year.

HWING-TSUNG.—(1101-1126.) This emperor invited the Neu-che Tartars to expel the Khitans from the Leaou-tung. They gladly did so but refused to give up the land to the Chinese. And they further overran other provinces of China.

KAOU-TSUNG.—(1127-1163.) The incursions of the Neu-che Tartars continued during this reign until they had pushed their conquests to the Yang-tse-Keang.

JENGHIZ OR GENGHIS KHAN.—(1162-1227.) Jenghiz Khan, the Mongol emperor, and one of the greatest conquerors that the world has ever seen, was born in a tent on the banks of the river Anon in 1162, while his father was engaged in a successful war against the Tartars. At the age of thirteen, he succeeded his father on the Mongol throne, as the chief of a petty Mongolian tribe. He began his reign under depressing conditions. Several tribes, whom the father had held under his allegiance only by the exercise of an iron rule, seceded from the son. The mother seized the national banner and succeeded in bringing back about one-half of the deserters, but it was difficult to remain at peace with the others.

Jenghiz held his ground against the plots and hostilities of the neighboring tribes, and soon won a widespread reputation for courage, generosity, and virtue. He was engaged in almost unceasing warfare with them until 1206, when, having a firm grasp of power, he called an assembly of the great men, and by their request adopted the name by which he has since been known. He proclaimed himself the ruler of an empire. He soon extended his empire, by shattering the forces of his last remaining enemy on the Mongolian steppes. Then he turned toward the Kin Tatars who had wrested northern China from the Sung dynasty. He invaded western Hea and captured several strongholds. After overthrowing the Khans of Merkit and Naiman, on the river Irtish, he defeated the Kin army, captured a pass in the Great Wall, and victoriously established his sway over new cities and provinces north of the Yellow River.



He soon had occasion to turn his attention to Muhammed, the Shah of Khuarezm, who had recently aided the hostile Naiman chief in extending his power. Desiring friendly relations with the Shah, he sent envoys with presents and the following messages: "I send thee greeting; I know thy power and the vast extent of thine empire; I regard thee as my most cherished son. On my part thou must know that I have conquered China and all the Turkish nations north of it; thou knowest that my country is a magazine of warriors, a mine of silver, and that I have no need of other lands. I take it that we have an equal interest in encouraging trade between our subjects." He received a favorable reply, but by a later event he was forced to declare war. The governor of Atrar having seized some Mongol traders and executed them as spies, he sent envoys to demand that the governor be sent to him for judgment. When Muhammed beheaded one of his envoys and sent the others back without their beards, Jenghiz decided upon war to avenge the insult.

In 1219 he started from Karakoram with two armies, one of which completely routed Muhammed's army of 400,000 men, killing 160,000 of them, and the other took Atrar and leveled its walls to the ground. With another army, he captured Bokhara, plundered it, and, while men, women, and children were weeping, set it on fire, and left it in ruins. He then advanced to Samarkand which surrendered and was pillaged. Merv and Nishapoor were also taken, and Herat surrendered without resistance. In a desperate battle, Jenghiz routed the Turks on the banks of the Indus. After turning to strike a blow of bloody vengeance against Herat, which had revolted, he returned to Mongolia, and soon took the field in western China, where he died in 1227.

He had sent an army which invaded Georgia, took Astrakhan, and followed the opposing forces to the Don. On the river Kaleza, it routed the Russians, who had barbarously killed Mongol envoys which had been sent to the Russian camp at the Dneiper. After ravaging Bulgaria, the invading army returned toward Mongolia.

Thus Jenghiz lived to see his armies victorious from the China Sea to the banks of the Dneiper. The tribes of Turkestan, the Persians, the Turks, and the Greeks had fallen victims to his devastating advance. His authority extended over a wider reach of territory than Persian or Roman had ever ruled. It was his vigorous expansion policy and vigorous rule which drove the ancestors of the Turks from their original home in northern Asia, and finally resulted in their advance into Bithynia and Europe.

What he acquired with such restless ambition and ceaseless energy was held together for a time under his strong successor; but his vast

empire finally crumbled away, and the clatter of the hoofs of Mongol horses ceased to be heard on the borders of Asia and Europe.

A short time before his death, Jenghiz called his officers about him and said: "My time has come. Last winter when the Five Planets appeared together in one quarter was it not to warn me that slaughter should be ended, and I neglected to take notice of the warning. Now let it be proclaimed abroad, wherever our banners wave, that it is my earnest desire that henceforth the lives of our enemies shall not be unnecessarily sacrificed."

In 1638 the Mongols of Western Tartars were driven out and the Ming dynasty lasted for 276 years. It was followed after a struggle by the Manchoos who established themselves in 1644.

OGDAI.—(1221-1241.) He was the third son of Jenghiz Khan. His father begged him to complete the conquest of China. One of his first acts was to establish a firm code of laws for the empire. He divided the country into ten states and established four custom-houses. He followed up the war on the Kin Tartars. In 1230 Se-gan Foo and sixty important posts were taken. In 1232, Too-le, brother of Ogdai and general of the forces, took Hung Chung-Foo and massacred 100,000 people. He followed along the river Han and destroyed 140 towns and strongholds and defeated the Kin army. Too-le died in 1233. His sons, Mangu and Kublai pushed the force of the Mongol arms to the banks of the Caspian. In 1232, the Mongols made an alliance with the Sung state under which Sung in return for assistance against the Kins was to have and to hold Ho-nan forever. Ho-nan was the territory of the Kins. The Kin emperor moved from place to place pursued by his enemies. Finally he was attacked in Joo-ning Foo. The siege was bitterly contested. The inhabitants were reduced to starvation, as the men were killed, the women manned the walls. When the city fell, the emperor of the Kins burned himself to death in the palace. The present house of Manchu claim to be descendants of the Kin emperor. Ogdai sent a force of 500,000 to ravage the land around the Caspian Sea. At the same time he sent 600,000 men to attack his late allies in Sung. For dispute had arisen over the division of the spoil of the Kins.

CHELIEMEN.—(1241.) The grandson of Ogdai. He was deposed by Toliekona.

TOLIEKONA.—(1241-1245.) One of the ladies of the court of Ogdai took the throne by force and reigned four years. Then she resigned in favor of her son.



KWEI-YEU.—(1245-1248.) The son of Toliekona, reigned only a few years and his death was the signal for an insurrection in favor of the sons of Too-le.

MANGU.—(1248-1259.) The eldest son of Too-le succeeded as emperor and prosecuted the Sung war with vigor. His brother Kublai carried on the wars for him and extended his conquests into Thibet, Tonquin, and Cochin-China.

KUBLAI.—(1259-1294.) During this long reign the country was prosperous and its empire continually growing, until in 1280, Kublai ruled over all of China. He kept up the Sung war for twenty years and finally conquered them. He used every effort to improve the condition of the people, but they never forgot that he was an alien. During his reign the celebrated traveler, Marco Polo, visited China.

TIMUR.—(1294-1307.) The grandson of Kublai had a short and uneventful reign leaving his son to succeed him.

WOO-TSUNG.—(1307-1311.) The successor was a Mongol prince.

JIN-TSUNG.—(1311-1320.) He ingratiated himself in favor with the Chinese by admitting them to a share of the public offices. His reign was prosperous and he was the most popular of the Mongol rulers.

YING-TSUNG.—(1320-1323.) This was a period of disorder, revolt, and dissension. It ended with the murder of the emperor.

SHUN-TE.—(1333-1368.) The intervening years were filled with rebellion and incompetent leadership. This state of affairs continued during this reign. Shun-te was compelled to flee for refuge to Ying-Chang Foo where he died. Choo-Yuen-chang was in command of the forces. He captured Nanking in 1355. Though he was master of the country he laid no claims to the imperial rank until 1368.

CHOO-YUEN-CHANG.—(1368-1398.) On his assumption of the throne he took the name of Hung-Woo. He made war upon the Mongols in all directions and soon exterminated or subdued them. He favored Buddhism and put down Taouism. He received embassies from neighboring states.

MING DYNASTY.—This is the name given to the line of sovereigns founded in 1368 by Hung-Woo. It lasted until 1644.

KEEN-WAN.—(1398-1403.) He was the grandson of Hung-Woo. He was opposed by his uncles, the sons of Hung-Woo. The eldest of these, Prince Yen, took up arms and advanced to Nanking. The

gates were treacherously opened to him, and disguised as a monk, he made his way to the palace and seized the throne.

YUNG-LO.—(1403-1425.) This was the name adopted by Prince Yen. He encouraged literature and art. He opposed Buddhism as Kenn-wan was a refugee among them. He carried his conquest abroad into Cochin-China and Tonquin and even into Tatary.

HUNG-KE.—(1425-1426.) He was the son of Yung-lo and governed well. The short reign gave promise of better things for China.

SUEUN-TIH.—(1426-1436.) During this reign Cochin-China was lost and became independent.

CHING-TUNG.—(1436-1450) and (1457-1465). Early in his reign the emperor was defeated and taken prisoner by the Tatar, Ye-seen. He was kept a prisoner from 1450 to 1457, during which time his brother, King-te, held the throne. His liberation was due to the defeat of Ye-Seen.

CHING-TIH (1506-1522) succeeded Ching-Wa (1465-1488) and Hung-che (1506-1522). Both of these reigns were uneventful. But in the reign of Ching-tih a formidable insurrection broke out headed by Prince Ning. The emperor dispersed the rebel army with a slaughter of 30,000 men.

KEA-TSING.—(1522-1567.) In this reign a Tatar army from the north invaded China. A Japanese fleet invaded the provinces on the sea-coast because one of the colonies at Ningpo had been driven out a few years before. Kea-ting was not well able to cope with these troubles.

LUNG-KING.—(1567-1573.) This emperor tried to buy off the Tatars with a bribe. He made great personal and commercial concessions to these enemies.

NAN-LEIK.—(1573-1620.) The buying was kept up in this reign by presents of large grants of territory to the Tatars. In 1592 the Japanese invaded Korea. A large Chinese army marched against them and inflicted a severe defeat. At the same time the Japanese fleet was hemmed in and the Japanese sued for peace. In 1597 the Japanese again invaded Korea and defeated the Chinese Army and destroyed the fleet. Without apparent cause Japan retired from Korea and left it in the hands of China. The Manchoo Tatars in rebellion led an army into China in 1616 and defeated the Chinese. This defeat caused the emperor to die of grief.



TAI-CHANG.—(1620.) This emperor died almost as soon as he assumed the reins of government.

TEEN-KE.—(1620-1627.) This was a tumultuous though brief reign. The incursions of the Manchoos kept up and they encroached upon the Chinese territory.

TSUNG-CHING.—(1627-1644.) The empire was not only attacked by the Manchoos on the north, but rebel bands were rising and growing within the empire. There were among the latter two leaders, Le Tze-Ching and Shang Ko-he, between whom it was agreed that the empire should be divided. Le Tze-Ching besieged Kaifung Foo until the town was in a state of starvation and the flesh of human beings was exposed for sale in the market. The emperor sent a force to relieve the town. In hope of destroying the rebel force, the imperial force cut through the dykes and let in the Yellow River to flood the country. By this the city was inundated and 200,000 lives were lost (1642). Le Tze-Ching escaped and after several successes marched against Peking. The gates were opened to him and the emperor committed suicide. As soon as the imperial army on the borders of Manchoo heard of this, a treaty was made between the General and the Manchoos, to the effect that the latter should help the imperial forces to drive out Le Tze-Ching. They came willingly. The rebels set fire to the palace at Peking and tried to escape. The Manchoos pursued and routed them. Then the Manchoos refused to leave China, took possession of Peking and seized the throne (1644). The mandarins of Peking chose an imperial prince for the throne. Matters were further complicated for the Chinese by the appearance of a claimant who said he was a son of the last emperor. While efforts were being made within the city to settle the matter, a Tatar force seized Nanking and won a bloodless victory, and granted pardon to all who laid down their arms. This was the end of the Ming dynasty.

TA-TSING DYNASTY.—This was founded by the Manchoos in 1644. It was a foreign government and has lasted up to the present time.

SHUN-CHE.—(1644-1661.) The first emperor of the Ta-tsing dynasty, found it a hard task to subdue the followers of the Ming dynasty. The pirate, Ching Che-tung, invaded the coast. The Tatars tried to win him over, first by giving him a princess, later by offering him a generalship. On coming to the Tatar camp he was invited to go to Peking. On his arrival there he was thrown into prison where he died. His son, Koxinga, went to Formosa, drove out the Dutch and became King. He afterwards resigned in favor

of the Emperor Kang-he. Meanwhile a prince of Ming had been declared emperor. The Tatars besieged Canton for eight months and took it. Then they routed the claimant and he was driven in flight to Pegu. Some years after, he thought the time favorable for another attempt, but his forces were completely scattered. He was captured and strangled. Shun-che seems to have encouraged science and learning. During his reign a Russian ambassador appeared at Peking for the first time but, as he refused to do homage to the emperor, he was not granted an audience.

KANG-HE.—(1661-1721.) The son of Shun-che not only administered the affairs of state well but encouraged the arts and learning. He superintended the production of a Chinese dictionary which reflects great credit upon his scholarship. During his reign an earthquake visited Peking by which 400,000 people lost their lives.

YUNG-CHING.—(1721-1735.) The son of Kang-he enjoyed a peaceful reign as a result of his father's capable administration.

KEEN-LUNG.—(1735-1795.) This monarch had little patience with his father's conciliatory method of dealing with his enemies. He would take up arms upon the slightest provocation. He invaded Ili, Turkestan, Burmah, and Cochin-China. The Mohammedan standard was raised for the first time in China in Kansuh. Keen-lung scattered the Mussulman forces; ten thousand of them were exiled, and to make assurance doubly sure, he gave orders that every Mohammedan in Kansuh above fifteen years of age be killed (1784). He marched 70,000 men into Nepaul, overcame the Ghorkas. He was not successful in Formosa, where he lost over 100,000 men. He resigned in favor of his son in 1795. He lived three years in retirement and died in 1798 at the age of eighty-eight.

KEA-KING.—(1795-1820.) During the reign of Keen-lung, the East India Company had great difficulty in doing business in China in the face of exactions and injustice. Lord Macartney was sent as the representative of George III. to seek redress. He was graciously received into the imperial presence and treated kindly and courteously, but he received no redress or concessions. In Kea-King's reign there were wave after wave of rebellion in the north and pirates on the coast. The emperor was incompetent, and would take no advice. All that saved the country were the quarrels among the pirates. The mandarins at Canton were as unjust towards the English merchants as ever. The English tried again to get terms. They sent Lord Amherst to Peking in 1816. He was told by his escort that he must



kow-tow to the emperor and upon his refusal he was sent away without an audience. The mandarins became worse than ever.

TAOU-KWANG.—(1820–1850.) The emperor gave himself up to amusement and pleasure and paid no attention to much-needed reforms. Insurrections broke out which the emperor could not quell. In 1834 the monopoly of the East India Company ceased. Lord Napier was sent out to superintend trade at Canton but his position was rendered so trying by the treatment of the mandarins, and by the lack of support that he was thrown into a fever from which he died at Macao. The mandarins complained of the importation and sale of opium by the merchants, which the mandarins took steps to stop. Captain Elliot, in 1839, agreed that all of the opium in the hands of Englishmen should be given up, and he got a promise that the merchants would no longer deal in it. 20,283 chests were handed over to the mandarins who destroyed it. The English government regarded this demand as a ground for war, which was declared in 1840. The ports thrown open to foreign trade were Amoy, Fuh-chow-Foo, Mingpo and Shanghai. The remainder of the reign was marked by reverses in war with rebellious subjects and the hill-tribes. In the midst of these the emperor died.

HEEN-FUNG.—(1850–1859.) The people did not receive at the hands of the new emperor the reforms that they had hoped for so long. In their disappointment they proclaimed a youthful descendant of the Ming line emperor. They were led by Hung Sew-tsueun, who declared that he was heaven-sent to relieve the people. Crowds flocked to him and deserted the young aspirant, Teen-tih. At the head of these forces the leader took Woo-chang Foo, Gan-King, and marched on Nanking. He took this without difficulty. He declared himself emperor under the title of Teen Wang, the first emperor of the Tai-Ping dynasty. In the midst of his successes, England declared war in 1857 on account of the "Arrow" outrage in 1856. The "Arrow" was a Portuguese vessel flying the English flag but not on the English register. She was seized by the Chinese off Dutch Folly. One of the crew was recognized as a pirate who had committed depredations. He was arrested. The English protested, but no satisfaction was given. Reprisals followed and England found her hands full with the Indian Mutiny which had just broken out. In December, 1857, Lord Elgin sent word to Commissioner Yeh at Canton that he had come as plenipotentiary of Queen Victoria to demand reparation for the injustice inflicted. No satisfaction was given beyond the reply that both sides had made a mistake and that each would better pay its own expenses. Canton was at once attacked.

Ho-nan was occupied. In the attacking force on Canton were 5,000 English, 1,000 French and 750 Chinese Coolies. Linsfor was taken in a half hour. Inside of two hours the approaches of Canton were in the hands of the allies with a total loss of one hundred and fifty men. The fortifications were blown up. Commissioner Yeh gave orders for the execution of all Chinamen who had been friendly to the invaders. In 1858, in January, English and French soldiers entered Canton, attacked the houses of the Governor, Pihkwei, whom they took prisoner, and of Commissioner Yeh, whom they could not find. Yeh was afterwards captured and sent to Calcutta as a prisoner of war. The English made their demands direct to Peking, but as no satisfaction was given, a fleet was gathered in the Gulf of Pechili in May and it attacked the Taku forts at the mouth of the Peiho. These were captured in less than an hour. Captain Tatnall, of the American Navy, who was in the waters, uttered the famous remark "Blood is thicker than water," and at once, without orders from home, joined in the attack. The Chinese then sent commissioners to concur. After some delay the terms were agreed to, opium was to be admitted upon payment of fifty dollars per chest. But the Chinese would not consent to the permanent residence of a foreign minister in Peking, on the ground that his life might not be safe in case of a rebellion. The Tai-pings renewed their rebellious attacks. Major Gordon of the English Engineers took in hand the Imperial forces which had previously been under an American officer named Ward and took the field against the rebels. In 1864 the Imperial troops regained Peking. Teen Wang died when Peking was captured and the Tai-pings passed from sight.

TUNG-CHE.—(1859-1875.) This emperor was only five years old on the death of Heen-fung and the empire was ruled by a regency of the dowager empresses until 1873. During this time an important attack was made upon the Mohammedans, followers of Suleiman, by which their capital, Ta-le Foo, was taken and the Mohammedans exterminated. The emperor died of small-pox in 1875.

CHINA, DOWAGER EMPRESS OF, TZU-HSIZI, was the daughter of poor parents, sold into slavery in childhood, and was made secondary wife to the emperor; became Regent of the Empire on the death of her son, the Emperor Hien-Feng, and administered the national affairs for 15 years during the minority of Kuang-Hsu, which ended in 1889. In 1898 she virtually dethroned Kuang-Hsu because of his reforming proclivities, and reigned with absolute power until the disturbances of 1900.

CHINA, EMPEROR OF, KUANG-HSU, is the nephew of Hien-Feng, whom he succeeded in 1875; after attaining his majority was much



influenced by Kang-Yu-Wei, a reformer whose pace was much too fast for the general Chinese opinion. His reforming edicts led to the usurpation of the supreme power, September 21st, 1898, by the Dowager Empress, who has kept him, in a great measure since that time, in merely nominal power.

FRENCH WAR.—In 1884-5 France was successful in a war with China and as a result the provinces of Annam and Tonquin were given up to her by China.

WAR WITH JAPAN.—In 1894 disturbances arose in Korea and both China and Japan sent troops in to quell them. A conflict between these two nations ensued because the Japanese refused to withdraw her troops when China withdrew hers. The Japanese attacked the King of Korea's palace at Seoul. The fleets came into collision near Anan, and a victory for the Japanese was the result. They also gained the land battle of Cehng-Fuen, and captured Asan on July 29th. The battle of Ping Yang was a complete victory for the Japanese on September 15th. The sea battle of Yalu was the most important naval battle since Trafalgar and was for a time thought to be a drawn battle, but as the Chinese lost the greater number of ships and men and as its navy afterwards abandoned the sea, it was undoubtedly a Japanese victory. It was fought on September 14th. The battles of Hushan (October 24th), Kinchow (November 3d), capture of Port Arthur (November 20th and 21st), and Kungwasat (December 20th) followed in rapid succession to the first advantage of Japan. Korea was declared independent January 7th, 1895; a number of land and sea victories for the Japanese followed in these early weeks. Wei-hai-wei, the arsenal of second importance to China, fell after two days' fight on January 30th. On April 15th, terms of peace were signed by which China gave to Japan the Liao-Tung peninsula, the Island of Formosa, the Pescadores Islands, and an indemnity of 33,000,000 pounds sterling, together with other concessions of trade and government.

BOXER UPRISING.—On June 7th, 1900, word was received that Sugiyama, Chancellor of the Japanese and Baron von Ketteler, German Minister, had been murdered by Chinese soldiers. This was the result of the Boxer uprising in May, 1900. There had been an unbroken spell of drought for six months and on the 7th of May a great procession of pilgrims led by Kowang climbed the sacred mountain Fung-Shui to pray for rain. A tremendous rain storm burst over the pilgrims as they descended. It almost immediately turned to snow and this was regarded as a sign of the deity's displeasure over the

presence of some Christian converts among the number. The Boxers burst out in a fanatical fury of slaughter of Christians and missionaries. A Chinese Catholic congregation was burned alive in its church. Railroads and telegraph lines near Peking were destroyed. On June 13th, the Boxers entered Peking and an infuriated mob raged around the foreign settlement in the city. Twenty-three foreign warships gathered at Taku and a force of 2,000 men of several nationalities under the British admiral Seymour advanced towards Peking, but was stopped within forty miles of the city by the destruction of the railroads and by overwhelming numbers. For some days the relief column was lost sight of. Meanwhile the forts at Taku had been bombarded, the Japanese and German ministers murdered and Prince Tuan had given orders to exterminate all foreigners in the city. There were 4,500 foreigners in the settlement and they were protected by 409 marines who manned the walls while the women molded bullets and sewed sand bags for protection. Seymour's relief column had fallen back on Tien-tsin where it was entrenched. It was later joined by a second relief column of 400 Russians, 130 American marines and 1,000 British marines who had been forced to fall back. Meanwhile the fusillade kept up on the legations in Peking. The great college of Hanlin with its priceless books was destroyed. Among these was an unprinted Chinese encyclopedia of 22,000 volumes. The next relief column was composed of 12,000 Japanese, 3,000 Russians, 3,000 British, 2,800 Americans, and 1,000 French. At Peitsang, August 6th, Colonel Liscum of the Ninth U. S. Infantry was killed at the head of his column. On the night of August 13th, the relief entered the city and saved the Legationers. It was then found that the royal court had fled the city. The whole city was given up to the looting of the soldiers and nothing was spared. Li Hung Chang was appointed peace commissioner and as such was accepted by the allies. In Germany a force of 22,000 was dispatched under Count von Waldersee to avenge the death of Baron von Ketteler. On his arrival the situation was much complicated by the varying demands. Germany insisted upon exemplary punishment of the murderers. France and Italy asked for enormous indemnities, England and America held fast to the "open door" policy, Russia said nothing at Peking but quietly and quickly overran Manchuria and made it a Russian province. Prince von Hohenlohe the German Chancellor resigned on account of the policy of Emperor William. The demands of Count von Waldersee brought the Chinese court to terms, which are summarized thus:—

1. Regrets to Germany for the murder of Baron von Ketteler. A monument bearing inscriptions of regret in Chinese, German, and Latin to be erected upon the spot where he was murdered.



2. Guilty leaders whom the powers should select to be punished and Civil Service examinations to be suspended for foreigners in the district where massacres had occurred.

3. Regret to be expressed to Japan for the murder of Sugiyama.

4. No arms to be imported into China.

5. Permanent guards at the legations.

6. Indemnities to Governments and individuals who had suffered.

7. All forts between Peking and the sea to be destroyed.

8. Commercial treaties to be revised.

When these conditions were presented to the Emperor Kwang Su, the Empress Dowager tried to dissuade him from agreeing to the terms but he expressed his willingness to abide by them.

## J A P A N

THE marvelous exhibition of efficiency in so many directions displayed to the world in its struggle with one of the foremost European powers by this little nation is the result of a comparatively few years of effort.

The origin of the Japanese is lost in the mists of antiquity. From the similarity of many of its customs and habits the world has been used to think that they are kinsmen of the Chinese. The latter, who are fond to claim everything as being of Chinese origin, have legends which prove to themselves that such is the case. But a close study in recent years goes to show that if the islands were settled by emigrants from China they must have mixed with the native tribes of the islands to produce so very different a race from the Chinese as the Japanese have shown themselves to be.

Authentic Japanese history does not begin until the year 660 B.C. In that year a foreign warrior, calling himself "the divine conqueror," invaded the country and assumed control of its destinies. He took the title of the "Mikado." He established himself at Miako on the island of Nipon, the largest of the group, set up his court and built palaces and temples. He claimed to be ruler by divine command and erected an absolute monarchy with the right of descent to his eldest son. Since by the assumption of divine right, he was prevented from intermingling with his subjects, his self-imposed solitude became irksome. The provision was then made that he might abdicate at any time he chose to the extent of placing his son on the throne, act as regent himself, and lead a life of greater freedom. This custom was later abused by those sovereigns who were inclined to a worldly life, so that in the twelfth century one of the Mikados abdicated at a very early age in favor of his son, then three years old, and placed the regency in the hands of the child's grand-

father. The latter imprisoned the abdicating Mikado. A war ensued in which the cause of the ex-Mikado triumphed by the valor of a young warrior prince named Yoritomo. The ex-Mikado was released and assumed the regency. But the power of Yoritomo had been proven greater than that of the regent or of the Mikado and as a reward for his services he demanded the title of "Ziagoon or Shogun." This carried with it the powers of General or General-in-chief. At first he shared the power with the Mikado but gradually assumed the supremacy. From him has descended the temporal sovereignty of the country, although the nominal first rank was accorded to the Mikado.

The western world first learned of the existence of Japan from Marco Polo, the great Asiatic traveler, in 1295. He called it Zipangu, the name which he had heard in China. Not much credence was given to his story by the people of Europe and little was thought of it until the great revival of geographical interest in the sixteenth century. This record of the islands lying to the east of Asia was one of the compelling forces which induced Columbus to believe in the possibility of reaching that coast of Asia by sailing to the west. It was not, however, until the year 1543 or 1545 that any western visitors reached Japan. At that time a party of Portuguese, among whom was Ferdinand Mendez Pinto, was driven by a storm upon the shores of the island of Kiu-siu. The account which he afterwards gave of his experiences and observations of the country are full of interest and remarkably reliable.

As the treatment accorded to the party by the inhabitants was very cordial and kind, friendly relations were soon established between the Portuguese and the Japanese. Among the presents that were exchanged were arms and ammunition given to the Japanese by the Portuguese. Their imitative faculty at once displayed itself and they manufactured similar articles for themselves. Portuguese commerce was introduced and the king of the province of Bungo consented to an annual visit to the country by a Portuguese ship. Commercial relations having been established, the missionaries soon followed. This latter work was lead by St. Francis Xavier and for a time was very successful. Converts to Christianity were rapidly made and the relations were of the most friendly nature. The Jesuit missionaries were soon followed by those of other orders and dissensions and quarrels arose among them. The native priests sought to take advantage of this state of affairs to regain their lost prestige and power. They organized a force that attacked the missions and burnt a Jesuit church at Omura. This insurrection was soon checked and the church and mission were rebuilt at Nagasaki, an obscure village which afterwards rose under the Portuguese influence to be one of the most im-



portant towns in the country. The success of the missionaries gave them over-confidence and they soon began to openly set the customs of the country at defiance and so antagonized the people. This dissension grew until the Ziogoon Nobanunga, who was not wholly favorable to the Christians was assassinated. A struggle ensued for five years when a new Ziogoon, an humble but talented man named Fide-yosi, placed himself at the head of the nation in 1587. He married the Mikado's daughter and assumed the name of Taiko-sama.

So long as the missionaries refrained from interference with the government and the customs of the country the new Ziogoon cared little about the missionaries. But the Portuguese traders became very offensive in their intercourse with the Japanese and the Ziogoon took a journey through the country in which the missionaries had been working. So impressed was he by what he saw that he instantly ordered all missionaries to be expelled from the country. Some of the nobles who had been converted resisted the order. The Ziogoon instantly seized Nagasaki from the prince Omura and undertook the government of the town himself. Other affairs engrossed his attention and he did not further enforce his order. But another rupture between the clergy and the nobles soon followed and the Ziogoon again seized Nagasaki and in the midst of the enforcement of stricter measures, he suddenly died.

Taiko-sama was beyond any question the greatest monarch of Japan. His great work was the subjection of the rival princes of the larger provinces, and the consequent consolidation of the empire. An explanation of his sudden determination to exclude the Portuguese is given in the statement that an incautious Portuguese in conversation with him told him that the conversion of a country to Christianity was the first step taken by the Portuguese in the subjugation of that country. The wily monarch foresaw the probable fate of his empire should he permit that missionary work to go on. Among other enterprises this Taiko-sama undertook the invasion of China and spread such terror in their hearts that they gave him some of the provinces of Corea and agreed to pay him an annual tribute. The tribute was not forthcoming on time so he again invaded the country to enforce its payment. This work was stopped after his death.

Ogosho-sama succeeded him. It was during the first year of his reign that the Dutch who were making an effort to secure the carrying trade of the world, again appeared in Japan. Their coming was due to an accident which happened to a fleet of five ships. Four of them were lost. The fifth under the charge of William Adams, an Englishman, anchored in the harbor of Bungo in April, 1600. The Portuguese and the Spaniards combined against the Dutch and en-

deavored to influence the minds of the Japanese against them. But in this they failed. The Japanese treated the Dutch very kindly and Adams proved himself so instructive and entertaining to the Ziogoon that he would not hear of his leaving him.

By 1609, the Dutch were firmly established in the trade with Japan.

In 1613 a vessel appeared from England bearing letters patent from King James I. soliciting a share of the country's trade. This application was received in the heartiest manner by the Ziogoon who forthwith made a grant of remarkable privileges to the English, among other things permitting the establishment of a factory at Firando which was maintained until the voluntary abandonment of it by the English in 1623.

After the English left, the contest between the Portuguese and the Dutch waxed more and more bitter. In 1637, the trouble culminated. The Portuguese in their efforts to gain complete monopoly of the trade entered into a conspiracy with some of the Christian nobles to overthrow the government. This plot was discovered and information concerning it immediately given to the Ziogoon. Imperial edicts immediately issued expelling the Portuguese from the limits of the empire and the exclusion of all Christians. It took two years of relentless persecution to carry out these commands and to expel the Portuguese. One of the most remarkable features of this work was the rebellion of the converted Japanese and their massacre by thousands in which the Dutch themselves took an active part.

Then followed that remarkable period of exclusion which the Japanese kept up for over two hundred and fifty years. That it was forced upon them by the intrigues of the outside world there is no doubt. Their experience with foreigners and especially with so-called Christians had been by no means fortunate. This explains the attitude of the Japanese towards christianity. They have learned to look upon it as a covert means of conquest. For their own safety they felt compelled to exclude it and its followers from their country for so long a time.

After the Portuguese had been expelled the Dutch had little cause for congratulation upon the enjoyment of a monopoly of the trade. The conditions upon which they were permitted to remain were the most humiliating imaginable. They gave up the factory at Firando and were obliged to remove to Nagasaki. Here they were permitted to remain in a condition of abject servitude. The garrison was increased, the buildings, of wood only, were surrounded by a fence. The Dutch were not allowed to visit other cities except under a system of the closest espionage. In every way were they made to feel their inferiority.



The English then made an attempt to be admitted to the trade of the country. The East India Company sent a vessel in 1673 seeking permission. But the Japanese had heard that Charles II. had married into the royal family of Portugal and they refused any recognition of the English. These advances were repeated in 1791 and again in 1803 without success. In 1808, an English vessel gained the harbor of Nagasaki by flying the Dutch flag. England and Holland were then at war and the Englishman thought that some Dutch vessels which he had been chasing might have sought shelter there. The Japanese were aroused and laid a plan to capture and burn the vessel but before it could be carried out the vessel sailed. The episode was felt by the governor of the port of Nagasaki to be such a reflection upon him that he destroyed himself as did also twelve of his subordinates. The garrison on the harbor was immediately reinforced. A similar stratagem was resorted to in 1813, only five years later, by the governor of Java which was then under British control. The independence of Holland had then ceased, and the governor of Java sought to take up the trade of Holland for the English. The plan failed as did other attempts by the English in 1814, 1818, and 1849.

The attempts made by Russia to cultivate the friendship of the Japanese were attended by no better success. In 1780, a Japanese vessel was wrecked upon an island belonging to Russia. The crew were taken to Siberia where they remained for ten years. A Russian vessel then took them to Japan and sought to land them at Hakodadi. But the edict of exclusion of the Portuguese carried with it a clause forbidding the return of any Japanese who had once left the empire. So they were turned away. In 1804, the Russian ambassador, Resanoff, was sent by the Czar Alexander I. to endeavor to arrange a treaty with the Japanese. He was very courteously received by the Japanese but they made no treaty with him. Enraged at his failure, Resanoff sent two armed vessels to the Kurile Islands and attacked a number of villages there, killing the inhabitants or taking them prisoner. In 1811, Captain Golowin was sent to Japan to renew the applications for Russia. The Japanese had neither forgotten nor forgiven the attack upon the Kurile Islands. They took the Russian prisoner and kept him confined for several years while treating him with the utmost kindness. He was instructed to inform the Czar on his release that no understanding would be possible between the two nations.

Prior to 1853 very little effort was made by the United States, to come to any agreement with Japan. In 1837, when a party of Japanese were ship-wrecked upon the western coast of the United States,

a merchantman made an unsuccessful attempt to return the sailors to Japan. Again in 1846, Commodore Biddle was directed to re-open the question of possible negotiations. With two vessels he got into the harbor of Yeddo. On receiving an unfavorable reply, he sailed away at once. Commodore Glynn, in 1849, learned that a party of sixteen American sailors, who had been shipwrecked upon Japanese shores, was imprisoned. In the United States ship "Preble," he entered the harbor of Nagasaki. The Japanese attempted to plead ignorance of the matter and showed a disposition to delay and quibble over the affair. Commodore Glynn took a bold and determined stand and at once received the seamen. Until the year 1852 the Dutch continued to enjoy the monopoly of trade with Japan, but always under the grossest indignities. In November of that year an expedition to Japan was fitted out by the United States under Commodore M. C. Perry to endeavor to overcome the prejudice of the Japanese against this country. Of all of the nations of the world the United States was the only one who had not in some way incurred the enmity of Japan. Upon this slender thread was hung the hope that the expedition might possibly succeed. Commodore Perry entered the Bay of Yeddo on the 8th of July, 1853. He had two steamers, and two sloops of war under his command. He visited the Loo-choo Islands and Bonin Island on his way that he might become acquainted with the conditions against which he might have to contend. This preliminary knowledge was of the utmost value to him in outlining a policy. When he entered the Bay of Yeddo, he was at once surrounded by guard-boats that gave him warnings of the dangers of the harbor. But he at once sent out his own boats for a survey and, under their guidance pushed his way up the bay. This resolute and independent course seemed to gain the favor of the Japanese. After what he thought was a sufficiently courteous delay he presented the letters of President Fillmore. The Tycoon (this title had superseded that of Ziogoon) granted all of the important points in the request and a most satisfactory treaty was drawn up and signed. Peace and friendship between the two nations was declared; ports were opened to the Americans where they might obtain supplies; protection was accorded to wrecked American seamen; and no further privileges would be accorded to any other nation that were not to be shared in full by the United States. Among the presents sent by the United States to Japan were a steam-engine and a magnetic telegraph apparatus. These excited the liveliest interest. On Perry's departure, presents were showered upon him to be carried to the government and he was entrusted with a declaration of entire confidence and amity.



In August of the same year, after Perry had left, a Russian embassy again visited Japan and attempted to close a treaty but was unsuccessful. In September, 1854, Sir James Stirling closed a treaty at Nagasaki between England and Japan, the terms of which were not so advantageous as those granted to the United States. Subsequently France, Germany, Holland, and Russia closed treaties with Japan. Much of the favor shown to the United States in the way of treaties was undoubtedly due to the efforts of Mr. Townsend Harris the United States Consul-General to Japan. As early as 1858 he was able to gain important commercial advantages for this country and always elicited the heartiest respect of the Tycoon. In 1860, Japan sent an embassy to the United States,—the first foreign embassy established by that country.

This throwing down of the barriers and the opening of the country to foreign intercourse has been likened to the awakening of a giant. In the fifty-three years from the conclusion of the work of the Perry expedition in 1853 to the close of the war with Russia in 1906 there has been such an advance in every conceivable direction by this little country such as the world has never seen. Her forces were sent out over the world to study every department of human knowledge in other countries. The quiet, observant, uncommunicative little Jap pervaded every corner of the world mastering conditions in his own way. Other commissions went abroad from other countries heralded by display and advance information. But the Jap had accomplished his purpose and was away again before it was known that he had been abroad.

The first problem to be attacked was the form of government. The change that was adopted was as radical as any change could be. Such an exhibition of the adaptation of an entire populace to the newest of new conditions with perfect harmony, obedience, and ease, the world has never seen. In 1861, one of the Ziogoons or Shoguns, began to usurp the political power of the Emperor. This policy was followed by his successors. In 1868, the Samurai, or military class, put an end to this by abolishing the office of Ziogoon or Shogun, and established the Emperor as the real sovereign and center of authority. It was then that the introduction of western civilization began under the direction of the Emperor and the Samurai.

The new constitution was adopted on February 11, 1889. Under it Japan became a limited monarchy instead of an absolute monarchy. The present Emperor is said to be the 121st descendant in an unbroken line from Jirnuns the founder of the Japanese empire in 660 B. C. Only the male descendants can take the throne. Should no son survive the Emperor the throne goes to the nearest male heir.

The Emperor is advised by a Cabinet or Privy Council. He declares war, makes peace, and concludes treaties. He has control of the army and navy, and has full authority over their organization and strength. The Imperial Diet is composed of a House of Peers and a House of Representatives. No measure can become law without the consent of parliament. The Diet has control of the finances and of the administration of justice. New measures may originate in either house, but the Emperor sanctions a measure before it can become a law.

The House of Peers is composed of 364 members. The classes which comprise it are: princes of the royal family over 25 years of age (and they are life members); princes and marquises over 25 years of age—also members for life; one-fifth of the house is composed of members with the rank of count, viscount, or baron, these are elected for seven years; others who are not peers, but who have attained to eminence by service or by scholarship; and persons over 30 years of age who are from among the fifteen largest tax-payers in a district. The Emperor nominates the President and the Vice-president of the House of Peers; the members of the House of Representatives nominate three of its members for the offices of President and Vice-president, and from these the Emperor selects the officers. There are 369 members in the House of Representatives. These are elected by voters who are over 25 years of age and who pay at least \$7.50 in taxes in a district in which they have resided for at least one year.

The Cabinet or Privy Council consists of the heads of departments as follows:—

- Minister of Foreign Affairs
- Minister of Home Affairs
- Minister of Finance
- Minister of the Army
- Minister of the Navy
- Minister of Justice
- Minister of Education
- Minister of Agriculture and Commerce
- Minister of Communications

The war with China has been dealt with fully elsewhere in this work. (See CHINESE WAR WITH JAPAN.)

When at the close of the war caused by the Boxer uprising in China, Russia overran Manchuria and made it, as she said, only temporarily a Russian province, no one foresaw the fearful consequences of her act. The civilizing forces had been at work in Japan for some time; her densely populated condition; the marvelous material progress that she had made in the preceding twenty years impelled Japan to seek for a continental market on the eastern shores



of Asia. Logically this was first of all Manchuria. The freedom conferred on Korea by the treaty which closed the Boxer War was a step in the direction most desired by Japan; but it was not enough. From time to time Russia kept pledging her word that she would retire from Manchuria and set a date upon which the evacuation would occur. That date came and went and Russia was apparently no nearer giving up Manchuria than ever. To allow the control of that part of Asia to pass into the hands of another nation, no matter how slight the protectorate or jurisdiction over it might be, was something which Russia could not permit. That the Japanese should be in a position to fortify the straits through which she must pass on her way from Vladivostok, her only outlet in the east was more than she could stand. She therefore temporized and delayed in the hope that some circumstances might supply some excuse for taking control of the country permanently. But such opportunity did not come. Japan kept insisting that Russia should retire. She formed an alliance in 1902 with England in which it was expressly stated that in the event of either of the contracting parties going to war with another nation the other party should preserve a strict neutrality so long as a third party did not enter the lists. But should another nation ally itself with the enemy, then the other party to the treaty should at once come to the assistance of the party to the treaty which was at war. Not only should such assistance be of the nature of moral support but also of material assistance and active engagement in the war.

When the threatening attitude of Russia to the possessions of England in Asia is remembered it is not at all surprising that England should have been the nation which Japan selected for her ally, nor that England should have entered into the alliance. All of the interests of Japan in Manchuria were strictly commercial. So long as that country was under the control of China, Japan is reasonably sure of a most important market for her commodities. It must also be remembered that the population of Japan is about forty-four millions and that her territory is only one hundred and sixty millions of square miles. Of this only twenty thousand square miles is capable of cultivation. At the same time her population is increasing at the rate of over four hundred thousand a year. To meet these conditions Japan resorted to two modes of relief. She transferred a part of her overcrowded population to the thinly settled district of Korea and she transformed her agricultural population into a manufacturing population. To successfully carry out the second feature it was more than ever necessary that she should have easily accessible markets for her manufactured goods. It was not long before Japan was rap-

idly gaining a commercial control over Korea that would soon result in political control. Of the shipping entered at Korean ports over seventy per cent. was Japanese; three-fourths of the foreign trade was with Japan; and the railways and banks were almost all in the hands of the Japanese. On the other hand Russia was dominating Manchuria; she was levying duties at the ports which were prohibitive of any trade with the country by Japan. The trans-Siberian railway gave Russia a monopoly of the trade in the north of that country, so that everything pointed to the complete absorption of Manchuria by Russia. Back of all this was the great need to Russia of an outlet to the sea. The great disproportion of seacoast to the area of the country is remarkable. At every turn in her search for more seacoast in the west she had been thwarted. That this was her object in the building of the railway five thousand miles across frozen Siberia is undoubted. The only outlet for which she could hope was in Manchuria. By the treaty which closed the war between Japan and China in 1895, Japan was given the peninsula of Liao Tung. On this were the only two available harbors of Manchuria, Port Arthur and Talienwan. In one week after the close of that war Japan received from Russia, Germany, and France a note insisting that she restore the ceded country to China. The joint note was accompanied by a veiled but unmistakable threat that resort would be had to force to compel this restoration should Japan fail to comply. Japan began to treble her army and navy and to seek to defend her rights from the invasion which she saw would inevitably follow Russian interference in Korea. Russia obtained what she called a lease of Port Arthur from China and fortified it. She then made a move to acquire and to fortify southern Korea. The only means of communication between Port Arthur and Vladivostok was through straits that so long as they were under Japanese control were so narrow as to be easily rendered impassible. Russia could not rely upon the good will of Japan to allow her to communicate with these ports; so she moved to acquire the point of Korea upon which to erect fortifications and a naval base for her defence. Another reason that rendered the Korean ports most desirable was that they are ice-free ports which Port Arthur and Dalny and Vladivostok are not.

When in the summer of 1903 there was marked Russian activity in northern Korea, the Japanese government, on August 12, sent a note to Russia in an effort to arrive at a settlement of the questions at issue. Japan asked that Russia sign an agreement pledging herself to respect the integrity of Korea and Manchuria and to observe the policy of the "open door" to all nations in commercial intercourse with those countries. Russia resolutely refused to discuss the



status of Manchuria or her intentions concerning it. She declined to say that she would not endeavor to extend her protectorate over Korea. At the same time she insisted upon knowing what Japan's intentions were with reference to these countries. Negotiations were kept up for six months, during which time both nations were hurrying forward their preparations for war. On February 6, 1904, both nations withdrew their representatives from each other's capital. The next day Russia sent a large force into northern Korea. War was declared by Russia on February 10, and by Japan on February 11.

The following summary of the chief events of the war will show clearly the course of the war:—

**February 8.**—The United States, through Secretary Hay, asked the European nations to suggest to Russia that the war be confined to as small a restricted area as possible in order to maintain the administrative entity of China, so that China should not become involved nor the foreign interest in that country imperilled. This suggestion was agreed to by Russia on conditions that it be maintained by Japan. At the same time Russia named certain penalties to be imposed upon Japan should she fail to observe it.

On the same day the Japanese admiral, Togo, attacked the Russian fleet under Admiral Stark, at Port Arthur, and disabled the Russian battle-ships *Czarewitch* and *Retizan* and the protected cruiser *Pallada* by torpedoes.

**February 9.**—The Japanese admiral, Uriu, attacked the Russian ships *Variag* and *Koriets* at Chemulpo, in Korea, and destroyed them both.

**May 1.**—The Japanese, under Kuroki, defeated the Russians, under Zassulitch, at the battle of the Yalu, and entered Manchuria.

**May 6.**—At the battle of Nan Shan Hill, the Japanese captured the hill. Oku commanding, and so took the key to the outer defences of Port Arthur.

**May 13.**—The Russian battle-ship *Petropavlovsk*, while making a sortie from Port Arthur, struck a mine and sank, with 600 men and the Admiral, Makaroff.

**June 15.**—At the battle of Telissu, the Japanese, under Oku, defeated the Russians, under Stachelberg, and thus prevented Kuropatkin from relieving Port Arthur.

**August 10.**—As the Port Arthur fleet was endeavoring to effect a union with the fleet at Vladivostok, it was defeated by the Japanese and the Admiral, Witthoeft, was killed. The cruiser *Askold*, the battle-ship *Czarewitch* sought refuge in neutral ports, and were compelled to dismantle. The cruiser *Novik* fled to the island of Saghalien, and was destroyed.

**August 14.**—The Japanese, under Kamimura, defeated the Vladivostok fleet, sank the cruiser *Rurik* and disabled the cruisers *Gromoboi* and *Rossia*.

**From August 26 to September 3.**—At the battle of Liao Yang, the Japanese, under Oyama, with 215,000 men, defeated the Russians, under Kuropatkin, with 200,000 men, and drove the Russians toward Mukden.

**From October 4 to October 20.**—At the battle of Shahke River, the Japanese under Oyama with 300,000 men defeated the same number of Russians under Kuropatkin.

**November 30.**—The Japanese, under Nogi, captured 203-Meter Hill, which overlooks Port Arthur. From this vantage ground the rest of the Port Arthur fleet was destroyed.

**January 1, 1905.**—Port Arthur, under Stoessel with 30,000 Russians, surrendered to Nogi.

**From January 25 to January 30.**—At the battle of the Hun River, the Japanese prevented Kuropatkin from breaking through their lines.

**From February 20 to March 15.**—At the battle of Mukden, the greatest battle of modern times, the Russians were beaten and compelled to retreat to Harbin. The Russians lost 107,000 men and the Japanese 57,000. Linevitch takes the command of the Russians and Kuropatkin is recalled.

**May 27 and 28.**—In the naval battle of the Sea of Japan, the Russian fleet, under Rozhestvensky, is completely annihilated. The Russians lost 8 battle-ships, 3 armored cruisers, 2 protected cruisers, 3 coast defence vessels, 14,000 killed, 3,000 prisoners out of a total of 18,000 men. Japan lost 800 men and 2 torpedo boats.

**June 7.**—President Roosevelt addresses Russia and Japan urging peace.

**July 30.**—The Japanese invaded the island of Saghalien and captured the southern half of the island.

**August 29.**—The peace plenipotentiaries came to an agreement at Portsmouth, N. H.

**September 5.**—The treaty of Portsmouth was signed. M. Sergius Witte and Baron Rosen were the Russian representatives, and Baron Komura and M. Takahira, the Japanese.

Peace was made on the following terms:

Russia recognized the paramount political, commercial, and military interests of Japan in Korea and agreed not to interfere with any measures which the Japanese government may adopt there.

Both nations agreed to evacuate Manchuria within a period of eighteen months and to restore it to China with the exception of the peninsula of Liao Tung which is restored to Japan.

China is to have a free hand in the development of Manchuria without dictation or interference from either nation.

Port Arthur and the surrounding territory held formerly under lease by Russia was transferred to Japan subject to the terms of the lease.

Russia gives to Japan the railway from Chang Chung Fu to Kuan Chang Tsu and Port Arthur with all branches.

Both nations agree that their railroads in Manchuria shall be maintained for industrial and commercial purposes and not for strategic uses.

Russia gives to Japan the southern half of the island of Saghalien south of the 50th parallel. The island is to be left unfortified. Russians living on the island may sell their lands and retire or may remain under the protection of Japan so long as they observe her laws.

Japan was accorded fishing rights in Russian waters of Japan, Behring, and Okhotsk Seas.

The commercial treaty in force between the two nations before the war to remain in force until a new treaty is made.

Prisoners of war to be restored with an accurate accounting of the sums of money expended for their support. Russia to pay to Japan the excess sum of her expenditure in this direction over that paid out by Russia.

Each nation has the right to retain in Manchuria the guards necessary to protect its railway, not, however, to exceed 15 men per kilometer.

The permanent boundary of territory on the island of Saghalien to be established by a commission to be appointed by the two nations.

Such were the events in the greatest war of the time. The world had not seen a struggle at sea between the latest types of vessels and



intense interest was displayed by naval authorities in the modes of attack and defence adopted. There was not a phase of the war nor a single department of the army or navy of Japan that was not characterized by the greatest foresight and efficiency. The nations of the world learned many valuable lessons from the little race that all have been accustomed to grudge a meed of praise and to patronize as a race of imitators. Not least amazing feature was the successful conduct of the sanitation and medical departments. Fewer deaths resulted from wounds and sickness than in any other war that ever occurred. Transportation was conducted with marvelous accuracy and care. The absence of blunders that have always marked the forwarding of supplies was especially noticeable.

## INDIA

THE Hindoos may be described as Semi-Aryans. It is supposed that they originated from the intermarriage of emigrating Aryans with the native black races of the peninsula. Their earliest history is lost in the mists of the great past of which they can boast. Their earlier intellectual and religious gropings are fully dealt with under the head of Hindoo Mythology and the folklore of the Hindoos. Their origin probably goes back to 2000 B. C. The first authentic records of the history of these people came to us through the invasion of Alexander the Great (q. v.). Among the important later events are the Mohammedan invasion of the Tenth Century A. D. when a dynasty of Afghan kings was established at Delhi. In the Thirteenth Century the empire of Jenghiz Khan (q. v.) was extended by the Mongols. Tamerlane, the great Tartar ruler, left the stamp of misery and confusion behind him after an invasion in 1398. The Mogul Empire was founded in India in 1526 by Sultan Baber, who was a lineal descendant of Tamerlane, Akbar who reigned 1556 to 1607 was his grandson. Under his wise and just rule the kingdom of the Moguls flourished and was extended over nearly the whole peninsula. He was succeeded by his son Jehangir, and he, in turn, by his son Shah Jehan. The Taj Mahal or "Crown of Empires" was a handsome white marble mausoleum erected at Agra over the remains of his favorite wife. It was at this time that the English began their commercial operations in India. The Mahrattas were developing strength in southern India during his reign. The government of the country prior to the occupation by the English was low, degrading and debasing. As the events relating to the British rule in India form a part of the English extension of empire they will be found under the history of that country.

## ORIENTAL NATIONS

SOUTHWESTERN ASIA has been called "historical Asia," for it was here that the scenes of the earliest recorded history were laid. The Assyrians, Babylonians, Hebrews, and Phœnicians were Semites. The Persians were Aryans. And these peoples live in southwestern Asia which, so far as these peoples were concerned, has been divided into three divisions: That west of the Euphrates; the Valleys of the Tyrus and Euphrates; the land between the Zagros Mountains and the Indus. The other great nation of antiquity was the Egyptian whose people inhabited the valley of the Nile. All these peoples passed through the nomadic or wandering stage of society caused by wandering about in search of pasture for their flocks and herds. Then they settled down to the agricultural life and were attracted to the fertile valleys of the rivers Tigris, Euphrates and the Nile. Of all these peoples the most important were the Egyptians and the Chaldeans.

EGYPTIANS.—For the religion see EGYPTIAN MYTHOLOGY.

The life of Egypt has always been the river Nile. The country occupies a narrow fertile strip on both sides of the river flanked on both sides by arid desert land. The heavy rains in the highlands of Abyssinia cause the river to overflow its banks and on its subsidence to leave deposited layers of alluvial mud brought down from the highlands. It is to this that the country owes that great fertility which has rendered possible the tremendous population of the land. The great architectural and engineering preëminence of its people is due in part to the quarries of stone which have furnished material for pyramids, obelisks, temples and statues. The fertility of the soil, the consequent cheapness and abundance of food, have supported the teeming population which has accomplished such wonders in building. Egypt and its history were sealed books until the discovery of the Rosetta stone in 1799 by Bouchart, an artillery officer in the Army of Napoleon.

ROSETTA STONE (now in the British Museum, London) is esteemed of high value to archæologists, since from its discovery, in 1799, near the mouth of the Nile, at Rosetta, Egypt, the new science of Egyptology has had its rise. Its discovery has enabled two noted Egyptologists, Messrs. Young and Champollion, to decipher other Egyptian and Assyrian inscriptions, and thus open the sealed book of the mighty past. The stone, which is of black basalt, was discovered by a French engineer in the trenches of Fort St. Julien, near Rosetta.



According to the inscriptions on the stone, it seems to have been erected in 195 B. C. in honor of Ptolemy V. Epiphenes (205-182 B. C.) to mark certain benefits he had conferred upon Egypt by remitting or reducing certain taxes, by conferring some privileges upon the priests and soldiers, by dedicating certain revenues to the temples, and by averting serious damage to the land by damming and regulating the waters of the Nile. The characters engraved on the stone are hieroglyphs; the other inscriptions being in the demotic character, and in Greek. The rare merit of the discovery lies in the fact that it has enabled scholars to decipher other inscriptions attesting the truth of biblical narratives. Hieroglyphics literally means the writing of the priests, as a knowledge of the art was confined to that class. It includes about a thousand symbols which are human beings, parts of the body, animals, birds, fishes, reptiles, plants, geometric forms; all of which have not only a concrete but a metaphoric meaning. A human figure conveys not only the concrete idea of "man," but also the metaphoric idea of "power." They are further modified by combinations.

The first royal race of which we have any knowledge is that of Menes who subjugated the country about 5000 B. C. Little is known of the history of Egypt until the fourth dynasty which began about 4020 B. C. At that time Egypt was clearly the most highly civilized country in the world. Herodotus tells us that the Great Pyramid of Gizeh, near Cairo, was built by King Cheops, or Suphis as he is sometimes called. He is supposed to have reigned about the middle of the Twenty-fifth Century B. C. He was the second of the fourth dynasty of Manetho and ruled at Memphis.

PYRAMIDS OF GIZEH.—One of the seven wonders of the ancient world, 70 in number and of different sizes. For their construction, a vast causeway eight miles long was built from the Egyptian quarries to carry the stones to Gizeh. This occupied the labors of 100,000 men ten years. Twenty years more were given to the Great Pyramid: a mass of stone weighing 6,800,000 tons.

Chephren, the third of this dynasty, and Mencheres, famous for his goodness, each built a pyramid. The mummy remains of the latter sovereign are in the British Museum. Nitocris, a female sovereign of great beauty, also built a pyramid and ruled at Memphis. After her time it appears that the country had two capitals, one at Memphis in Lower Egypt, another at Thebes in Upper Egypt. About 2050 B. C. the Hyksos or Shepherd Kings invaded and conquered the country. They ruled from 1900 to 1500 B. C. when they were expelled. The greatest monarch of Egypt was Rameses the

Great, whom the Greeks called Sesostris. During his long reign of seventy years in the Fourteenth Century B. C. the land became great in war and in art. The great temples and monuments which he caused to be erected are filled with historical inscriptions that attest to his greatness. Shishak who ruled about 970 B. C. appears to have been the only noteworthy of his immediate successors. It was during his reign that Jerusalem was plundered. Steadily declining, the empire was attacked by Sennacherib, King of Assyria and later it was made an Assyrian province by Esarhaddon and Asurbanipal while Psammetichus held the throne from B. C. 671-617. This sovereign had a number of Greek mercenary soldiers in his service and through them the first foreign influence was felt in Egypt. Greater attention was paid to commerce and Egypt played an important part in the carrying trade of the Red Sea between Europe and Asia. Necho succeeded his father and reigned from 617 to 610 B. C. He attempted to join the Mediterranean and Red Seas by a canal, built fleets on the Red Sea, and Africa was circumnavigated. He defeated Josiah, King of Judah but was in turn defeated by Nebuchadnezzar, King of Babylon. Apries, the Pharaoh of the Scriptures began to reign in 594 B. C. He was dethroned by Amasis (B. C. 570 to 526). When his son, Psammenitus, was on the throne the country was conquered in B. C. 525 by the Persians under Cambyses. The Persians harried the land for the next two centuries. In B. C. 332 Egypt was conquered by Alexander the Great who founded the famous city of Alexandria. On his death it passed into the hands of the Ptolemies and became a province of Greece.

## HITTITES

PREVIOUS to the study of archeology it was supposed that the Hittites who lived near the Israelites were but a small and insignificant people. Now it is known that these were a detached portion of a great nation which ruled, for more than 3000 years, all of Asia Minor from the Ægean Sea on the west to the river Euphrates. Their country was called Khita and its two chief cities were Kadish in the Levant and Carchemish on the Euphrates. Babylon was under their sway for years, Egypt felt the force of their armies repeatedly until a final treaty of peace was declared in B. C. 1383 with Rameses II. These people were Mongols or Tartars. They were despoiled by the Assyrians on account of their possessions of gold, ivory, copper slaves, and rich stuffs.



## CHALDEANS

THIS old empire was founded south of Mesopotamia as the alluvial plain between the Tigris and the Euphrates was called. The people had been attracted thither by the fertility of the soil. This land is the original home of the wheat, whence it has spread all over the world. Their houses and boats were made from coarse reeds which grew by the rivers. Brick clay was abundant and bitumen, which made a strong cement, flowed from springs. Scripture tells us that a kingdom comprising four cities, Babel, Erech, Calneh and Accad was founded here by Nimrod the "mighty hunter." It is called also the plain of Shinar. The people were Semites, and their language was very similar to the Hebrew. Their writing was cuneiform or wedgeshaped, and is a higher form than hieroglyphics, *i.e.*, it approaches more nearly to the alphabetical form.

The Chaldean is really the Old Babylonian Empire. It began about B. C. 5000. Prior to 2000 B. C. the Kings of Elam a mountainous district to the east, invaded and ruled over Babylonia. This is about the time of Abraham and it is supposed that, in order to preserve his religious faith, he was obliged to go to the land of Canaan. A king of Elam, Chedorlaomer, invaded Canaan and on leaving the country was pursued by Abraham. The most illustrious period of history was from B. C. 2000 to 1000. Finally in the Ninth Century B. C. Assyria rose to great power and eclipsed and absorbed the Chaldeans. The low level nature of the land and the occupation of the people as shepherds is supposed to account for the great proficiency of the Chaldeans in Astronomy. Alexander the Great found in the city of Babylon in B. C. 331, an unbroken series of Astronomical observations dating from B. C. 2234.

## ASSYRIANS

THE Assyrians are of Semitic origin and are supposed to be an offshoot of the Chaldeans. At first they were a dependency of the latter, but soon became masters of Babylonia. The first authentic sovereign is Tiglath-Pileser I., who in 1120 B.C., conquered the territory from the Caspian to the Mediterranean. It was not until the reign of Asurnasirpal B.C. 884 to 859 that Assyria became the greatest nation in the world: Monuments, temples and palaces give evidence of great wealth and luxury. He was succeeded by his son Shalmaneser II. who extended his empire. Tiglath-Pileser II. was

King in B.C. 745. He extended the territory from Lake Van to the Persian Gulf and from Egypt to India. He was followed by Sargon and his celebrated son Sennacherib, who after a series of brilliant victories, was murdered by two of his sons. Under him and his successors, Esarhaddon and Asurbanipal, Assyria reached the height of her power. The history of the time is a continuation of wars, massacres, deportation of whole peoples, destruction of cities and subjugation. With one hand Asurbanipal utterly destroys Thebes in Egypt and with the other rebuilds with great magnificence Nineveh and Babylon. After his death in B.C. 625 Babylon successfully revolted under Nabopolassar and with the assistance of the Medes, under Cyaxeres, Nineveh was utterly destroyed and Assyria fell. On the banks of the Tigris not far from the modern town of Mosul are to be seen mounds extending along the river for miles. Research and excavations have here revealed much of the remains of Nineveh. So complete was its destruction that at the time Alexander the Great visited the scene, nothing but mounds of earth remained of that city which within its sixty miles of circuit enclosed temples and palaces that were world-famous.

## BABYLONIANS

THE downfall of Assyria in 625 B.C. marks the rise of the later Babylonian Empire under Nabopolassar. The country extended from the lower Euphrates to the Taurus Mountains. Nebuchadnezzar succeeded his father and reigned from B.C. 604 to 561. His was the most illustrious reign in the history of the country. He lavished great expenditure upon the city of Babylon. It extended along both sides of the Euphrates. Its walls, of great height and thickness, were surrounded by a ditch and pierced by a hundred brazen gates. In the city were the temple of Belus and the famous "hanging gardens" which were terraces rising one above another, supported by pillars, covered with earth in which beautiful trees and shrubs were growing. The prophet Daniel has told in an inimitable way the story of Nebuchadnezzar from the carrying of the Jews into captivity down to his madness, and subsequent repentance. He was succeeded by his son Evil-Merodach Neriglassar, Laborosoarchod the Sensual, and Nabonadius the last Babylonian monarch followed in quick succession. Nabonadius ascended the throne in 555 B.C. He was defeated in 540 B.C. by the Persians under Cyrus. Nabonadius fled, but the city was held by his son Belshazzar. It was then that the famous handwriting on the wall, its interpretation by Daniel, and the death



of Belshazzar on the same night occurred. Herodotus tells us that the waters of the Euphrates flowed through the city, that the Persians diverted its course by means of canals and so entered the city and sacked it B.C. 538. This account seems to be at variance with recently deciphered inscriptions, which would seem to prove that the city surrendered without siege. However it may have been, Babylonia became a Persian province.

## HEBREWS

THE Hebrews were a Semitic race and are direct descendants of Abraham, who, in the Twentieth Century B. C. settled in the land of Canaan. They are the first people who had the idea of one God—Jehovah. The great sources of our knowledge of this wonderful people are the holy writings, and the confirmation of these by the history of Josephus and the Arabian Legends of Bible Stories (q. v.). The first national event is the departure out of the land of Egypt in 1491 B. C. The government during the first period was a theocracy or a government direct from God by laws given to chosen ones on Sinai. These embodied not only the Decalogue or Ten Commandments, but also minute directions for daily life in all of its various aspects. Especially were these observed in the wanderings under the leadership of Moses and were kept up until the conquest of Canaan by Joshua in 1426 B. C. After this the government was a republic, in which each tribe was governed by divine law dispensed by its patriarch, but all formed one state and one church. These patriarchs were followed by "Judges." The last of these was Samuel. Through the misconduct of his sons the people were forced to ask for a king. The three kings were Saul, David and Solomon. Saul reigned forty years B. C. 1095 to 1056. His reign was a continuous warfare with such neighboring tribes as the Moabites, Edomites, etc. The Philistines prevailed against him, defeated him and drove him to suicide. David, the son of Jesse and Saul's son-in-law, succeeded him, reigning forty years from B. C. 1056 to 1015. He conquered the Jebusites, took Jerusalem from them and made it his capital. He waged many wars and was so successful that his kingdom extended from the Euphrates to the Red Sea. Solomon, his son, succeeded him. He, too, reigned forty years from B. C. 1015 to 975. This was the most brilliant period of Jewish history. Solomon formed a league with Hiram of Tyre, married the daughter of Pharaoh of Egypt, and built the temple at Jerusalem. He encouraged commerce, built ships and traded in all known ports. His son Rehoboam tried to rule but ten

of the tribes rebelled and formed the kingdom of Israel, having Samaria for its capital. The other two tribes Judah and Benjamin, formed the kingdoms of Judah with Jerusalem as the chief city. The kingdoms steadily declined, territory was lost, the people suffered defeat and disgrace at the hands of their neighboring enemies, until in B. C. 740 Tiglath-Pileser II. King of Assyria carried off the tribes of Manasseh, Reuben, and Gad into captivity. In B. C. 714 the people of Israel were taken captive by Sargon, King of Assyria. Sennacherib, another King of Assyria, attacked Judah under King Hezekiah in B. C. 713 but the Assyrian army was destroyed. The Assyrians again invaded Judah in B. C. 677 and carried the King, Manasseh, captive to Babylon. Pharaoh-Necho, King of Egypt invaded the country and King Josiah was defeated and slain. Nebuchadnezzar, King of Babylon, took Jerusalem in B. C. 606 and placed the King, Jehoiakim under tribute, but the people revolted, so Nebuchadnezzar again took Jerusalem, seized the treasures of the temple and carried 10,000 people captive to Babylon B. C. 599. Zedekiah, a Jewish King, revolted in B. C. 593 and Nebuchadnezzar determined to completely humble this rebellious people. In B. C. 588 he again took Jerusalem, broke down the walls, burned and plundered the temple and carried the whole nation captive to Babylon, where they remained in exile for over fifty years. It was during this captivity that Shadrach, Meshach, and Abednego passed the ordeal of the fiery furnace, and Daniel was delivered from the Lion's den. In B. C. 537 Cyaxeres II., the Mede, died and his nephew Cyrus became King of Persia. The next year Cyrus issued a proclamation giving permission for such of the Jews as desired to return to their land and rebuild the temple. About 50,000 took advantage of this permission and were returned under the leadership of Zerubbabel and Joshua. They were chiefly of the tribes of Judah and Benjamin, Zerubbabel was appointed Governor and the country was a dependency of Persia. The temple was completed in B. C. 515. Here the ten tribes are lost sight of. Some returned and united with the tribe of Judah. This has given rise to the name Judæa, which was then given to the land, and Jews to its inhabitants. Ezra succeeded as Governor in B. C. 458, and Nehemiah followed from B. C. 445 to 420. He rebuilt the city and restored its walls. From B. C. 420 to 332 Judæa paid tribute to Persia, until Alexander the Great overthrew the Persian Empire in B. C. 330. Upon the death of Alexander in B. C. 323 it passed with Egypt into the hands of the Ptolemies. It was taken from Ptolemy V. in B. C. 202 by Antiochus the Great, King of Syria. His son, Antiochus Epiphanes goaded the Jews to rebellion and in B. C. 166 under Judas Maccabæus they asserted freedom of religion. In B. C.



164 Antiochus died and Judas Maccabæus fought valiantly against the neighboring tribes who were leagued against him. In B. C. 163 he became Governor but fell in battle in B. C. 161 against Demetrius Soter, the new King of Syria. He was succeeded by his brother Jonathan Maccabæus B. C. 161, and he was followed by Simon his brother. He was assassinated B. C. 136. His son, John Hyrcanus, the last of the Maccabæan Princes, conquered all Judæa, Samaria and Galilee. Anarchy, confusion, and rebellion raged until the Romans under Pompey the Great took Jerusalem in B. C. 63. Judæa was now a Roman province, but so turbulent and rebellious were the people that, in A. D. 70, Titus captured and destroyed Jerusalem. He took captive over 70,000 Jews and compelled them to work in building the Coliseum at Rome.

### PHŒNICIA

THIS remarkable race, a branch of the Semitic, closely allied to the Hebrews were settled along a narrow strip of sea-coast at the head of the Mediterranean, before the arrival of the Israelites in Canaan in the Fifteenth century B. C. They were a colonizing, peaceful class of merchants, bent entirely upon trade and commerce and, by reason of their travel and occupation, attained a high degree of civilization and refinement. Its history is more the history of separate cities than of a consolidated empire. Each city appears to have had a king, or at least, a petty chief. The principal cities were Tyre and Sidon. Sidon appears to have been the mother town and Tyre one of its colonies. It was under the control of Tyre in the days of Solomon, when he formed a league with Hiram, King of Tyre, but it became independent in B. C. 700. In B. C. 600 Nebuchadnezzar took it and it passed into the hands of Persia in B. C. 500. Alexander the Great took it in B. C. 333 and used it against Tyre in his siege. It passed with the rest of the country into the hands of the Romans in B. C. 63.

Tyre was celebrated for the number of sieges that she so bravely withstood. Sargon, King of Syria tried in vain for five years to reduce it, B. C. 721-717. It took Nebuchadnezzar thirteen years to effect a partial capture, B. C. 598-585 and Alexander the Great was five months in taking it, B. C. 332. Phœnicia was essentially a colonizing country. She not only had trade by sea with all known ports, but carried on an extensive land trade by caravans with Arabia, Central Asia and India. On the sea her only rival was her own colony, Carthage. Greece has the reputation of extensive colonization

but everywhere she went in the islands and on the mainland around the Mediterranean Sea, she found that Phœnicians had preceded her. It is known that she traded even with Britain, getting tin from the Scilly Isles and Cornwall. The Phœnicians were expert dyers and Tyrian purple passed into a term for royalty among the Romans. The peculiar purple dye was derived from the shell of a mollusk found near the coast. It was known by the name of Murex.

But the greatest benefit that Phœnicia has conferred upon the world at large is in the introduction of the alphabet. Cadmus was said to have introduced sixteen letters in Greece. Though we are obliged to look upon him as a mythical character, there is no doubt that the alphabet originated among the Phœnicians and by them was transmitted first to the Greeks and then to the rest of the world.

### MEDES AND PERSIANS

THE Medes until the absorption of Persia occupied the high plateau south of the Caspian Sea, east of the Zagros Mountains and Armenia and north of Persia and the desert of Iran. They were Aryans and spoke a variation of the Zend or ancient Persian tongue. They believed in dreams and omens and their religion was Magian. They were first welded together about B.C. 700 by a chief named Deioces. The capital was Ecbatana, the modern Hamadan. The work of unification and consolidation was carried on by his son, Phraortes, who after conquering the Persians was slain by the Assyrians. His son Cyaxeres extended the empire, captured Nineveh in B.C. 620 and helped the Babylonians to overthrow the Assyrian Empire. He died in B.C. 593 after a reign of forty years. His successor was his son Astyages who rested upon his father's laurels and reigned peacefully for thirty years. In B.C. 558 the Persians under Prince Cyrus revolted, and in an alliance with a part of the Median army under Harpagus took Ecbatana and deposed Astyages. This brought about the amalgamation of the two people.

CYRUS.—(Died 529 B. C.) The life of Cyrus like many other early heroes, has been surrounded with an atmosphere of myth. According to Herodotus, he was the son of Cambyses, a Persian prince, and Mandane, a daughter of the Median king, Astyages. He received the simple, hardy education of a Persian, and at the age of twelve visited the court of Media, where he soon showed great courage in helping his grandfather to suppress a revolt.

The Persians had long been a horde of wandering herdsmen along the slopes east of the Caspian Sea, and apart from the vast empires



of Babylon and Nineveh. They were energetic, free, and noble. "They wore leathern clothing; they ate not the food which they liked, but rather that which they could obtain from their rugged country; they drank water instead of wine, and had no figs for desert." They had faith in themselves and in a supreme ruler of the universe. While empires were decaying they were gaining strength. Finally, they found a great leader who extended their power and made them a great nation.

When Media and Babylon were at war in 549 B. C. Cyrus led a revolt against the Median king. Being an Aryan of the royal blood, he had no trouble in getting the Medes to submit. He made them his followers rather than his subjects. He soon received homage from the vassal kings who had served the Medes, including his own relatives in Persia. Then he turned against the nations whom the Medes had left unconquered. By his great ability and soldierly genius he soon built up an empire more extended than any over which man had ruled before. With a solid army, he swept down upon the plains, and one by one the empires fell before him, until he controlled all from the Mediterranean to the Indus and from Tartary to the Arabian Gulf. For twenty years, he passed from west to east and from east to west, in his career of conquest. At first, he was simply a king, but after his conquests he became "the powerful king," and finally "the supreme king, the great king, the king of Babylon, the king of Sumir and Akkad, the king of the four races." He took title upon title as he extended his power.

In 546 he defeated the wealthy and great Croesus of Lydia, who had just formed an alliance with Babylon and Egypt. Thus he came into direct relation with the Greeks of Asia Minor who soon did him homage. After pushing his frontiers to India and the borders of the great plateau of Pamir, the "roof of the world," he turned back and in 538 took Babylon, which gave him undisputed authority in Chaldea, Mesopotamia, and Syria. Egypt alone, of the powers that had joined forces against him, he left untouched. Though he continued to extend his borders on the east, the last nine years of his life were rather peaceful. He was finally slain, in 529 B. C., in a battle with a tribe of southern Siberia.

Kings in the olden time were more apt to write their histories in blood than in ink. The sword was more familiar to their hand than the pen. Cyrus, however, left some writings on clay cylinders and stone which throw some light upon his character as a Persian monarch.

Though he was a hero of war and conquest, he won the hearts of his people by his kind and generous disposition. He liked his sub-

jects, and listened to their petitions or complaints. He refused to treat harshly those whom the fortunes of war had thrown into his power. The Persians spoke of his rule as that of a "father." He did not seek to destroy the gods and the customs of those whom he conquered. He adopted a system of toleration, allowing the people the free exercise of their own religion.

Though he could form the motley tribes of Asia into a conquering army, he did not form them into an organized empire. His empire was only loosely bound together. He, himself, was the force that held the provinces together during his life, and when the master hand lay cold in death, there were tendencies toward disunion in every province. He left his work uncompleted to be taken up by other hands.

Cyrus was succeeded by his son Cambyses who has been commonly regarded as a wantonly cruel monarch. He reigned B. C. 529-522. The chief events of his reign are the conquest of Egypt in B. C. 525 and the murder of his brother Smerdis. He was succeeded for a few months by a usurper who claimed to be the Smerdis whom Cambyses had put to death. The impostor was defeated and slain by Darius Hystaspis who assumed the throne under the title of Darius I. and reigned B. C. 521-485. His work was largely consolidation and systematizing the results secured by Cyrus. He introduced the government of satraps or governors who represented the sovereign and were responsible for the payment of the fixed amount of tribute. In B. C. 508 he unsuccessfully invaded Scythia, crossed the Danube and marched into what is now European Russia. In 501 he began the Grecian wars to punish the Greeks for the revolt of the Ionians in Asia Minor and the burning of Sardis by the Athenians who helped the Ionians. He entrusted an expedition against Greece to his general Mardonius in B. C. 492, but this failed. In B. C. 490 he again attempted to punish the Greeks and was completely beaten at the battle of Marathon. He died in B. C. 485. His successor Xerxes, reigned from B. C. 485 to 465. He first put down the rebellion in Egypt which had broken out in the last year of the reign of Darius. Then he made magnificent preparation for the conquest of Greece and in B. C. 480 made his grand effort. After the destruction of his fleet at Salamis and the defeat of Mardonius at Plataea in 479, he abandoned the attempt. He was assassinated in B. C. 465. His name is a synonym for prodigious efforts, vain and ostentatious displays and total failure. His assassin, Artabanus, usurped the throne but was quickly deposed by Artaxerxes I., Longimanus, the son of Xerxes, who reigned B. C. 464 to 425. He was succeeded by Darius II., Nothus, who reigned B. C. 424 to 405. He was weak and incompetent.



Egypt was lost to Persia in B. C. 414. Artaxerxes II., Mnemon, reigned B. C. 405 to 359. It was during his reign that Cyrus his brother revolted, marched on Babylon and was slain at the battle of Cunaxa B. C. 401. He had with him a band of Greek mercenaries who after the death of Cyrus marched over the plain of Kurdistan to the Black Sea. Xenophon has described this retreat in his "Anabasis." In B. C. 387 the conflicts between the Greeks and Persians terminated by the Peace of Antalcidas by which the Persians acquired all the Greek towns in Asia Minor. Egypt was won back by Artaxerxes III. (B. C. 359 to 338).

The last of the Persian kings was Darius III. Codomannus. He was defeated by Alexander the Great upon the plain of Gaugamela, in what is known as the Battle of Arbela, in B. C. 331. Darius was murdered by one of his satraps named Bessus in B. C. 330.

The Persians were followers of Zoroaster (q. v.).

## G R E E C E

THE original inhabitants of the Grecian peninsula were Pelasgi. Sometime before B. C. 2500 the migrating Aryans settled among them and were first known by the name Hellenes and the land was called Hellas. The first period is known as the Heroic Age. The legends and characters of this period have been fully dealt with in Greek Mythology and the Homeric Legend. This was the age of Hercules, Theseus, the Argonautic Expedition and the siege of Troy. Authentic Greek history begins with the Dorian Migration in B. C. 1104. The Dorians made their way from central Greece and settled in the Peloponnesus which they almost entirely subdued. Starting from this period the history of Greece divides itself naturally into four parts:

1. From the Dorian Migration B. C. 1104 to the First Olympiad B. C. 776.
2. From the First Olympiad B. C. 776 to the Persian Wars B. C. 500.
3. From the Persian Wars B. C. 500 to the Conquest of Greece by Philip of Macedon B. C. 338.
4. From the Conquest of Greece by Philip of Macedon B. C. 338 to the Roman Conquest B. C. 146.

The leading people of Greece during the first period were the Dorians who dwelt in the Peloponnesus and were represented by the city of Sparta; and the Ionians who dwelt in the northern portion and were represented by the city of Athens. Between these cities there was always the keenest rivalry.

LYCURGUS.—(About 800 B. C.) Lycurgus, according to oral tradition, gave the Spartans the laws under which they lived at the dawn of their written history. Many things in his life are uncertain. It is believed that he was born in the ninth century B. C. and that he was a son of one of the Spartan kings. After the violent death of his father, he showed prudence as a ruler. He could not please the Spartan nobles, however, and was compelled to leave his home. He visited Crete, Egypt, and Chios, talked with the wise men, and studied their laws and customs. The Spartans of a later age said he went as far as India, the cradle of mankind. From Asia Minor he carried the Homeric poems to Greece. On his return, he found Sparta full of disorder, and the people desiring reform. He saw that it was a favorable time to give form to the customs and to complete a code of laws. In his plans he secured the support of the strongest party and the Delphian oracle.

Inequality among the people was the principal source of discord. The equal division of the lands, which had been made when the Dorians conquered the country, had been soon disturbed; and some were now very wealthy, while others were in poverty. Lycurgus, hoping to cure all evils, divided the land into many equal portions, and gave an equal value to every Spartan. The people were divided into three classes. The Spartans were the ruling class, and were called equals. The Provincials were free, but had no political rights. The Helots were slaves, both to their masters and to the state, and were placed under very strict rules. The state was founded on slavery.

The Spartans, themselves, in order to keep their title and rank, were required to submit to severe laws of discipline. They enjoyed equal rights, and were united into brotherhoods. They had a government, consisting of an assembly, a senate, and two kings. The senate shared in the power of the kings, and was a kind of "buffer" between the kings and the popular assembly.

Under the system of Lycurgus, the citizen was born for the state, and lived for it. All of his time and strength belonged to it. The young Spartan at the moment of his birth fell into the hands of the state, which could cause his death if it saw fit. He was allowed to kick, but was taught not to cry. At the age of seven he was taken under the care of teachers who gave him a training that would harden him to pain and give him the power of endurance. He made his own hard bed. He received no blankets from the government. He wore a petticoat until the age of twelve, then a horse blanket. He was flogged frequently. His meals were simple and scant, and were eaten at the mess table. At the common meal, talk was free;



but it was expected that anything said there should not be repeated outside. At other times his speech was usually brief and to the point.

The Spartans hated long speeches and even when joking they used no unnecessary words. They seldom spoke of money, business, or trade, but in praise of the good or contempt of the worthless. They practised what they talked, and improved every part of life. They so filled the city with living examples that it was next to impossible for the youth not to be drawn toward honor and courage. Bravery was rewarded, and the coward was shunned by all. The strictness of such laws and training made heroes whose war-cry was "Victory or death."

Lycurgus had some trouble in getting all of the people to abide by his laws. The rich opposed his simple, public meals, and tried to stone him. They pursued him into a temple, and put out one of his eyes. But he got the kings, senators, and citizens to take an oath to change nothing during his absence, then he went away and allowed himself to die of hunger.

Lycurgus gave the Spartans a training which made them sober, and strong, and gave them the power to endure trials and hardships. He led them to respect those whose hair had become white. He taught them how to obey and how to die. In many of his laws he showed much wisdom; but he prepared the people for times of war, rather than for periods of peace. Sparta lived long under his strict and severe system; but Time came at last with his scythe, and changed all the plans of the early lawgiver.

The attempt to secure equality of possessions did not agree with natural and social conditions. By legacies and donations, many lands again passed into the hands of a few men. The condition of citizens could not be kept the same. The state became poor. The women showed a need of better training. The Helots caused their masters much alarm. War and victory led to decline, and Sparta finally perished for lack of men.

Olympiads mark the first efforts to divide the chronology of Greece into periods and to reckon dates. The Olympic games in honor of Olympian Zeus were held at Olympia in the plain of Elis every four years. The first Olympiad was the celebration in B. C. 776. The second Olympiad was that of B. C. 772. In this way events were located as having occurred in such a year of such an Olympiad. Archon was the name given to the ruler of Athens in place of the king, whose office was abolished about B. C. 1050. At first the office was held for life, but in B. C. 752 it was held for ten years. In B. C. 683 it was held for only one year and the number of archons was increased to nine.

SOLON.—(638–559 B. C.) The name of Solon is one of the greatest in history. In him were united action and thought, and poetry and politics. In all, he showed gentle wisdom and lovable virtue. He was honest, and believed that the eternal ruler would punish those who practised fraud. He said: "Sooner or later, for each man the moment of expiation arrives." His words were those of an upright man. He was also an energetic man and never ceased to learn.

Solon became a trader in his youth in order to repair the waste of an extravagant father. He had excellent chances to study men and manners in the foreign lands which he visited. He learned wisdom from experience and observation.

In the war of Kirrha, he did valuable service by his wise counsels. Later, he used his great influence to calm the strife which always existed in Athens. He became a close associate of Epimenides, the Cretan, who was brought to Athens to calm the public mind and create greater respect for sacred things. He had such influence at Athens that he was given full power to form a new constitution and new laws. He repealed the laws of Draco, which in many respects were severe and unequal, and were not obeyed. To guard his new laws, he established the council of the Areopagus, which was to consist of such as had held the office of archon; he provided for a senate of four hundred members which was to consider all matters before they were discussed in the assembly.

One of his first acts was to provide that debts should be forgiven, and that no man for the future should take the body of his debtor for security. His purpose was to relieve the burdens of the poor who were oppressed by the "blue-bloods." He made payments easier by changing the rates of interest and the weights of the coins, so that the debtor paid not quite three-fourths of what he owed. The same humane feeling is shown in many other laws which he made. He was generous and liberal. He did not believe that the citizen should be a slave to the state, or that the stranger should be driven out. He showed great moderation.

In order to encourage industry and traffic, he required every citizen to learn some trade. Idleness was to be punished. To establish morality in trade, he forbade the trader to deal falsely. To keep the necessities of life at a low price, and encourage manual labor, he prohibited the exportation of farm products, except olive oil. The citizen was given full liberty to go and come. He could leave the country and take his property with him if he desired. He could also dispose of his property by will.

Among other laws were the following: Women were not to leave town with over three habits, nor were they allowed to travel at night



except in a carriage with a torch before them. They were also forbidden to tear themselves at funerals, or to utter loud wails. Men were forbidden to speak ill of the dead. He that planted a tree was to place it at least five feet from his neighbor's land. He that digged a pit or ditch was to dig it as far from another man's ground as it was deep. He that kept bees was to place them three hundred feet from those kept by another.

Many other interesting laws are mentioned in Plutarch's lives.

Though he had the Athenians take an oath to obey his laws for one hundred years, Solon did not feel that his laws would remain unchanged forever. He desired them to stretch and bend to the touch of time. He provided for the making of new laws and the change of old ones. He saw that true life means movement and change—that there is no absolute rest except in death.

According to popular tradition, Solon closed his career with a series of travels in foreign lands. Perhaps the people at home annoyed him by foolish questions about his law and policy, until he left to get a rest. He visited his bachelor friend Thales at Miletus in Asia Minor. Then he went to Lydia where he was welcomed by Crœsus, the rich ruler. Crœsus, after showing all his glory, asked Solon whom he thought the happiest man. Solon replied: "An honest man named Tellus who lived uprightly, was neither rich nor poor, had good children, and died bravely for his country." Crœsus was vexed and disappointed, and complained that Solon had not thought him equal to men of low estate. Solon's answer, as given by the imaginative Herodotus is worth quoting: "Dost thou ask me, who knows that the gods are full of jealousy, about the happiness of man? In a long life there is much to be seen and suffered from which man would willingly turn aside; and in his threescore and ten years there is not one single day which brings not with it some change or turn of things, so that man in all his life on earth has no sure abiding. And now, O king, thou art rich and wealthy, and all thus far have prospered in thy hands; but happy I may not call thee until I learn that thy life has happily ended, for the rich man is not wealthier than he who has only whereby he may live, unless he keeps all his wealth until the hour of his death. Many a rich man is very wretched, and many in humble estate have good fortune. So, then, in the case of all, we must wait till they die, for the sum of human happiness is when a man is fair in person and sound in mind and limb, when no sickness vexes him and no evil change annoys him, and when his children grow up fair and strong; but all these things together never fall to the lot of one man, and he who has had most of them and goes down to the grave yet having them best deserves the name of

happy. But everywhere we must look to the end, for the stateliest tree is often torn up by the roots while yet it stands forth in the fullness of its beauty."

On returning to Athens, he found the people divided into factions—of the plains, of the sea-coast, and of the hills. He foresaw that Pisistratus who led the men of the hills would probably be the conqueror, and become a tyrant, but his efforts to stir up the people to prevent the tyranny which threatened them, were made in vain. He bravely did his duty to the end. With all the force of his eloquence he protested against granting an armed guard to Pisistratus, but his advice was not taken.

He saw his laws disregarded, but he died in peace, full of years and far famed.

Tyrant amongst the Athenians meant merely an absolute ruler without regard to the justice or injustice of his sway. Pisistratus was the first to bear the title which followed upon the seizure of the chief power in B. C. 560. Among other things Pisistratus caused the works of Homer to be collected and written down. Previous to this time they had been stored away in the memories of the people. Pisistratus was twice expelled and twice restored. He held power until his death B. C. 527. He was succeeded by his two sons Hippias and Hipparchus. But when Hipparchus was murdered, Hippias was so severe in his administration of affairs that he was expelled and the office of Tyrant was abolished in Athens in B. C. 510.

Ostracism was a system for the expression of public opinion concerning the services of a public man. It was introduced into Athens by Cleisthenes who initiated a form of pure democracy in Athens in B. C. 507. The name is derived from the Greek word "Ostrakon," a shell. The citizens could by writing a man's name upon a tablet vote for or against his banishment for ten years. It was intended to check the rivalry of politicians by removing the obnoxious person.

PERSIAN WARS. —When Darius I. became King of Persia in B. C. 521, he conquered Lydia and thus became master of the Ionian cities in Asia Minor. These cities revolted in B. C. 499 and called upon the Athenians to help them. They took and burned Sardis, which was the capital of Lydia, gained such advantages and fought so bravely that Darius was six years in subduing them. Then, burning for revenge upon the Athenians, he sent an army under Mardonius in B. C. 492 with a demand for "earth and water" from the Athenians as an indication of their submission to the Persian king. This was contemptuously rejected by both Athens and Sparta and in other respects also the expedition was a failure. In B. C. 490



a second expedition was undertaken by Datis and Artaphernes. They were assisted by Hippias, the son of Cleisthenes, who was banished from Athens in B. C. 510. After some successes the Persians numbering 100,000 landed upon the plain of Marathon ready to march upon Athens. The Athenians called upon the Spartans for aid, but on consulting their omens, they found that it was not propitious to march before the full moon. The Athenians could muster only 9,000 men with slaves. This little force boldly marched to meet the Persians. On the way they were joined by 1,000 Plataeans. The Athenian army was commanded by ten generals, each of whom had a day of command in succession. On a vote being taken as to the advisability of attacking the great Persian force, five of the generals voted for it and five against it. Miltiades urged strongly for the attack and the command was passed over to him. Waiting until his regular day of command came around he charged upon the Persians and utterly routed them. The Persians lost 6,000 and the Greeks 192. Hippias was slain and the Persians sailed away. Miltiades was raised to the highest power in Athens. Later he undertook an expedition against Paros, having assured the people that he could subdue it. He failed in the enterprise and received a wound in the attempt. On his return to Athens he was accused of having deceived the people and was fined. In default of payment he was imprisoned and died from the effects of his wound in B. C. 489. Darius died in 485. His son Xerxes made elaborate preparations for the subjugation of Greece. The leading citizens in Athens in B. C. 480 when Xerxes marched against Greece with more than one million men and had a fleet of over twelve hundred vessels, were Themistocles and Aristides, surnamed "the Just." In B. C. 480 the Persian army crossed the Hellespont on a double bridge of boats, marched through Thrace, Macedonia and Thessaly, entering Greece from the north. The Olympic Games were in progress and the army could not leave. The Spartan King, Leonidas, took a small force of 300 Spartans and others to the total of about 7,000 men and made a stand against the whole Persian force at the narrow pass of Thermopylæ between the end of Mount Œta and the sea, in the hope of stopping the Persians until the whole Greek army could gather. They kept them back for a whole day, inflicting fearful slaughter upon them, as the pass was so narrow that the Persians could present only a small force. During the second day a traitor named Ephialtes showed the Persians a path over the hills by which the Persians came around upon the rear of the most valiant little band the world has ever known. Leonidas and his band threw themselves bravely against the foe and were killed to a man.

THEMISTOCLES.—(514-460 B. C.) Themistocles was well known for his great services to Athens. His mother was a foreigner, and his father was a man of obscure family. As a boy he cared little for the songs and sports which delighted other Athenian children, but he felt able to convert a weak, small city into a strong, great one. He liked people, and took pleasure in inviting to his house strangers as well as citizens. He carefully studied the art of public speaking and sought to gain the confidence of his fellow-citizens. He was a man who would have risen to eminence in any country. He had special qualifications for the work of his life, and his resolute enthusiasm was combined with a coolness of deliberation and an intensity of conviction. He was especially fitted for command in a great crisis. He knew that the ascendancy of the "blue-bloods" was a thing of the past; he saw that changes were necessary if Athens was to hold her place as a strong, free state. He had a wonderful insight and foresight which enabled him promptly to form correct judgments.

Themistocles saw the storm coming afar off and his policy was to prepare for it. He felt that Xerxes would never abandon the designs of Persia against Greece. In 493, he persuaded the Athenians to fortify the Piræus and to make it their naval arsenal and harbor. The Piræus was about four miles from Athens but it had advantages over the old harbor. In a few years it became a town and played a prominent part in Greek politics. It became the center of the sea-going and mercantile interests, and its population strongly favored democratic ideas and an aggressive foreign policy.

After the victories of Miltiades in the Persian war, Themistocles turned from oratory to military affairs. At Marathon he fought at the side of Aristides who later became his rival.

He sought his support from the common people, while Aristides strove for the approval of the higher classes. He had great influence in the assembly. He directed the attention of the Athenians toward the sea and commerce, and away from the land and agriculture. He felt that the war with Persia was not ended by the battle of Marathon. Desiring to be prepared for future defense he saw that a navy would be the best means to place Greece in a position of safety. His love of glory, and his ambition for high station, led him into quarrels with persons of the first rank and influence in the state, especially with Aristides, who always opposed him. Finally, after reaching a great height of power and popularity, he managed to have Aristides banished by ostracism. His naval policy, which had been opposed by the conservative party, was accepted by the assembly. His plans gave Athens the supremacy in Greek waters, and made her mistress of the seas.



His victory over the forces of Xerxes at Salamis was the salvation of Greece. He showed wisdom in his choice of the place and time for the great naval battle. He waited for the wind to produce a high surf which would cause the heavy, high vessels of the enemy to veer so as to expose their sides to the Greeks. He had already secretly managed to get the Persians to take a position which completely shut in the Greek fleet, and prevented the possibility of escape. While his generals were wrangling in fierce and useless debate, he was laying plans to fight for victory, and to fight the battle in the strait between Attica and Salamis. To Eurybiades, the Spartan general who desired to avoid a fight, Themistocles had said:—

“The laggards never win a crown.”

As the day of the battle dawned, he addressed himself to the crews of the ships. After entreating them to act from the lofty and generous motives of patriotism, he bade them do their work. Ship was dashed against ship as fast as the oars could propel them. Two hundred Persian ships were sunk. Xerxes, who beneath a golden umbrella was watching the battle from an elevated throne, saw an utter ruin of all his hopes and plans to conquer Greece. He gave orders to take his army back to the Hellespont as fast as possible, by land.

The fleet by which Themistocles had defeated Xerxes, was afterward used in making Athens the center of the 'great Delian confederacy. After the wars, he rebuilt and fortified Athens. He also built and fortified the harbor of Piræus, which was for Athens the most convenient outlet to the sea.

Though in the earlier days of his life his services to the state were such as no statesman was ever able to surpass, he became unpopular in his later life. He showed bad taste in reminding the people of the services he had done them. He was also dishonest and corrupt in his political schemes. He was better suited to lead in a crisis. Party lines were no longer so closely drawn. The party of Aristides had become less conservative and no longer opposed democratic reforms. In 471, Themistocles was banished by ostracism. He went to live at Argos. Later he was suspected of being drawn into the plots of Pausanias against the liberties of Greece. Though he had refused to take part in such intrigues, he resolved to fly rather than face his political opponents in a trial at Athens, but such a hue and cry was raised throughout Greece that he could find no safe refuge. After several hairbreadth escapes, he was compelled to take refuge in Asia, on Persian soil. Having no further chance for an honorable career at home, he turned to his old enemies for protection. He was received with the greatest favor; but though he discussed plans for

the subjugation of Greece, it is probable that he never had the heart to injure Athens whose rapid expansion and glory was largely due to the naval policy which he had founded. He died about 460 B. C. without attempting to fulfil any of the promises he had made to the Persian king.

ARISTEIDES.—(Died 468 B. C.) Aristides, the son of Lysimachus, even when a boy, was of a studious and settled temper, and was opposed to falsity and trickery.

At Marathon, he fought at the side of Themistocles who became his rival on the death of Miltiades. He was liked by all for his integrity. He was devoted to law and justice. He was also cool-headed. He was unmoved by passion, or by popular opinion. He desired to preserve all customs and manners, the rustic life and the labor of the fields. He was strongly opposed to the naval and commercial policy of Themistocles. In 483, he was exiled by ostracism, a method by which Athens got rid of those whose influence or power they thought was becoming too great. He had excited the rivalry of Themistocles who set public opinion against him by charging that he was taking to himself something like regal power by settling law suits by arbitration and leaving the courts idle.

The ostracism was conducted in this manner: Every citizen took a piece of broken pot or shell, wrote the name of the person to be banished, and carried it to a part of the market place that was inclosed by wooden rails. The magistrates then counted the number of shells, and announced the result. The vote resulted in banishment for ten years, and meant the success of the naval policy of Themistocles. It was a time when the people felt that there was danger from Persia and that there should be no divided or conflicting counsels on the question of preparation for defense.

Aristides was known as the Just. He possessed a virtue which many Greek statesmen lacked. He could not be tempted by bribes. He was loved by the majority of the people; but he was ostracised in the interest of the public welfare.

The sentence against him was revoked when the Persian invasion again burst upon Greece. He brought to Themistocles at Salamis the news that the Greeks had no chance for retreat and must fight. "Let us be rivals still," he said; "but let our strife be which can serve our country best. If we have any discretion, Themistocles, laying aside at this time our vain and childish contention, let us enter upon a safe and honorable dispute, vying with each other for the preservation of Greece; you in the ruling and commanding, I in the subservient and advising part; even, indeed, as I now understand you



to be alone adhering to the best advice, in counseling without any delay to engage in the straits." He was at once taken into the council. He was one of the most active and courageous in the battle, of the following day, in the straits of Salamis. He flew into the thickest of the fight, and held the positions which he took (480 B. C.).

In the following year, he became a general of land forces. In the great battle near Plataea, he was the worthy leader of the brave men who convinced the Persians that the task of conquering Greece was hopeless. Loaded with military glory, he continued to act with wisdom and prudence, and in perfect harmony with Themistocles. He had learned to take a different view of the growth of democratic feeling. He took an active part in the formation of the great Delian Confederacy, which was made possible only by the naval policy of Athens. By the removal of a restriction, he gave the members of the lowest class the right to hold the highest office in the state. In the supreme struggle at Salamis, he had seen the poorest citizens do their duty bravely.

Aristeides died in poverty about 468 B. C. It is stated that he did not leave enough money to pay for his funeral, and that he was buried at public expense. Although there were those who charged him with dishonesty in politics, his reputation has come down to us as that of an honest man.

After the defeat at Salamis, Xerxes took his force of 300,000 to winter in Thessaly. In the spring of B. C. 479 Mardonius retook Athens and marched back to Boeotia where he met a force of 70,000 Greeks at Plataea under Aristeides and Pausanias. The Persians were totally defeated. On the same day a Greek fleet defeated the Persian fleet of Mt. Mycale in Asia Minor opposite to the Island of Samos.

The defeat of the Persians was followed by the most brilliant epoch of Athenian history. It is known as the "Age of Pericles." For more than thirty years from B. C. 461 to 429, Pericles exerted a powerful and beneficent influence over the affairs of Athens. He was a statesman, general, patron of art and man of letters.

The prominence of Athens in withstanding the Persians placed her in the foremost place among the states of Greece and excited the jealousy of Sparta. When in B. C. 461 Athens acquired control of the treasury of the confederacy which was supported by the tribute of the allies and had up to this time been held at Delos, this Spartan jealousy was greatly increased, and led to the Peloponnesian War. When Corinth quarreled with Corcyra, Athens sided with Corcyra and Sparta took the part of Corinth. The contest that ensued lasted twenty-seven years B. C. 431 to 404, and ended in draining the

strength of Greece and in the downfall of Athens. Pericles had died of a plague which swept Athens in B. C. 429. The representative Athenian was Cleon and the Spartan leader was Brasidas. In B. C. 422 the battle of Amphipolis was fought in which both Cleon and Brasidas were slain. Nicias, remarkable for mildness, and caution, succeeded Cleon, and a peace bearing his name was affected in B. C. 421. This was followed by a few years of distrust and jealousy upon the part of the rivals who seemed each to be anxious for an excuse to break the peace. An opportunity occurred in B. C. 415. Alcibiades was the leader of the Athenians. Athens was the mistress of the sea and was anxious to extend her power. Her eyes were upon the Dorian colony of Syracuse in the island of Sicily and acting under the influence and advice of Alcibiades she fitted out an expedition to subdue it. Alcibiades and Nicias were in command. The Athenians recalled Alcibiades upon a charge of insult to the religion. He went over to Sparta and helped against his country. Gylippus was in command of the Spartans at Syracuse and easily outgeneraled Nicias. The Athenians retired. But, in B. C. 413, they fitted out a more powerful expedition against Syracuse under Eurymedon and Demosthenes (not the orator). This was defeated and both Nicias and Demosthenes were killed. Athens was now fighting for her life. Her colonies in Asia Minor revolted in B. C. 412. Sparta allied herself with Persia. Alcibiades quarreled with the Spartans and came back to the Athenians who for a time felt the benefit of his aid. The Athenians defeated the Spartans by land and sea, but in B. C. 405, Lysander at the battle of Ægospotami in the Hellespont seized and destroyed the beached galleys of the Athenians. In B. C. 404 Lysander blockaded Athens by land and sea, and Athens fell. Alcibiades was assassinated in Persia by the connivance of Lysander.

Sparta now became the leading state in Greece. Her rival was Thebes. The Spartans kept up a warfare in Asia Minor with Persia. It was concluded by the disgraceful Peace of Antalcidas (from the name of the Spartan leader who concluded it B. C. 387). The war between Thebes and Sparta began in B. C. 378. Epaminondas was the cause of Theban greatness and on his death Thebes declined. Sparta had arrogantly interfered in the internal affairs of Thebes. Athens assisted Thebes to resist this interference. Among the events of the war were the battle of Naxos B. C. 376, when the Spartans were defeated in a severe sea fight, the battle of Leuctra B. C. 371, in which an invading Spartan army was defeated by Epaminondas and Pelopidas. The year B. C. 367 marked some success for the Spartans. Pelopidas was killed in Thessaly in a battle fought in B. C. 364. In B. C. 362 Epaminondas invaded the Peloponnesus and



fought the great battle of Mantinea which, though a glorious victory for Thebes, cost them their brave leader Epaminondas. Peace was brought about in B. C. 361. Philip of Macedon came to the throne in B. C. 359 and a new epoch began.

DEMOSTHENES.—(384–322 B. C.) Demosthenes was born in 384 B. C. He was the son of an Athenian citizen of rank, who owned a sword factory in which he employed many men. He was only eight years of age when his father died. He was left with a large fortune, but was too young to attend to it. He was greatly neglected by his guardians, who squandered and wasted his money, so that even his teachers were cheated out of their salaries. Besides being cheated out of his money, he was weak and delicate, and his mother would not allow him to study hard. Soon after his sixteenth year, he became very studious.

His future was decided by an event which awakened in him an ambition to speak in public. He had often heard of an orator named Callistratus, who had won a great reputation. Hearing from his tutors that the famous orator was to plead a celebrated case in the courts, he felt a curiosity to hear him. He obtained admission through his master, who knew the officers of the court. By the kindness of the doorkeeper, he found a seat where he could hear without being seen. He listened with profound attention, and was so much impressed that he soon employed an orator named Isæus to teach him, and he began to study the style of Plato.

He took great interest in his subject, and studied it with much energy and perseverance. At the age of twenty he won a suit against his guardians who had managed his property badly. His success caused a sensation at Athens, where he afterward found many clients. In the courts of Athens it was the rule that every man should be his own lawyer. Those who could not compose speeches recited what they hired others to write for them. The judges, however, could allow a man to choose a friend to make a second speech. Demosthenes thus had an opportunity to set up as a lawyer for his friends. His fame as an orator constantly increased. Later he gave up speaking and composing speeches for others, and became a political worker and adviser of the people.

In 354, he made his first appearance in the Athenian Assembly, where he strongly opposed the policy of forming a league against Persia. He urged that Athens should prepare a navy before thinking of making an attack on Persia. He succeeded in cooling the warlike zeal of the people. He encouraged the self-importance of Athens, and was opposed to any plan that might increase the strength of

Sparta and Thebes. It was his policy to preserve a balance of power between the Greek states.

He had several defects to overcome before he could be a great orator. He had a weak voice, a short breath, a clumsy manner, and an imperfection in his speech which made him unable to pronounce the letter R. In order to strengthen his voice and breathing, he climbed up steep and craggy places; to remedy his speech, he practised speaking with pebbles in his mouth; to enable him to correct his awkward gestures, he spoke before a mirror. He learned from the best actors, and made a constant study of Thucydides, the historian.

He studied in the caves of the earth; he walked along the seashore and talked aloud to the rolling waves; and finally, by his long, intense application, he laid the foundation for his reputation as an orator.

Demosthenes used all his influence against Philip of Macedonia, whose plans to unite Greece he feared would lead to subjugation. By his fervid eloquence at Athens he at last succeeded in forming a league against the ambitious king of the North. Though he was bold and fearless in addressing a crowd, and did not shrink from telling the people what he believed to be their faults, he did not display the same courage on the battle-field. At the battle of Chæronea, which placed Greece at the mercy of Philip, he threw away his arms and fled. Some of his enemies soon brought grave charges against him; but the people acquitted him and invited him to continue to take part in public affairs. When the bones of those who had fallen at Chæronea were brought home for burial, he was chosen to deliver the funeral oration. He mounted the rostrum every day and made speeches against the designs of Macedonia.

After the death of Philip, Demosthenes revived his hopes and induced the Greek cities to form another league. He was defeated in his plans when Alexander destroyed Thebes. When Alexander sent to demand ten of the orators of Athens, including Demosthenes, the latter made one of his most eloquent appeals to the people to prevent them from sacrificing those who had been their guardians in public affairs. He told them the fable about the sheep which the wolves promised to leave at peace if they would surrender their dogs.

The orators were saved by the pleadings of Demades who went to Macedonia and saw Alexander. For a while Demosthenes sank into obscurity, but he was soon shining again brighter than ever. When at his own expense he rebuilt the walls of Athens, a crown of gold was voted to him. This was considered the most splendid reward that a Greek citizen could receive. In reply to Æschines, who spoke



against presenting the crown, he made one of the most famous of all his orations.

In a famous discourse, he justified his conduct in giving his country the advice that had only led to disasters. He said he had based his course, not upon interest but upon duty, honor, and devotion to his country. Later, he was compelled to leave Athens, on account of a feeling against him which arose from a charge of accepting a bribe. After Alexander's death, he returned to Athens and was welcomed with great demonstrations of joy. He became the soul of a new league against Macedonia. When the confederacy was broken up, he retired to an island off the coast of Argolis, where he soon ended his life.

ALEXANDER THE GREAT.—(356–324 B. C.) Alexander the Great is the hero of one of the most wonderful and brilliant careers in history. He is known as the conqueror of the whole world and as one who wept because there were no more worlds to conquer.

Alexander was Greek in the truest sense of the word, and a born ruler. The history of Greece without him would be like a body without one of its strongest members. He was the son of Philip, King of Macedon. At the age of fourteen he became the pupil of the great and wise Aristotle, who taught him the arts of government and war, and gave him a knowledge of the heroes of whom Homer had written.

Alexander showed the spirit of a warrior at a very early age. He cared neither for pleasure nor riches, but thirsted for glory. When his father won great victories he said to his friends: "My father will go on conquering until nothing extraordinary be left for you and me to do."

Just before he became the pupil of Aristotle, he had occasion to show the spirit and courage which he possessed. A young horse was offered to Philip, who went to the field to try him before paying the price. He proved to be so vicious and unmanageable that none of the grooms dared venture to mount him. Philip angrily ordered that the wild animal should be taken away. But Alexander, who had observed fine points in the animal, said: "What a horse are they losing for want of skill and spirit to manage him!" Philip at first took no notice of the boy's remark, but finally said: "Young man, you find fault with your elders, as if you knew more than they, or could manage the horse better." "And I certainly could," answered the prince. After getting his father's consent, Alexander ran to the horse, took hold of his bridle, and drew his head toward the sun, spoke softly to him, and stroked him until he grew calm. Then he leaped lightly upon his back and, by a gentle pull of the rein, started him forward. As the horse became less uneasy, he urged him on in

a gallop. Philip and his courtiers looked on in anxious silence. When the prince returned he was received with loud shouts. Philip, with tears in his eyes, embraced his boy and said: "Seek another kingdom, my son, that may be worthy of thy abilities, for Macedonia is too small for thee."

Alexander, when at the age of twenty he was called to rule in the place of his father, found foes and grave perils and difficulties on every hand. Having intelligence that the Thebans and Athenians had revolted, he resolved to show them that he was no longer a boy. He immediately advanced through the Pass of Thermopylæ. "Demos-thenes called me a boy while I was in Illyrium," said he, "and a stripling when in Thessaly, but I will show him before the walls of Athens that I am a man." He soon took Thebes and leveled it to the ground. Having checked the plans that had been formed against him, he united Greece in the war against Persia, who had been threatening with her great power and large armies.

At a general assembly of the Greeks, held at the Isthmus of Corinth, he was chosen captain-general of a force which it was proposed to send against Darius in Asia.

With a large army he crossed over to Asia to conquer Persia and prepare the way for the union of Europe and Asia under the control of Greece. In a series of wonderful victories he "flashed across the world" and left the marks of his short life deeply traced in history. No story in history is more romantic than the tale of those ten years of victory. With his thirty thousand Greeks he crushed army after army, took city after city, and received the homage of prince after prince.

He moved so rapidly into Asia that he took the army of Darius by surprise. He reached the river Granicus in Asia, without meeting any opposition. He then went forward under showers of darts thrown from the steep opposite banks, which were covered with the enemy's troops. After climbing the muddy, slippery paths, he engaged in a hand-to-hand fight. He was attacked several times, and had a horse killed under him, but escaped unhurt. The Persians were defeated with heavy losses.

By his first victory he freed the Greek cities of Asia Minor, and scattered terror among the armies of Darius. By his second, he secured the treasure and royal family. He gave an example of generosity, by offering to restore all if Darius would meet him in person. Inflated with victory, he passed on, taking town after town. He overcame Tyre, marched through Palestine, took Gaza, and passed into Egypt, which received him as a deliverer. He again defeated Darius who had a more numerous army; but he wept over the body



of the unhappy Darius who was found dying from a wound treacherously made by one of his own satraps.

Persia and all of its provinces now lay at his feet. Soon he discovered the Caspian Sea, and brought new regions of the world to the knowledge of Greece. He formed a plan to conquer India. Overcoming all opposing force, he advanced to the Indus, and sent a fleet to enter the Indian Ocean.

He had reached the top of his glory. While returning through the deserts to Babylon, three-fourths of his army perished in the sands, from illness caused by bad food and excessive heat. His victories had also made him vain. "He that ruleth his own spirit is greater than he that taketh a city."

Though Alexander conquered the world, he failed to subdue or control himself. While drunk, he killed his warm friend, Clitus, who had ventured to give him advice and to remind him that he was mortal. At Babylon he gave himself up to vice, while engaged in mighty plans for his great empire. Falling sick at a banquet, he suddenly died.

The oriental war waged by Alexander had its origin in the necessity of self-defense. It was the result of a contest begun long before. Greece had twice been invaded by hordes of Asiatics and its fairest cities made a spoil. The Grecian patriot, who was nourished from his boyhood on the songs of Homer, the heroic deeds of Miltiades and Themistocles, and the oppression of the Ionian cities, looked upon Persia as a hostile power which should be conquered.

The war became one of conquest and suffering. Many human lives were lost. There was much pain and hardship. But the severe trials of war were followed by the spread of the higher Greek civilization into the East, where there was decay, oppression, and undeveloped powers. Alexander was neither a madman nor a ruffian. He used the sword to break the despotism of the sword. His greatest purpose was not to plunder and to destroy, but he aimed also to build, guard, renew, and cultivate. Wherever he conquered men he was ready to respect their human nature, their laws, and their gods. He did not seek to crush the feelings and thoughts of the people. He was generous and kind to those whom he conquered. He made them sharers in his plans.

He developed commerce by opening new routes and protecting old ones. He took gold from the royal coffers of the East and put it into circulation. He revealed a new world to Greece, and prepared the way for breaking down barriers between nations. He awakened the dormant powers of thought in other lands and led the way for developing ideas of laws, states, and citizenship.

Though he conquered much he founded nothing. With sword in hand, he seized Asia, in his rapid course; but when it lay as an immense booty, awaiting new ideas, his body lay cold in death. He left the world with no one to take his place to give light to darkness, and to sow the seeds of progress in the bloody furrows of war.

As a man, Alexander was sincere and a lover of truth. He was a good son and a loyal friend. He also had a moral purity of character which was not common in that age. He hated meanness, and had a firm resolve to do his duty. Though he was liable to outbreaks of passion, he was able to control them, and candid enough to express regret in cases where he saw he had been too hasty. He had a childlike trust of men. He relied on the noble element of mankind and had no reason to regret it. In all things he aimed at the highest.

He had a great love for work, and often put aside personal comfort to devote himself to the great tasks that fell to him to do. Though he lived in an age of talk, he preferred to act. He thought wisely, and acted rapidly. His ability of swift discovery and vigorous execution made him one of the greatest of military leaders. Though he risked his life too often, and was daring when it led him to the goal, he often showed prudence when it was necessary.

He had the qualities of a great hero and a man of action. He was upright and truthful, simple in manner, cheerful in spirit, ready in speech, calm in deliberation, and prompt in execution. Besides his natural qualities, he had learned much from experience. Before a battle he ordered all according to a fixed plan. He coolly considered everything relating to the nature of the ground and the weak and strong points of the enemy. Then he threw himself upon the foe with the spring of a lion. His genius found means to cross the deepest or widest rivers, climb the highest walls, and take the strongest forts. He had a strong power of endurance, both on the march and in the battle. In spite of hunger and thirst, he cheered his tired and discouraged men across deserts, and set them examples of courage and fortitude. He seemed to be favored by miracle, while his foes perished in the sands or were defeated in the conflict.

Upon the death of Alexander the Great his kingdom was divided among his generals. Lysimachus took nearly all of Asia Minor, Cassander had Greece and Macedon, Seleucus controlled Syria and the East, and Ptolemy took Egypt and Palestine. Ptolemy I., Soter, The Preserver, founded a line of monarchs who governed Egypt for over 300 years. He ruled from B. C. 320 to 285. Ptolemy II., Philadelphus, B. C. 285 to 247, was a patron of literature and art and added largely to the library at Alexandria. He built the lighthouse on the



Island of Pharos which was one of the wonders of the world. Ptolemy III., Euergetes, The Benefactor, reigned from B. C. 247 to 222. He was a patron of Callimachus the great librarian and grammarian. Ptolemy IV., Philopator, reigned from B. C. 222 to 205. Ptolemy V., Epiphanes, The Illustrious, reigned from B. C. 205 to 181. The last of the Ptolemies was the famous Cleopatra. (See WOMEN WHO HAVE INFLUENCED HISTORY.)

Greece made a determined effort to free herself from Macedonian rule on the death of Alexander the Great. Antipater was the ruler before and after Alexander's death. The war was known as the Lamian War (B. C. 323 to 322) because Antipater was besieged in the town of Lamia in Thessaly for several months. The victory of Crannon in Thessaly gained by Antipater ended the war. Demosthenes took poison the same year; Phocion died by drinking the fatal hemlock in B. C. 317 on a charge of treason. He was the Athenian general who counseled against the war as he saw slight chance of success.

Pyrrhus became King of Epirus in B. C. 295. He has been regarded as the greatest warrior of his time. His efforts were mainly directed to overcoming the western world as Alexander had conquered the eastern. His efforts to conquer Macedonia in B. C. 280 were unsuccessful. Then in B. C. 280 he tried to conquer Italy. He defeated the Romans in the battle of Heraclea by the use of elephants and the Macedonian Phalanx. He gained the hard fought battle of Asculum in B. C. 279. Then he passed over into Sicily to help the Carthaginians, took the town of Eryx, and returned into Italy. The Romans defeated him at Beneventum and he retreated to Epirus. In B. C. 273 he again advanced into Macedonia and became King, then down into the Peloponnesus. In the Siege of Argos he was struck on the head by a tile thrown from a roof by a woman. He was stunned by the blow and the soldiers killed him.

The Gauls invaded Greece in B. C. 280 under Brennus, but were defeated near Delphi.

The Achæan League was a union of the towns of Achæa and later of Sicyon, Corinth, and Athens. Under Philopœmen the League took Sparta in B. C. 188, leveled the fortifications, and abolished the system of Lycurgus.

Cleomenes III. was King of Sparta B. C. 236. He opposed the Achæan League with great success. He afterwards formed an alliance with it against Macedonia, but meeting with defeat at Sellasia, B. C. 222, he fled to Egypt and died two years later by his own hand.

During the reign of Philip V., King of Macedon, the Roman General Flaminius defeated the Macedonians at Cynoscephalæ B. C. 197.

At the Isthmian games the next year, a herald acting under the instructions of the Romans declared Greece to be free and independent. This marked the fall of Macedon. The battle of Pydna in Macedonia was won by the Romans over Perseus, the last of the Macedonian Kings, in B. C. 168. In B. C. 150 war began between Greece and Rome, and the forces of the Achæan League were defeated by the Romans under Mummius in a battle under the walls of Corinth B. C. 146. Greece was then made a Roman Province under the name of Achaia.

## ROME

ROME was founded near the site of Alba Longa on the Tiber in the year B. C. 753. Legends ascribe its founding and its name to Romulus.

ROMULUS, according to the story of tradition, was the founder of Rome. The story is very pretty, though it must not be taken literally. The infant twins, Romulus and Remus, were thrown into the river Tiber; but, by a miracle, they floated ashore, and were suckled by a she-wolf. They were found by a shepherd who took them and cared for them. As children, they were beautiful, dignified, and kind. As they grew, they both showed great courage and bravery. When they became men, they decided to build a city. After a dispute as to the location, Romulus, who seemed born to rule rather than to obey, was left to finish the work alone. He called his city Rome. He divided the younger part of the inhabitants into battalions. Each corps was called a legion. He chose a council of one hundred of the most eminent citizens, whom he called patricians. He named his council the Senate.

In order to get wives for his citizens, he planned a capture of the Sabine women. On a great day, when many were assembled at Rome, he gave a signal to the Romans, who seized the daughters but allowed the Sabine men to escape. Each unmarried Roman carried a Sabine maiden to his own house. On the next day they were all married, by a ceremony which was ever afterward observed in Rome. Later, Romulus routed the army of the Sabines, who had advanced to fight for the return of their women. After his victory, he was received with great joy and admiration by his people. There were other conflicts. In the last the daughters of the Sabines rushed in to preserve peace. With loud cries and lamentations, like persons distracted, they came running, some with infants in their arms, and called both their husbands and their fathers by the most endearing



names. They greatly moved both the Romans and the Sabines by their cries and their entreaties. They said they were now united by the strictest bonds to those whom they once hated, and that they desired to remain with their husbands and children. After much negotiation, peace was concluded. The women were allowed to stay where they were; but the Romans agreed to give them the way wherever they met them, and to treat them with great respect. The Sabines became a part of Rome, and helped in its government.

After the wars, Romulus gave much offense to the citizens. The success of his exploits spoiled him. He became less friendly and sociable. He became proud, and put on a dress of purple. He sat in a great chair of state when he received visitors. He had many clerks, and before him went men with staves to keep off the people, and to bind them with leather if Romulus should command it. By thinking too much of himself, he obtained the ill will of the people.

One day Romulus suddenly disappeared. He and the people were on the plain beyond the citadel when a sudden storm arose. The people fled in terror on account of the darkness. When the storm ended, Romulus was gone, and could not be found by those who went to seek him. The people were amazed. One of the senators called for silence, and told the Romans that he had seen Romulus being carried up into heaven to live with the gods. The people believed the story, and upon the hill they built a temple where for many years they worshiped the founder of their city. In later times, however, they doubted the story, and many thought that the senators, who were tired of the king's strong will and cruelty, had killed him during the storm.

The country around Rome had been occupied by the Latins or inhabitants of Latium. The other near neighbors were the Sabines and the Etruscans. The first appearance of Rome is that of a cluster of huts on the Palatine Hill. As the city grew it covered seven hills: Palatine, Capitaline, Quirinal, Aventine, Cælian, Esquiline, and Viminal. The Quirinal is the highest of these, being 226 feet above sea level.

The people were very early divided into Patricians or the aristocratic class, who were the descendants of the original inhabitants; and the Plebeians, or lower class, who were descendants of those who were admitted later. The power was centered in the Patricians at first and was not relinquished without a struggle.

Rome had three distinct governing bodies; the *Comitia Curiata*, which was composed wholly of Patricians. It elected the King, made the laws, and decided upon questions of death punishment. The *Comitia Curiata* was instituted during the monarchy. It was com-

posed of Patricians and Plebeians. The representation was on a basis of wealth. It had the effect of giving the Plebeians some representation while the Patricians controlled the body. The powers of the *Comitia Curiata* gradually passed into the hands of the *Centuriata* which became the principal legislative body of Rome. The *Comitia Tributa* was at first based upon the division of the people into tribes. But, later, as the power of the Plebeians grew, it absorbed the power and became in time the great popular assembly.

The Senate was founded in the days of the monarchy. It consisted at first of 300 members. This number was afterwards increased to 600. It was the great executive body. To be eligible to the Senate a man must have been a *quæstor*, an *ædile*, a *prætor*, a censor, or a consul. The office was for life, and all vacancies were filled every five years by the Censors. No bill could be presented to either of the popular assemblies without first receiving the approval of the Senate. It controlled all foreign affairs, except declaration of war, which rested with the *Centuriata*. Generals were appointed or dismissed by the Senate, and when a war was declared the conduct of it was in the hands of the Senate. It decided upon all matters of finance, religion, and appointed the Dictator in times of danger. Rome had seven kings. The last of these, *Tarquinius Superbus*, was driven from Rome by the enraged people in B. C. 500. The place of the king was taken by two officers, called Consuls, who held office for one year. This was the highest office in the state. The Consuls called the Senate together, presided over its deliberations, and commanded the army. When they appeared they were accompanied by twelve lictors bearing fasces, which were bundles of rods surrounding an axe, emblematical of punishment and death.

The Censors were two, elected for five years. They controlled the moral conduct of the citizens, could degrade a member of the Senate, a knight, or a member of a tribe. They administered the finances under the Senate, farmed out the collection of taxes, appointed publicans, or tax-collectors, took the census, which decided rights and taxes.

*Prætors* were first instituted in B. C. 366. At first only one was appointed. Later there were two, one called the *prætor urbanus*, or Judge of city causes, the other, *prætor peregrinus*, who decided cases in which outsiders were concerned. The number gradually increased from four to several. The *ædiles* or *curule ædiles* were public officials into whose care were entrusted the public buildings, police, and drainage. They controlled the public feasts and games. As games were held at the personal expense of the *ædiles* only wealthy citizens held the office. In later days the office was used as a stepping-stone to something higher as a reward for the costly entertainments given.



The quæstors paid the bills of the state. Originally there were only two of these but as the foreign possessions increased and the army was scattered the number became unlimited. The struggle between the Patricians and Plebeians began as early as B. C. 500. The first grievance of the Plebeians was that of poverty. They supplied the army and depended upon agriculture in time of peace. While serving in the army they were forced to neglect the land. They were compelled to borrow from the rich at high rates of interest. The Plebeians paid all the taxes which took the form of rent for the land. This they paid into the public treasury. The Patricians owned their land, hence they paid no taxes. The Plebeians found themselves overwhelmed by debt. The severe Roman law gave the creditor the right to imprison and to flog a delinquent debtor. Accordingly the Plebeians withdrew from Rome in a body to Mons Sacer (The Sacred Mount), three miles outside of the city and declared their intention of founding a new city for themselves. The helpless Patricians, in self-defense, made concessions, and the Tribunes of the Plebs, two in number were chosen for one year. Their duty was to protect the interests of the people in cases of debt; their persons were sacred. A Tribune could forbid or veto the carrying out of an order or a decree by the Senate. The office became one of great importance in later days.

Agrarian Laws formed a serious cause for strife and dissension between the two classes. Spurius Cassius had a law passed which limited the amount of land a Patrician could hold, compelled the payment of rent for lands held and the surplus to be divided among the Plebeians. The powerful Patricians prevented the law from being carried out. They had Spurius executed on a charge of treason in B. C. 486. In B. C. 473 Genucius, the Tribune, was put to death by the Patricians for calling on the Consuls to explain why this law was not enforced. An important victory was won by the Plebeians in B. C. 471 when they carried the Publilian Law which provided that the Tribunes be elected at the Comitia Tributa instead of at the Comitia Curiata. They then succeeded in having the Tribunes increased to ten, and in B. C. 452 they had the Decemvirs appointed to draw up a code of laws for the government of all. These laws were engraved on brass tablets and formed the Laws of the Twelve Tables. The next grievance of the Plebeians was that they could not share in the lands which were taken in war. For some years no Tribunes were elected, and the Plebeians were deprived of nearly all the hard-won rights. In B. C. 448 the Plebeians again withdrew to the Sacred Mount and compelled the Decemvirs to yield. Their Tribunes were restored, laws were passed by the new Consuls which largely increased the privileges of the Plebeians.

The resolutions of the *Comitia Tributa* had the same force as those of the *Comitia Centuriata*. In B. C. 445 intermarriage between Plebeians and Patricians was permitted. As a precautionary measure against further encroachment, the Patricians arranged for the appointment of Military Tribunes. This gave them the command of the army. The appointment in B. C. 443 of Censors, who should be chosen only by the *Curiata Comitia*, still further increased the power of the Patricians. But in B. C. 400 the Plebeians encroached so far upon the Patricians that the office of Military Tribune was open to the Plebeians and four of the six were chosen from that class. In B. C. 390 the Gauls, who lived between the Seine and Loire in what is now modern France, crossed the Alps and descended into Italy and made settlements. They had besieged Clusium and, in reply to an order from the Romans to desist, marched upon Rome. They were met at the banks of the Allia, a small stream north of Rome. The Romans were totally defeated, the city was taken by the Gauls, much of it was burned and a heavy ransom was paid to them before they would consent to retire. The anniversary of that day of defeat was marked as an unholy day in the Roman Calendar, a day upon which no business could be done and no sacrifices offered. This invasion by the Gauls brought on more trouble between the classes in Rome. The lands about the city had been overrun, crops destroyed, the old question of debt was renewed, cattle of the Plebeians had been killed, implements destroyed, and, in addition, a heavy tax was imposed upon them to make up for the ransom paid to the Gauls. The old oppression and misery followed. Then came forward two Tribunes of the Plebeians, Caius Licinius Stolo and Lucius Sextius, with remedial legislation of such a nature that these men have been regarded as the founders of Roman equality and freedom. This remedy was not applied without a tremendous struggle, lasting for ten years. They applied the veto power of the Tribunes constantly. The same men were elected Tribunes of the Plebeians for ten years. The Patricians controlled the other eight. While the Patricians would allow no popular measure to pass the *Comitia Curiata*, the Two Plebeian Tribunes would not permit Consular Tribunes to be appointed nor any troops to be levied. After a "dead-lock" of several years, the Patricians were forced to yield and laws proposed by Licinius were passed. They are known as the Licinian Laws or the Licinian Rogations. The chief provisions of these laws were:—

1. That all interest which had been paid on debts should be deducted from the principal, and the balance paid off in three yearly payments.
2. That no person should hold more than 500 Jugera (280 acres) of land.



3. That after the land had been so adjusted among the Patricians, the remainder should be divided among the Plebeians.

4. That the Military Tribunes should no longer have consular powers.

5. That the office of Consul should be restored and that at least one Consul must be chosen from the Plebeians.

After the Romans had recovered from the attacks of the Gauls, they turned their attention towards gaining possession of the whole of Italy. This involved them in wars with their neighbors for several years. The greatest resistance was offered by the Samnites and Latins. With the former there were three wars, the first being followed by a Latin war. The First Samnite War lasted from B. C. 343 to 340 and though the Romans gained some battles they were forced to make an alliance with the Samnites as the Latins and Campanians were leagued against Rome. This was the Latin War which lasted from B. C. 340 and ended with the complete subjugation of the Latins in B. C. 338. The chief event in that war was the battle near Mount Vesuvius which was won by the Romans.

The Second Samnite War was a hard and bitter war. It broke out in B. C. 327 and was closed by a treaty in B. C. 304 which was only temporary submission on the part of the Samnites. The leaders were Papirius Cursor and Fabius Maximus of the Romans, and Caius Pontius of the Samnites. The Romans gained the advantage in most of the battles, but suffered intense humiliation and disgrace by having a whole army captured by the Samnites at the narrow pass of the Caudine Forks. Pontius behaved most generously by setting the army free upon terms which the Romans immediately repudiated and disregarded.

In the Third Samnite War (B. C. 298 to 290), the Samnites were aided by the Gauls and Etruscans. At the decisive battle of Sentinum in B. C. 295, the Samnites and their allies were defeated with great slaughter. In B. C. 292, Pontius was defeated, taken prisoner and barbarously executed at the triumph of the Roman General on his return to Rome. It was the custom of a Roman general after a successful campaign abroad to make a triumphal entry into Rome, leading with him as many illustrious captives in chains as possible, together with wild beasts from the conquered countries, and all the attractions possible. The murder of Pontius is a lasting disgrace upon the Romans who were quick to forget the magnanimity of this man at Caudine Forks thirty years previous. The Samnites were helpless after the loss of their great leader and the war was brought to a close by the complete submission of the Samnites and Umbrians. This gave Rome control of central Italy.

The Romans next gave their attention to the Gauls of northern Italy who had settled there after B. C. 400 and who had allied them-

selves with the Samnites. They were now allied with the Etruscans. The combined forces were met at the Vandimonian Lake B. C. 283 and completely annihilated. This gave the Romans control of northern Italy.

The Romans now turned towards southern Italy. Pyrrhus, King of Epirus, invaded Italy, as related in the History of Greece, and his defeat at Beneventum in B. C. 275 was followed by the submission of several southern states. Curius Dentatis, the Roman leader, retired after the war, with characteristic national simplicity, to his little Sabine farm which he cultivated with his own hands. The conquest of the whole of Italy was complete in B. C. 266.

In foreign conquest the Romans came first into collision with Carthage and the struggles are known as the Punic Wars. Carthage was a Phœnician colony planted on the northern coast of Italy "opposite to Rome and the mouths of the Tiber in the distance." She had followed the commercial instinct of her parent country and had founded colonies in Corsica, Sardinia, Spain, and Sicily.

The quarrel arose over the Sicilian possessions. Rome interfered with a slight matter in Messina and the war was precipitated. The Carthaginians were a maritime power. The Romans were essentially a land power. To cope successfully with Carthage, Rome needed a fleet and with characteristic enterprise she built one. The First Punic War broke out in B. C. 262. Agrigentum was taken. Naturally the Romans could not hope for immediate success at sea. Two of her fleets were destroyed in B. C. 260, but a naval victory at Mylæ gave her more courage. Rome invaded Africa B. C. 255 without gaining any advantage, but was successful in Sicily. Hamilcar Barca became the Carthaginian leader in Sicily where he held out bravely for a time. But a sea victory off the west coast of Sicily gave the island into the hands of the Romans B. C. 241.

The mercenary or paid troops of Carthage revolted against her and Rome took advantage of this to deprive her of Sardinia and Corsica. The Carthaginians, burning for revenge, gave the command into the hands of Hamilcar. He established his army in Spain, where he operated from B. C. 237 to 229. His efforts to found in Spain a Carthaginian Empire embracing the whole country were brought to an end by his death in battle B. C. 229. This ended the First Punic War.

The Second Punic War lasted from B. C. 218 to 202.

HANNIBAL.—(247–183 B. C.) Hannibal, the great Carthaginian general, won his distinction as a warrior by his desperate contests with the Romans, who were the rivals of Carthage. He was a born leader,



and his dignity, power of endurance, and presence of mind made him one of the most famous generals of ancient times. He was a child of the camp. When only nine years of age, at the request of his father, Hamilcar, he took a solemn oath upon the altar of Baal that he would fight Rome as long as he lived; and he was faithful to his vow. While still a boy, he went with his father on an expedition into Spain. When his father died, he acted for a while with his brother-in-law, Hasdrubal, and finally became commander-in-chief of the armies of Carthage. He was held in the greatest esteem by the soldiers, and won a great reputation for his bravery and skill in strategy.

After the First Punic War, the Romans had gladly closed the Temple of Janus and begun to cultivate the arts of peace; but they had kept themselves prepared for future wars. Carthage, after repairing her losses and regaining her trade, had begun to plan to attack Rome upon her own soil. Hannibal remembered his vow; but before attacking Italy, he spent two years in conquering one-half of Spain. Finally, by besieging Saguntum, a Spanish city which was under Roman protection, he broke the treaty which had been made with Rome. He ignored the protests of the Roman envoys who were sent to remonstrate. When the Roman Senate sent ambassadors to Carthage to complain and to ask that he be given up he was sustained by Carthage.

Surmounting various difficulties, he led his troops into the valley of the Rhone. Though hordes attempted to dispute his passage of the river he routed the enemy and ferried his men across. He was prepared to meet every difficulty as it came, and marching through Gaul, he reached the Alps. With an unconquerable will, he undertook the dangerous task of crossing them. By his determined spirit and firm perseverance he accomplished what had seemed impossible. Through cold and snow, day after day, he led his army up the dangerous path, which in many places had to be cut wider in order to allow his elephants to pass. In many places he found hostile bands of men who hurled avalanches of stone upon his troops to prevent their advance. At last he reached the summit and viewed the plains below. He said to his men: "You are now standing on the acropolis of Italy. Yonder lies Rome." He then descended toward the valley of the river Po. Although half of his men perished from cold or from the attacks of the hostile inhabitants, by his coolness and energy he finally reached the Italian plains with the remainder.

After resting two days, he marched southward with his 26,000 men, gaining victory after victory, and subduing tribe after tribe. He completely routed the army of Scipio near the Trebia River.

Before the battle, he said to his soldiers: "The victory will not be difficult. I see, wherever I look among you, a spirit of determination and courage which I am sure will make you conquerors. So far, you have fought your battles for glory or dominion. Now, you have something more substantial to reward your success. There will be great treasures to be divided among you, if we conquer; but if we are defeated we are lost. Hemmed in on every side, as we are, there is no place that we can reach by flight. There is, therefore, no such alternative as flight left to us. We *must conquer*."

After wintering in the Po valley, he continued his advance southward, gaining battle after battle, and finally gave the Romans a crushing defeat near the town of Cannæ, almost destroying an army of 90,000 men. Instead of marching on to Rome, he waited for the tribes in southern Italy to declare in his favor, so that he might crush her with her own subjects. He continued to gain victories in southern Italy; but when he heard of the defeat of his brother who was advancing to join him, he became discouraged and retreated to Brutium. Finally, after Rome resolved to carry the war into Africa, he was called home to defend Carthage. At the battle of Zama he met his first defeat, at the hands of Scipio. He lost almost his entire army. Though he had resisted strong armies in a foreign land, he was conquered in his own country. He saw that fate was against him. He was compelled by his people to accept the humiliating terms which Rome offered.

After the treaty, he was chosen to act as chief magistrate of Carthage. From his boyhood he had been taught to hate Rome and increase the power of Carthage. He felt that the two were such strong rivals that one or the other must be vanquished. He soon began new preparations for a more deadly struggle. He made reforms in the management of the government and secured to the city prosperity and growth. When Rome, fearing that he had plans unfriendly to her, demanded his surrender, he fled to Ephesus, in Asia Minor, and finally found a home with the Prince of Bythnia for whom he gained a naval victory over Eumenes, the King of Pergamus. When Rome sought him there, he chose death rather than capture. Taking poison, he died by his own act (183 B.C.) rather than fall into the hands of his enemies.

Hannibal was certainly a great military genius. He was the moving spirit of the Second Punic War. The Duke of Wellington once referred to him as the greatest of all generals. He was better in a single battle than he was in a long campaign. The idea we get of his work and character will largely depend on our point of view. "He gained the most splendid victories, devastated many lands, em-



barrassed and stopped the commercial intercourse which was carrying the comforts of life to so many thousand homes, and spread want and terror, with pestilence and famine in their train. He kept the country of his enemies in incessant anxiety, suffering, and alarm for many years, and overwhelmed his own native land, in the end, in absolute and irresistible ruin." In spite of his revengeful spirit, he had many strong traits of character which are worthy of the highest admiration. He was faithful to what he believed to be his duty. He held with unflinching devotion to the cause for which he had sworn to live and die. He had strong courage and patriotism.

The terms which Rome imposed upon Carthage virtually reduced her to the level of a Roman Province. She was obliged to give up all of her foreign possessions; to make no war without the permission of Rome; to reduce her fleet to only ten ships; and to pay a heavy indemnity. Publius Scipio, who, from his successes in Africa, gained the surname of Africanus, was the leader of the Romans in the latter part of the campaign.

The First Macedonian War began in B. C. 213, because Philip V. had allied himself with the Carthaginians. It ended after some Roman successes in B. C. 205. The Second Macedonian War began in B. C. 200. The Romans under Flamininus gained the decisive victory of Cynoscephalæ in B. C. 197 and the Macedonian Empire came to an end.

Rome next undertook an invasion of Syria to punish Antiochus the Great for interference in Greece. Between the years B. C. 192 and 188, Rome gained control of Asia Minor to the western boundaries of Syria.

The Third Macedonian War was waged B. C. 171 against Perseus, the son of Philip V. and was ended by the Roman victory at Pydna B. C. 168.

The Fourth Macedonian War was caused by a revolt in B. C. 147. The Romans undertook a war against the Achæan League and by a victory at Corinth by Mummius, Greece became a Roman Province in B. C. 146. Carthage had again provoked the anger of Rome. Portius Cato, the Censor, led a strong faction which could not be satisfied with less than the destruction of the city. Cato closed every speech he made with the words, "*Delenda est Carthago*" (Carthage must be destroyed). In B. C. 149 Rome provoked a war with Carthage. Anxious to preserve her commerce and seeing that she could not withstand Rome, Carthage made offers of complete submission and surrender. Rome insisted upon the destruction of the city and dispersion of the people. In desperation, Carthage determined to stand a siege. The conduct of the war was entrusted by the Romans to Scipio Africanus Minor, who besieged the city for three years. It

fell in B. C. 146, the people surrendered, and the city burned for seventeen days. The territory was divided with the King of Numidia, and the Roman share formed the Province of Africa.

Spain was conquered under Scipio Africanus Minor in B. C. 133.

GRACCHI, THE.—Two brothers of a noble Roman family of the name of Gracchus, who sought, in the interest of the people, to introduce reforms in the Roman state. The elder, named Tiberius Sempronius Gracchus, who had served in the wars in Spain, was in 134 B. C. elected Tribune of the Plebs (the common people), and attempted to pass an Agrarian law, by which the public lands would be divided to make small farms for the poor. This brought upon him the hostility of the nobles, who incited a riot in which Tiberius Gracchus and 300 of his followers were killed. The other brother, Caius Sempronius Gracchus, tried to carry out and extend his late brother's designs, and succeeded so far as to get the knights and the people on his side. He passed an Agrarian law and founded many colonies for the poor; but when he went further and sought to make all the Latins citizens of Rome, the Romans were so stirred by this that, though they gave way, the nobles once more incited a riot and killed Caius Gracchus and many of his Plebs. It is of these two men that the story is told that a wealthy Roman lady who was showing their mother (Cornelia) all sorts of jewels asked to be shown Cornelia's. Calling her two sons, of whom she was very proud, she put her arms about them and said, "These are my jewels!"

The Jugurthine War (B. C. 112–106) was fought against Jugurtha, the grandson of Masinissa, that King of Numidia who had helped Rome against Carthage in the Second Punic War, and had received a part of her territory as a reward for his services. The Roman general Marius defeated and captured Jugurtha in B. C. 106, after he had been successful in bribing two Roman generals and defeating a third. In B. C. 104 Jugurtha was thrown into prison and starved to death.

The Social War was a bitter struggle between Italian tribes who had been conquered by Rome, formed a part of the Roman Empire, but had been denied the right of citizenship. They demanded this right and went to war to secure it. The war lasted from B. C. 90 to 89. Rome granted all of the demands of the allies after a desperate struggle.

The First Mithridatic War was waged against Mithridates, King of Pontus, which was on the Euxine or Black Sea. He had made an attack on the Roman Provinces in Asia Minor and massacred thousands of people. The war lasted from B. C. 88 to 84. Sulla, the



Roman general, was successful against him and brought him to terms which involved a large indemnity and giving up his conquests.

In B. C. 74 the Second Mithridatic War broke out in consequence of a dispute over the possession of Bithynia. Lucullus and Pompey the Great conducted the war and in B. C. 63 Mithridates was driven from his throne and died in the same year in the Chersonesus (now the Crimea).

The Civil War lasted from B. C. 88 to 82. It was a struggle between Sulla and Marius as to who should conduct the First Mithridatic War. Sulla marched on Rome with the army he had ready for the foreign war and drove Marius into exile. Cinna, a supporter of Marius, had Marius recalled after Sulla had gone to Asia and a massacre of the opponents of Marius followed. Marius died in B. C. 86. On Sulla's return in B. C. 82 he defeated the Marian forces outside of Rome. The Marian supporters were killed in a general massacre in the city, their wealth distributed among Sulla's friends in the Senate, and Sulla usurped the chief power, which he held until B. C. 79, one year before his death. After his death the leading men in Rome were Cicero, Pompey, Crassus, and Julius Cæsar.

CICERO (*sis'-e-rō*), MARCUS TULLIUS.—(106–43 B. C.) A great Roman orator and writer; was of honorable descent, and received a good education which fitted him for the law. He became well known at a very early age, for he was so quick and bright at school that the other boys mentioned him often at home, and their parents visited the school to hear him recite. From Scævola, a celebrated lawyer, he learned about the laws and politics of Rome. Under Strabo he obtained a practical knowledge of military affairs. He took great interest in the study of philosophy and rhetoric.

Cicero began public life by defending one of Sulla's emancipated slaves, and winning the suit. Concluding that it would be prudent to get out of the way of Sulla, who was then at the height of his power, he decided to travel. He visited Greece where he studied under the most learned men of the day. He went to Asia and mingled with the great philosophers and rhetoricians. He continued his practice of oratory with such effect that when he was leaving Athens a great scholar said to him: "You have my praise, Cicero, and Greece, my pity, since those arts and that eloquence which are the only glories that remain to her will now be transferred by you to Rome."

He was thirty years of age when he returned to Rome, where he soon became the most popular of the orators. He was appointed quæstor, or public treasurer, at a time when it was necessary to send

to Sicily for grain to supply the needs of the city. Though the people complained of him at first, he proved himself just and reasonable.

He owned a modest country-seat near Naples, and another at Pompeii, but he lived most of the time on the Palatine Hill, in Rome, so that the people who desired to visit him could do so without inconvenience. Though his wife had brought him a fortune, and he had plenty of money of his own, he had the good taste to live a simple life. His companions were literary men, both Greek and Roman.

For over thirty years Cicero had great influence in the affairs of the Roman republic. It was a time of personal rivalries, and of much discord and turbulence. Though he was not suited for the duties of a statesman in such evil times, he was learned, genial, just, faithful, honest, and free from envy and jealousy.

Though he was not fond of war, Cicero served a short time in the Social War. He won his greatest distinction as an orator. While prætor (66 B. C.), he made a great speech which secured for Pompey the command in the Mithridatic War, and practically the dictatorship of the East. In 64, aided by Cæsar and Pompey, he defeated Catiline in the race for the consulship, which was the object of his highest ambition. He saved the republic by the discovery and defeat of the plot of Catiline. For the great energy which he showed in this crisis, he became known as the "father of his country."

Soon, he began to lose his influence among the people. Perhaps he showed vanity in boasting of what he had done. Clodius, his worst enemy, in order to ruin him, secured the renewal of an old law which declared that any person who had put a citizen to death without trial was guilty of treason. He then brought a charge against Cicero, who had executed those engaged in the Catiline Conspiracy.

Cicero put on mourning and humbly begged for grace. Over twenty thousand young men of the best families of Rome followed his example, but they were pelted with dirt and stones by the lawless partisans of Clodius. Cicero finally saw that he must either fight or leave the country. In order to get assistance he applied to Pompey, whom he had often befriended; but Pompey, who preferred not to give aid to one with whom his father-in-law, Cæsar, was not then friendly, slipped out of the back-door in order to avoid an interview. He applied to the consuls; but all invited him to go into exile.

Deserted by friends in whom he had trusted, and threatened with banishment, he left Rome. The following year he returned in triumph, and received liberal pay for his property which had been destroyed. For a while he avoided political affairs, but entered official



life again in 53 B. C. In 49 B. C. he joined Pompey, who was at war with Cæsar, and who was defeated the next year at Pharsalia.

Cicero returned to Rome in 47 B. C. by permission of Cæsar, and devoted himself to his books and to writing. In a short time he met domestic sorrows and financial troubles. Study became his greatest refuge. He now seemed to be a friend of Cæsar, but after Cæsar's death he supported the party of Brutus and Cassius. He opposed Antony with great vigor and energy, speaking fourteen orations against him. Learning that Antony was seeking his life, he tried to escape to the sea, but was overtaken by pursuers who cut his head and hands from his body.

When the head and hands were publicly exposed at Rome, men wept as they looked upon them and thought of the pure amiable character that had met such a cruel and unjust death. Antony said: "Now, let there be an end of all executions."

"In Cicero," says Froude, "nature half-made a great man and left him uncompleted. Our characters are written in our forms, and the bust of Cicero is the key to his history. The brow is broad and strong, the nose large, the lips tightly compressed, the features lean and keen from restless, intellectual energy. The loose, bending figure, the neck too weak for the weight of the head, explain the infirmity of the will, the passion, the cunning, the vanity, the absence of manliness and veracity. He was born in an age of violence with which he was too feeble to contend. The gratitude of mankind for his literary excellence will forever preserve his memory from too harsh a judgment."

BRUTUS, MARCUS.—(85–42 B. C.) Marcus was a nephew of Cato the philosopher, whom he loved and tried to imitate. When still a young man, he went with his uncle to Cyprus to fight King Ptolemy, and received much praise on his return to Rome. He was remarkable for his honesty, his mild disposition, and his fondness for study. He was generous and honorable, and simple in his manners. When once he was convinced that a thing was right and honest, he could not be turned from his purpose.

When the empire was divided into two parties under Pompey and Cæsar, he joined Pompey, feeling that he was doing what was best for the public good.

He was much loved by Cæsar, who ordered his commanders never to kill him, but to try to take him alive. After the famous battle of Pharsalia, in which his party was defeated, he wrote to Cæsar who forgave him and invited him to Rome. He obeyed, and was welcomed by the conqueror as one of his best friends. He pleaded ear-

nestly for his friend and brother-in-law, Cassius, who was also forgiven. He was left to govern Cisalpine Gaul while Cæsar made an expedition to Africa against Cato and Scipio. He showed himself worthy of the trust, and ruled so mildly that the people of the province were happy and contented.

Cæsar, on his return, made him prætor. Cassius felt slighted, and soon began to plan to crush the dictator. He knew he could not succeed unless he could get the help of Brutus whom the people liked, so he sent his friends to Brutus to poison his mind against the man who loved him. Finally, he himself went to make friends, and by use of an "oiled tongue" led him to join a plot to prevent Cæsar from being made king. On the ides of March (March 15, 44 B. C.) at the Roman Senate, Cæsar met his death; but Brutus refused to consent to the death of Antony. He acted from good motives. He had been led to believe that the liberty of the state was in danger; at the Forum he stated his views in a speech which was loudly applauded by the crowd. In opposition to Cassius, he agreed with Antony that Cæsar should have a public funeral. He soon found that the people were much excited by Antony's oration, and threatened those by whom Cæsar had fallen. Thinking discretion the better part of valor, he stole out of the city to remain until the fury of the people had calmed.

While Octavius and Antony were quarreling at Rome, he went to Athens. Here he soon became absorbed in study with the learned men, but he was also getting ready for war. From Roman students at Athens, and Roman soldiers who had been wandering about Thessaly, and by the aid of the governor of Macedonia, he soon formed a splendid army, and joined Cassius in Asia. Hearing that Octavius after driving Antony out of Italy had made friends with him and Lepidus, and formed an alliance with them, he urged Cassius to move with him to Europe without delay. He put his whole soul into the enterprise and worked far into the night with his plans. Moving westward, he met the armies of Octavius and Antony on the plain of Philippi. Though the signs were not favorable, and Cassius urged delay, Brutus was impatient for the fight, and arranged for an attack at once. He gained a victory, but failed to prevent the defeat of Cassius.

Gathering the remnants of Cassius's army, he prepared for a new fight. On the following day, he again confronted Antony, who was anxious to lose no time. He led his men out like a brave soldier who was determined to spare himself no peril if only he could gain the victory. He was so well loved by his men that many were slain while defending him. Though he fought heroically, he was defeated.



When he escaped from the battlefield, he shook hands with each of his companions, and in the face of death, said: "It is a great satisfaction that all of my friends have been faithful. If I am angry with my fortune it is for the sake of my country. As for myself, I am more happy than my conquerors, for I leave behind me that reputation for virtue which they, with all their wealth and power, will never acquire. It will always be said of them that they were an abandoned set of men, who destroyed the virtuous for the sake of the empire to which they had no right."

He then fell upon the point of his sword, and soon died (42 B. C.). The dead body was found by Antony, who gave orders that his richest purple mantle should be thrown over it. After the body was burned, the ashes were sent to Brutus's mother, Servilia.

CÆSAR, JULIUS.—(100–44 B. C.) Cæsar was born a century before Christ. He was the most famous member of an illustrious and noble family. He was a diligent student, formed good habits, and at an early age gave promise of future greatness. When he was sixteen years old, he lost his father, who was prætor. Later, he married Cornelia, daughter of Lucius Cinna, the famous Marian leader.

One of the earliest incidents in his life was his capture by pirates. He paid the ransom of twenty talents which they demanded, but immediately manned some vessels, attacked the corsairs, captured them, and crucified them.

When Sulla became ruler of Rome, Cæsar felt that his life was in danger, for he was cousin of Marius who led the opposing party. For a while he left Rome; but when Sulla's power grew weaker, he returned. He soon became very popular with his countrymen, and was elected to the office of high-priest. Soon, he was appointed governor of certain provinces in Spain. When his creditors refused to let him go until he had settled his debts, he was befriended by Crassus, one of the wealthiest men in Rome, who pledged himself to pay all of the debts. He had an ambition to govern men, and he was well fitted for the positions which he sought. He is reported to have said: "I would rather be the first in a village than the second in Rome." In Spain he conquered several tribes and made them subject to Rome. He also settled many quarrels, and made the people of the province happy by good laws.

On returning to Rome, he paid his debts, secured peace between Pompey and Crassus, the two leaders of the opposing parties, and was soon elected consul. To seal an alliance with Pompey, he gave him his daughter Julia in marriage. He proposed many laws which gained for him the favor of the people. Through the influence of

Pompey, he was sent with an army of four legions to govern Gaul and Ilyricum. In less than ten years he took by storm eight hundred cities, and conquered many of his soldiers by setting examples of courage and endurance. Though small and delicate, he exposed himself to danger and hardship. He was quick to act, and knew how to save time.

His expedition to Britain was one of the most remarkable of all, and showed a great spirit of daring. After imposing a tribute on the island, and receiving hostages from the king, he returned to Gaul. Later, when all Gaul rose against Roman rule, he convinced the inhabitants that his troops could neither be conquered nor resisted.

By this time, the elections at Rome were accompanied by much open corruption and bloodshed. Many declared that a monarchy would be better than a republic managed in such a manner. Under such conditions Pompey was declared sole consul, and also continued to govern Spain and Africa, where he had his armies.

Cæsar became jealous of the favor shown Pompey and took steps to increase his own popularity. He thus aroused the opposition of Pompey, who, becoming alarmed, undertook to reduce his power. When he received the command of the Senate to disband his army and return to Rome, he refused. Feeling that he had been treated badly he resolved to lead his army to the province of Rome—though such an act was unlawful except when coming in great triumph. With his soldiers, he crossed the Rubicon which formed the boundary between Gaul and the Roman province. He terrified the leaders at Rome by his approach. He pursued Pompey to the sea, and made himself master of the country. He was soon made dictator, but resigned, declared himself first consul, and started in search of new conquests.

He kept his army busy marching through Greece. He led his men on without rest to fight Pompey in a barren country. On the plain of Pharsalia he won a decisive victory. After the battle, he followed his usual policy of generosity to the vanquished. He set his prisoners free and burned all of Pompey's papers without prying into them. As soon as he landed in Egypt he was offered Pompey's head. Instead of rejoicing at the sight, he wept.

Being requested to interfere in the affairs of Egypt, he gave the throne to Cleopatra in a struggle between her and Ptolemy. He was victorious as usual. He then went to Pontus to win in new fields. He soon sent the following short dispatch to Rome: "*Veni, Vidi, Vici*" ("I came, I saw, I conquered").

After defeating the armies raised by Pompey's sons in Spain, he was made dictator for life and was called the "father of his country."



He pardoned those who had fought against him in battle, and on some of them—including Brutus and Cassius—he bestowed honors. When his friends proposed that he should have a bodyguard, he refused, saying that he would try to win the affection of his people so that a bodyguard would not be necessary.

Though Cæsar did many things for the good of his people, various causes hurried him on to his end. He had offended the Senate by receiving certain honors from them without rising from his seat, as had been the custom. He was also accused of showing favor to people who were not worthy, and of being anxious to become king. He finally met his death at the hands of conspirators. On the ides of March he went to the Senate-house and the Senate as usual rose to do him honor. The conspirators gathered around his chair and, at a signal from Cimber, stabbed him. At first he fought to defend himself, but when he saw that his enemies included Brutus, whom he had loved and trusted, he drew his cloak about him, covered his face, and fell without a struggle.

Cæsar was great as a general, a statesman, and an orator. He was one of the greatest men in Rome. He was clever, and cool, and believed in gentle measures where severity could be avoided. From his boyhood it was observed of him that he avoided quarrels and was not easy to take offense. He did not like bloodshed. His policy was to offer peace before he plunged into war.

In military campaigns, his decisions and movements were made with great energy and rapidity. He was skillful in seeing the designs of his enemies. He was quick in meeting disasters with a remedy, or with relief. When it was necessary he could face calamity with fortitude, or danger with defiance. His greatest successes were due to his rapid movements, by which he surprised his enemies. He traveled over countries without roads. He crossed rivers without bridges. No obstacles could stop him when he had a definite aim in view. He knew how to divide the work among his men, so that all understood their business. He bridged the Rhine in a week. He built a fleet in a month. He inspired his men with courage and enthusiasm. By his own efforts he sometimes recovered a day that was half lost. He once seized a panic-stricken standard-bearer, turned him around, and told him that he had mistaken the direction of the enemy.

He shared the vices and passions of the age, but he was the worthiest ruler of the Romans. He was energetic, active, large-hearted, gentle, resolute, and brave. He was a great statesman, and a friend of men of all races, countries, and ideas. He best understood the needs of Rome, which, with internal convulsions, and virtues eclipsed, for nearly a century had been tending toward union

in a single center. He was worthy of the great power which was bestowed upon him as a ruler.

With him the empire entered on a new course. He first showed how the many peoples must be ruled, not as the subjects of a single conquering city, but as a real great single state, with equal rights and common laws for all. He broke from the spirit of narrow nationality, and was willing to trust the new men of all ranks and nations, under the leadership of Rome. He extended the privileges of citizenship, and sought to wipe out all trace of party fury and hatred. Though he was struck down by the old Roman aristocracy, his work did not perish with him. At last, and for two centuries, while the nations of Europe were rising into civilized life, the Roman empire rose to the level of his plans and maintained an era of progress, peace, and civilization.

The Period of the Empire begins with the "Age of Augustus." Augustus Cæsar found himself in B. C. 27 the master of the Roman world at the age of thirty-six. The Roman world comprised almost all of the known world at that time. It extended east as far as the Euphrates and the Syrian Desert, south to the Sahara Desert, west to the Atlantic Ocean, and north to the Black Sea, the Danube, the Rhine, and the English Channel. The population was about one hundred millions, of whom only one-half were free. Rome, with a population of one and one-half millions was the capital. The great disappointment to Augustus was the loss of Germany in A. D. 9. His work was the consolidation of the great empire which he had inherited from the illustrious Julius. His legislation shows great executive power which left a compact empire in place of a loosely tied bundle of states. Augustus died in A. D. 14.

CÆSARS, THE.—The name Cæsar is that of an ancient Roman family of the Julia gens, a patrician clan which claimed as its founder Julius, son of Æneas. The first to have borne the name, so far as is known, was Sextus Julius Cæsar, prætor in 208 B. C. The family rose to power in the state on the appearance of Caius Julius Cæsar, son of the prætor of the same name, who was born in 100 B. C., and became the famous Roman general, statesman, orator, and writer.

On the death of Cæsar, a scramble ensued for his position and inheritance. The chief contestants were Caius Octavius, grandson of Cæsar's sister Julia (born in 63 B. C.), and designed by his great uncle as his successor, and Antonius (Antony). Though there was a serious breach between these two, they afterward became reconciled, and with Lepidus formed what is known as the second Roman Triumvirate. In 31 B. C., Octavius, after extended relations with An-



tony, at length broke with him, and in the struggle for supremacy he defeated him and Cleopatra in the sea-fight at Actium, after which the two latter fled to Alexandria, whither in the following year Octavius followed them. The army and navy now deserted Antony and adhered to his opponent, and unnerved by a false report of Cleopatra's death Antony took his own life and left the succession to Octavius. The latter assumed the monarchy after fifteen years of civil war, and in 27 B. C. had the title of Augustus conferred on him. Under him Roman literature rose to eminence; and it will be remembered that the birth of Jesus Christ occurred in his reign. Augustus died in 14 A. D. To him succeeded Tiberius Claudius Nero without opposition, and reigned until 37 A. D., as Emperor Tiberius Cæsar Augustus. The latter was succeeded by Caius Cæsar (nicknamed Caligula, "army boot"), a madman who was murdered in 41 A. D., and was followed by Claudius, a man of ability, who reigned until 54. He in turn was followed by the cruel despot and tyrant, Nero, the persecutor of the Christians. Nero was emperor until 68 A. D., when he died by his own hand, and with him the Julian House and the era of the Cæsars came to a close.

Nero's death left the power to Galba, who had been governor of Spain. Galba was seventy-one years old and was hated by the army. He was murdered in 69 A. D. in a rebellion headed by Otho. Otho ruled only the first three months of the year 69 A. D. Vitellius, the glutton, was governor over a part of Germany. His soldiers declared him Emperor and his army defeated Otho, who killed himself. Vitellius marched to Rome and was accepted as Emperor (July, 69, A. D.).

VESPASIAN, the governor of Judæa, had been proclaimed Emperor at Alexandria. Vitellius was defeated in Italy, civil war raged in Rome, the Capitol was burned, the Emperor's palace besieged and Vitellius slain and his body was thrown into the Tiber. Vespasian was declared Emperor at Rome in 69 A. D. His rule was of great good to the empire. His son Titus conducted the suppression of the revolted Jews, besieged and destroyed Jerusalem (70 A. D.). The towns of Herculaneum, Pompeii and Stabiæ in the vicinity of Mount Vesuvius, were destroyed in June, 79 A. D., during the reign of Titus who succeeded his father in that year. The Coliseum was completed during his reign.

DOMITIAN, a younger brother of Titus, succeeded in A. D. 81. Agricola completed the subjugation of Britain, and the Dacians, who lived beyond the Danube, exacted a tribute from Domitian, who was murdered by conspirators in 96 A. D.

NERVA (A. D. 96-98) ruled only fifteen months.

TRAJAN (A. D. 98-117) is called the greatest of the emperors. He subdued Dacia in A. D. 106, and erected the column of Trajan in Rome to commemorate his success. He extended the boundaries of the Roman Empire to the Persian Gulf. But his greatest successes were in the wise government of his empire.

HADRIAN (A. D. 117-138) built the famous wall which bore his name. It extended from the Tyne to the Solway Firth and was intended to keep out the Picts and Scots of Caledonia. He subdued the Jews, dispersed the nation, and rebuilt Jerusalem as a Roman colony under the name of *Ælia Capitolina*. He gathered the laws and promulgated them in the form of the "Permanent Edict." Antoninus Pius (A. D. 138-161) devoted himself to the wise government and to securing the happiness of his people. He is famous for his purity and virtue. His reign was a fitting introduction to what is regarded by many as the best, if not the greatest, of Roman Emperors.

AURELIUS, MARCUS.—(161-180 A. D.) Marcus Aurelius was one of the best of the Roman Emperors. He has been called the noblest of the pagans. He was very carefully reared and educated. He studied under many good teachers, and left a record telling what particular moral lessons he learned from each. He afterwards said that he had good parents, good teachers, good associates, and good friends.

He was not a Christian, but he practised many Christian virtues. He was a Stoic, and was ready to do the duties and bear the burdens and ills of life without complaining. He liked to read the teachings of Epictetus, the patient philosopher, which helped him to love simplicity, truth, temperance, duty, and right. His life was devoted to doing good. He was the flower of the Stoics. He never ceased to study and think, even in the tumults of war.

By his fine qualities he early attracted the notice of the Emperor Hadrian, who conferred many honors on him while he was yet a child. At the age of seventeen years, he was adopted by Antoninus Pius, the successor of Hadrian. He married Fustina, the daughter of Pius. At the age of nineteen, he was made consul. He discharged all of his official duties with fidelity and promptness, and lived on the friendliest terms with the emperor. After the death of Pius in 161 A. D., he succeeded to the throne, and ably managed the affairs of the empire. He was interested in the welfare and happiness of the people. Finding that the people were burdened by taxes, and were in arrears in paying them, he caused all the tax-claims to be burned. He was benevolent. He established a home for orphan girls.

Though he was fond of peace, he did not enjoy much of it during his reign. The Parthians having violated their treaty with Rome, he



sent lieutenants who subdued them and again brought Mesopotamia under Roman authority. In the distress, pestilence, and panic which followed this war, he allowed a persecution of the Christians whom the superstitious people accused of causing the anger of the gods to be sent upon them. Though he clung to the faith of his ancestors, he was very liberal in all of his views; but he had been led to believe that there was much immoral superstition in Christianity.

He did not hesitate to use the sternest vigor in suppressing the revolts of the barbarians. He was kept busy much of the time in quelling the disturbances in Germany. He finally took command of the army and endured all of the hardships of the march and the camp. For several years, exposed to the snows of winter and the heat of summer, he strove to beat back the assailants of the empire. He gained an almost miraculous victory over the Quadi. Rain fell in abundance at a crisis when his soldiers were perishing from thirst and heat. Later, a severe storm arose just in time to scatter the terrified barbarians who had begun an attack which might have resulted in the annihilation of his army.

He was an able, brave commander, and carried on his campaigns with success, but he could not free the empire from the perils resulting from the great forward movement of the Germanic race, which was becoming aggressive in its policy. Rome had now passed the age of conquest, and began to show inability to defend what she had acquired. Her prosperity and power began to decline soon after Marcus's death, which occurred in his camp at Vienna in 180.

The Romans felt that the death of their good emperor was a national calamity. The Senate pronounced him a god, and divine worship was accorded his statue. People throughout the empire secured images of him, which in some cases were preserved in the households of their families for over a century.

John Stuart Mill said of him, "If ever any one possessed of power had a right to think himself the best and most enlightened among his contemporaries, it was the Emperor Marcus Aurelius. Absolute monarch of the whole civilized world, he preserved throughout his life, not only the most unblemished justice, but what was less to be expected from his stoical breeding the tenderest heart. The few failings which are attributed to him were all on the side of indulgence, while his writings, the highest ethical product of the ancient mind, differ scarcely perceptibly, if at all, from the most characteristic teachings of Christ. This man, a better Christian in all but the dogmatic sense of the word, than almost any of the ostensibly Christian sovereigns who has reigned, persecuted Christianity. Placed at the summit of all the previous attainments of humanity, with an open unfettered intellect

and a character which led him, of himself, to embody in his moral writings the Christian ideal, he yet failed to see that Christianity was to be a good and not an evil to the world. . . . No Christian more firmly believes that atheism is false, and tends to the dissolution of society than Marcus Aurelius believed the same things of Christianity."

He had amiable weaknesses, but he was never cruel from personal choice. He was naturally kind and lenient toward those who opposed him. He had a forgiving spirit. Once, upon hearing of the death of one of his Asiatic governors, who had plotted and rebelled against him, he lamented that the official had not lived long enough to receive his forgiveness. He treated rebellious provinces with great gentleness. He did not act the part of a spy. He once burned some official papers without reading them, because he did not desire to suspect any person of treason.

He was the philosopher of the empire. He was a practical moralist. His sentences are the gospel of life. His precepts are the record of his life. He lived them as a man of the world before he wrote them for his son. He held that the highest aim of life is tranquillity or equanimity, which is to be reached by living in harmony with nature—by cultivating wisdom (the knowledge of good and evil), justice, fortitude (endurance of labor or pain), and temperance or moderation. He believed that it is man's duty to live the life of the "social animal," but that he should obey the conscience or reason, and not yield to the temptations of the body which do not conform to reason.

The following thoughts are from his "Meditations":—

"The pride which is proud of its want of pride is the most intolerable of all."

"One man, when he has done a service to another, is ready to set it down to his account as a service conferred. Another is not ready to do this, but still, in his own mind, he thinks of the man as his debtor, and he knows what he has done. A third in a manner does not know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has once produced its proper fruit. So as man, when he has done a good act, does not call out for others to come and see, but he goes on to another act as a vine goes on to produce again the grapes in season."

"Neither in writing or in reading wilt thou be able to lay down the rules for others before thou shalt have first learned to obey rules thyself."

"Begin the morning by saying to thyself: 'I shall meet with the busybody, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good, that it is beautiful, and of the bad, that it is ugly, and the nature of him who sins, that it is akin to mine, and participates in the same divinity, I can neither be injured by any of them, for no man can fix a foulness on me; nor can I be angry or hate my brother.'"

"Suppose that men kill thee, curse thee. . . . If a man should stand by a pure spring and curse it, the spring never ceases sending up wholesome water; and if he should cast clay into it, or filth, it will speedily disperse them, and wash them out, and will not be at all polluted. . . . What, then, is that about which we ought to employ our serious pains? This one thing: just thoughts and social acts; and words which never lie; and a temper which accepts gladly all that happens. . . . Everything harmonizes with me which is harmonious to thee, O Universe,



Nothing is too early or too late for me, which thy seasons bring; O Nature; from thee are all things; in thee are all things; to thee all things return. . . .”

COMMODOUS (A. D. 180–192) succeeded his father. By a strange contrast, he showed himself brutal, depraved, and utterly lacking in decent humanity. The power was in the hands of the Prætorian Guard. He was poisoned by his mistress, Martia, in A. D. 192. During the second century of the Roman Empire it had been the practice to secure succession by a system of adoption. The reigning emperor adopted a son who succeeded him. But in the third century, there was a struggle between rival generals of the imperial rule. The history of the third century in Rome is a succession of conflicts, conspiracies, and mutinies. It is true that several of these hard, stern soldiers saved the empire from going to pieces. Such men as Severus, Decius, Claudius, and Aurelian interposed at critical times and saved it. SEVERUS succeeded Commodus and ruled from 193 to 211. He made important conquests in the far east in Parthia and in Britain. He died in Britain at Eboracum (the modern York) in 211. Between this date and the assumption of power by Diocletian in 284, Rome had no fewer than twenty-three emperors. Out of this number only three were spared a violent death at the hands of powerful rivals or a mutinous soldiery. In the years 237 and 238, six emperors perished in a few months.

MAXIMINUS (235–238) was of foreign birth. His father was a Goth and his mother a German.

DECIUS (249–251) was defeated and slain by invading Goths. During his reign the Germans overran Dacia.

VALERIAN (253–260) suffered from invasions of Germans and Goths. The Persians invaded Syria and the Emperor Valerian was taken prisoner and was skinned alive by his captors.

AURELIAN (270–275) showed great bravery against the Goths, Vandals, and other Germans who invaded Italy. He surrendered Dacia to the Goths so as to make the Danube his frontier. He took prisoner and brought captive to Rome, Zenobia, Queen of Palmyra.

PROBUS (276–82) was busy putting down rebellions and in military operations in remote parts of the empire. He was killed by mutinous soldiers. DIOCLETIAN was chosen emperor in 284. The empire was divided into four parts, over each of which was an emperor, and Rome ceased to be the imperial residence as the courts had to be established on the frontiers to secure peace. The four points were Milan, in Italy; Treves, in Gallia Belgica; Antioch, in Assyria; and Nicodemia, in Bithynia in Asia Minor. The system worked well dur-

ing the time Diocletian ruled, but on his resignation in 305 confusion and war resulted. CONSTANTINE (305 to 337) became sole emperor. In 325 Christianity, which had been fighting its way up amidst the cruellest persecution, became the religion of the state. In 330 he removed the capital from Rome to Byzantium afterwards called Constantinople (City of Constantine). Constantine died in 337.

JULIAN, THE APOSTATE (360-363) was a descendant of Constantine. He was brought up a Christian. He was a man of wide learning and great bravery. He renounced the Christian religion in the presence of the army in 360 and was a stern opponent of that religion. His successor, JOVIAN, restored Christianity.

VALENTINIAN I. and VALLUS (364-375) ruled jointly. During their reign the Goths and Huns began to threaten Rome. Vallus gave them permission to settle along the south of the Danube.

THEODOSIUS (392-395) was sole emperor during this period, having previously ruled only the eastern part. He put down the Goths and made peace with them in 382. He caused a wholesale massacre of the people of Thessalonica in Macedonia for rebellion. Ambrose, Bishop of Milan, caused him to make a public, humble confession of his crime. Theodosius forbade under heavy penalty the worship of heathen deities. He was the last emperor who reigned alone. Honorius and Arcadius, the two sons of Theodosius held the throne. But the strength of the empire was the brave general Stilicho. He drove out the Goths under Alaric in 403. He repelled a horde of invading barbarians in 406. In spite of his great services he was put to death in 408 on a charge of seeking to be emperor. In the same year Alaric again invaded Italy, received an enormous ransom to spare Rome, pillaged the country around the city, then, in 410 took Rome and plundered it for six days, though he spared the people. Alaric died soon after.

ATTILA, King of the Huns, had ravaged eastern Europe between 445 and 450. He then set out for western Europe. He was defeated by an allied Roman and Visigothic army under Aëtius and Theodoric, King of the Visigoths, though the latter was killed. Attila made a descent into Italy and approached Rome, but he died in 453.

GENSERIC, the Vandal, had conquered Africa. In 455 he invaded Italy and took Rome, and plundered it for two weeks.

The last Roman Emperor of the West was ROMULUS AUGUSTULUS, a child of seven years, who became ruler in name only in 475. German tribes under Odoacer invaded Italy, overthrew the empire and Odoacer took the title of "King of Italy."



## MIDDLE AGES

THE term Middle Ages is applied to that period of one thousand years between the Fifth and Fifteenth Centuries. The first half of this period lasting from the Fifth to the end of the Tenth Centuries is called the "Dark Ages." The greater portion of Europe was peopled by migrating Aryans. We have seen the first migration into Europe about 2500 B. C. when the first comers settled in the peninsula afterwards called Greece. Shortly afterwards, the peninsula of Italy was peopled. The Celts settled first in Central Europe, but when the tide of Teutons followed, the Celts retreated towards the west, settled in modern France, England, Scotland, Ireland and Wales. In some of these countries the Celtic descendants are still to be found. The Teutons occupied Central Europe. The names Gothic and Germanic apply to the same people. The Teutons were divided into Goths (further subdivided into Visigoths and Ostrogoths, *i. e.*, Western Goths and Eastern Goths), Vandals, Franks or Freemen, Burgundians, Lombards, Angles, Saxons and Scandinavians. These races reached out in several directions throughout Europe. The Vandals settled in Spain. We find a remnant of their name in Andalusia. From there they went to Africa. They had the reputation of plundering and destroying as they went. Hence our word "vandal" to signify one who is willfully destructive.

The Ostrogoths and their wanderings can best be described by their great and good King Theodoric.

THEODORIC, THE OSTROGOTH.—(456–526 A. D.) Theodoric, the Ostrogoth, was one of the most striking figures in the early part of the Middle Ages. He was born in the neighborhood of Vienna about the year 456 A. D. He was the son of Theudemir, one of the three brothers who reigned over the East Goths at Pannonia.

At the age of seven, he was sent as a hostage to the court of Constantinople, where he spent ten years of his life. There he was educated with care and tenderness. At the age of eighteen he was restored to the Ostrogoths, whom he soon convinced that he had the valor of his ancestors.

After returning to his father, he secretly led a body of 10,000 men and seized Singidunum (Belgrade). In 473, he took the chief part in an invasion of Macedonia, which resulted in a permanent settlement

of the Ostrogoths at Thessalonica. After the death of his father in 474, he led many expeditions against the Emperor Zeno, and also against a rival Gothic chieftain. At first he received from Zeno all that fear and affection could bestow, but from a faithful servant of the emperor, he had been converted into a strong enemy.

In 488, probably with the sanction of the emperor, who was anxious to get rid of such a dangerous neighbor, he led his people to win Italy from Odoacer. In 493, he completed his conquest by the occupation of Ravenna.

He and his people had come to stay. Their march of 700 miles from the Danube into Italy had been an emigration of an entire people, including the wives and children, and the aged parents as well as the fighting men. The men fought for their wives and families. They had no home to which to return. It was necessary that they should find homes in Italy. They had come to occupy the land. They were dispersed in an irregular way over the entire country. Though they learned from the Italians, and adopted many of their customs, they remained a separate people. They were told to spare the people and reverence the laws, but they were also kept trained for the service of war.

Theodoric aimed to establish a national monarchy in Italy. He had learned the advantages of an orderly and cultivated society and the principles by which it must be maintained. He also had a sense of the superiority of his own people in valor, energy, and truth. He desired to strengthen the ancient policy of Rome and to breathe fresh life into her decaying institutions. From his palace at Verona, he issued equal laws for Roman and Goth, and sought to bring the two races permanently under one wise government.

Theodoric adopted a peaceful policy toward other rulers, and was admired by the ambassadors who came to Ravenna from the most distant countries of Europe. He established friendly relations with the Eastern Empire. He accepted the task of guarding the old Roman districts beyond the Alps, where the people acknowledged him as their over-lord. He had many dealings with the Visigoths, Burgundians, and the Franks. He married a Frankish princess. He gave one of his daughters to the Burgundian prince and another to Alaric, the Visigoth. Thus he made his neighbors relatives.

For fourteen years after 511, he ruled Spain in his grandson's behalf, and was recognized as king of the Visigoths. Thus he united the two branches of the Gothic race after a division of two hundred years. He now ruled the larger half of the old Roman Empire. He also exercised much influence in Africa, where he married his sister to the king of the Vandals,



For thirty-three years he reigned over all Italy. Under him, the country was united, strong, peaceful, and prosperous. His reign was "a time full of seeds of promise for Italy and the world, if only those seeds might have had time to germinate and ripen into harvest." He repressed the venality of the Roman officials and the turbulence of the Gothic nobles. He did not hurt or misuse the conquered. He gave to his farmers the waste and unclaimed lands. He drained marshes, formed harbors, improved agriculture and lightened the burdens of taxation. Though he was an Arian, he did not persecute the Catholics, but showed impartiality in religious matters until near the close of his reign.

Toward the close of his reign, he grew irritable and distrustful and sullied his fame by the imprisonment of Pope John and the execution of two Romans. In 526, he died, leaving two daughters whose two sons divided the Eastern and Western Goths between them. The seven Gothic kings who followed him in Italy were fierce and restless, but they lacked alike his strength and spirit.

The kingdom established by his rare abilities lasted only twenty-seven years after his death. Though the Goths made a desperate resistance, Italy, with her fields ravaged and her cities in ruin, was reunited to the Empire in 554.

Theodoric deserves credit for beginning the work which was done by Charles the Great, three centuries later. His designs were great and noble but the world was not yet ready for them. If his plans had been successful "three centuries of needless barbarism and misery would have been spared to Europe."

As the Vandals swept down through Spain into Africa, they were followed by the Visigoths, and soon had a kingdom comprising modern Spain, Portugal and France. This kingdom remained until it was overthrown by the invading Saracens two centuries later.

The Franks invaded Gaul in 486 under their King Clovis (of which Louis is a corruption). They conquered the northern part, driving the Visigoths to the south. This was the beginning of France. Clovis, the first of the Merovingian kings, so-called from his grandfather Merowig, married Clotilda a Christian of the Burgundian race. The conquered Gauls had been subject to Rome, and as Rome forced her language upon her conquered subjects, they spoke a corruption of the Latin tongue. Clovis and his followers adopted this and founded the French nation. For this reason modern French bears a close resemblance to the Latin language. Clovis died in 511. His descendants were weak and wicked. They were mere figure-heads. They were called *Rois Fainéants* or "puppet kings." The real power was in the hands of the mayors of the Palace. Pepin, a mayor of the Palace, in

687, defended the Frankish kingdom against its enemies and extended its boundaries. He was really the founder of the second dynasty, the Carolingian. His son Charles Martel, repelled an invasion by Mussulmans from the south in 732. His name Martel, which signifies "The Hammer," was taken from the severe defeat which he administered in that battle. The last of the Rois Fainéants was Childeric III. who was deposed formally when, in 752, Pepin, the Short, was crowned King of the Franks by the Pope.

When the Western Roman Empire fell, the Eastern, Byzantine or Greek Empire continued, with its capital at Constantinople.

The Emperor Justinian (527-565) built the church of St. Sophia at Constantinople. He is more famous for his collection of Roman laws. This is known as the "Justinian Code." It is the "Body of the Civil Law" as accepted in Europe. His general, Belisarius, fought against the Persians, and the matter was adjusted by payment of tribute to the powerful Persian. In 534 he conquered Sicily, and for several years he fought the Goths in Italy with great success. He was recalled through jealousy and his successor, Nares, overthrew the kingdom of Ostrogoths in 553. The Visigoths were driven out of the south of Spain and for a time the Western Roman Empire was restored. But on the death of Justinian in 565 the old condition was speedily restored. The Lombards passed over the Alps and settled in the north of Italy in 568. They eventually conquered most of the country and the Lombard kingdom existed until the time of Charlemagne. Some of the inhabitants of the north took refuge upon the marshy islands at the head of the Adriatic and, in time, founded Venice.

Britain was conquered by Cæsar in B. C. 55. The conquest was extended by Claudius in A. D. 43. Queen Boadicea led a revolt against the Romans in protection of the Druids or priests who dwelt in Mona, or Anglesea in the northwest. Suetonius took Mona, cut down the sacred groves and burned the priests. Boadicea was defeated in battle near London and killed herself rather than grace a Roman triumph.

In 410 the Emperor Theodosius recalled the Roman troops from Britain to protect Italy from the invasions of the Goths and Huns. Then the Picts and Scots of Caledonia began to invade the southern part of the island. In their distress the Britons called upon the Angles, Saxons, and Jutes from the mainland to assist them against their enemies. Accordingly numbers of these tribes under the leadership of Hengist and Horsa, went over to Britain in 449. They not only defeated the Picts and Scots, but, finding the land so fertile, they took it for themselves, invited over their friends, and drove the Britons into Wales and the north. In time three divisions of the Angles (Northumbria, East Anglia, and Mercia) and four kingdoms of the



Saxons (Sussex, Essex, Wessex, and Kent) formed the Saxon Hephtharchy or Government of Seven Kingdoms. All of these became united under King Egbert of Wessex, who reigned from 801 to 837. He was a friend of Charlemagne and was the first king of the Britons.

## SARACENS

THE three great religions embodying the idea of one God, which have been promulgated throughout the world have come out from the Semitic race—Judaism, Christianity, and Mohammedanism. The last named originated in Arabia. There was born at the sacred city of Mecca in Arabia, in 569, that extraordinary character Mahomet or Mohammed. He was of noble family and of the Arabian race. At the time of his birth the Arabs were sunk in idolatry, and in the sacred place at Mecca there were over 350 idols. Persia had departed from the Zoroastrian worship and Christianity was dead in Egypt and Syria. In the midst of this the message was borne to these scattered tribes, "There is no god but God and Mahomet is his prophet." The message promised to the warrior victory and warfare in this world and paradise in the next. Islam was to be forced upon the infidel world by the sword. They were instructed to offer one of three things to the people of the earth—the Koran, tribute, or the sword. The vanquished must accept Islamism, pay tribute for holding to their own faith, or die. There was embodied in this message all that was necessary to inflame the fanatical zeal of such people as the Arabs. They were courageous, daring, vindictive, reckless of cold, hunger, or fatigue; not enervated by luxury, and not devoid of a certain chivalry and poetic feeling. Above all, paradise was promised if they fell in battle for the faith. So quickly were the people converted to the faith, that in 629 Mahomet took Mecca, conquered all of Arabia, offered Islamism to the King of Persia and to the Christian emperor at Constantinople. He was making ready to advance beyond the boundaries of Arabia, when he died at Medina in 632.

The caliphs were the rulers of Arabia who came after Mahomet. The first was his father-in-law Abubeker who had been the first to take up the new creed. Seven short years after the death of Mahomet, Egypt and Syria were wholly conquered, and armies marched east to Persia, west through north Africa, and north through Asia Minor. Persia and Asia Minor fell quickly, but Africa was not conquered until 709. Thence the army passed along to Gibraltar and crossed over into Spain 711–713. Their leader was Tarik. The straits and rock take the name from him, Gebel-al-Tarik or "Rock of Tar-

ik," and the town of Tarifa whence we got the word "tariff" was also named for him. In Spain he overthrew the Visigothic Empire by the defeat of King Roderick, "The last of the Goths," in a battle fought north of Cadiz. All Spain, except a narrow strip in the north, fell under the sway of the Saracens. Meanwhile, the army in Asia Minor met a severe check at Constantinople. Leo was emperor there, and he succeeded in repulsing the attacks upon his city, and saved to Europe the treasures of learning which were within her walls. The army of the east had easily extended its conquests to the borders of India.

Much confusion of name has resulted from the use of Arab, Moor and Saracen. "Arab" means the "people of the east." When a portion of them traveled to Spain and settled there, the name was no longer appropriate, so that portion called themselves Saracens, which means "people of the west." The Spaniards gave them the name of Moors as they had crossed over from Mauritania, the ancient name of Morocco.

After Spain was conquered, the Saracens entered Gaul by crossing the Pyrenees. Charles Martel was a young Frank, the son of Pepin, the mayor of the Palace. Pepin was really the founder of the Carolingian line of Frankish kings. Charles Martel marched against the Saracens and met them in battle upon the plain of Tours. The leader of the Saracens was Abd-er-Rahman. The Moslem army was made up of Saracens, Moors, Syrians, Tartars and Persians. For seven days the battle raged between the mounted Moslems and the Frankish foot. Abd-er-Rahman was slain, the Saracens completely defeated and Christian Europe was saved from the conquest by Islam (732), just one hundred years after the death of Mahomet. For a time one caliph ruled over the whole empire from Spain to India. But in 755 the empire was divided into two parts each under a caliph. The seat of the Western caliph was at Cordova in Spain; that of the Eastern caliph was first at Damascus and then at Bagdad. This division occurred in 755.

Haroun-al-Raschid (786) was the best known of the caliphs of Bagdad. He held his portion of the empire well together. After his death it gradually crumbled away, until in 1285 the Mongols conquered the Eastern Caliphate and overthrew the dynasty.

Abd-er-Rahman was in power at the height of the Saracenic rule in Spain in the Tenth Century. The Christians advanced against the Saracens. The latter sent to Africa for the Moors to assist them. The Moors came over, but in 1051 they overthrew the Caliphate at Cordova and the Moorish dominion was established in the south of Spain.



While undoubtedly Europe had much to fear from the Saracen, and the repulses of Constantinople and Tours are looked upon as the salvation of Europe, yet Europe gained much from such intercourse as was possible between the peoples. Europe is indebted to the Arabians for much knowledge in the arts and sciences. They were skilled in commerce, good sailors, knew the use of the mariners' compass, and had traveled extensively. The enormous tribute that poured into Bagdad placed untold wealth at the disposal of the caliphs, who indulged in luxury hitherto undreamed of and hard to imagine even now. They were experts in agriculture, even the nobility practised it. They excelled in the art of dyeing. Cordova was famous for its leather and Toledo for its finely-tempered swords. Education flourished throughout the empire. Manuscripts were eagerly sought after and translations paid for by their weight in gold. In Bagdad ten thousand students attended the college. They gave the Arabic numerals to the world in place of the cumbrous Roman numerals. Algebra was their invention as its name signifies. Chemistry or alchemy came from them. They were ardent students of geometry and added many problems to the science. They led the rest of the world in astronomy, astrology and geography, even going so far in the latter science as to estimate the circumference of the earth at 26,000 miles.

### CHARLEMAGNE

IN THE dark ages of European history, Charles the Great stands alone, like an island in mid-ocean. Like Alexander, he seemed born for new things. His life was one of restless activity.

There is no record of his early life. His father, Pepin, the able, energetic, and enlightened king of the Franks, died in 768, after dividing his kingdom between his two sons, Charles and Carloman. At the death of the latter, in 771, Charles became ruler of the whole kingdom. He was bold, pushing, sagacious, and eager to rule over a great realm. He sought to be more than the head of a union of tribes. He desired to rule over a wide dominion under a uniform system of law and order. He was a statesman with broad ideas. He saw the dangers and needs of his time. He knew what means to use to avert dangers and cure evils. He did not act from mere motives of ambition—but in the interests of self-defense and good order. He undertook the conquest of the German tribes on the north, in order to guard his empire against invasion. He desired to strengthen the central government in order to prevent the disorder of earlier times.

He had a desire for unity, system, and order, equal to that of Cæsar; but he aimed at unity in an age when the realization of his aim was practically impossible.

The first efforts of his reign were spent in reducing to obedience the Aquitanians, who had revolted. His success was followed by other wars by which he gained much territory and organized the semi-barbarous tribes and taught them to obey one central will. In 773, at the call of Pope Hadrian, he swept down like a whirlwind from the Alps against the restless Lombards who threatened the lands of the Church. He seized King Desiderius in his capital, shut him up in a monastery, assumed the Lombard crown, and made northern Italy a part of the Frankish Empire. At Rome, he was received by the Pope with great honor, and welcomed by the people as their leader.

In 777, gathering his warriors for a crusade against the Saracens in Spain, he crossed the Pyrenees and won from the Moslems all the northeastern corner of the peninsula.

For over thirty years (772-804) of his reign, he was occupied in wars against the obstinate and warlike pagan Saxons across the Rhine, whom, after immense slaughter, he finally compelled to accept him as their ruler, and Christianity as their religion. His last campaign against them was a harsh one, in which he ravished the country with fire and sword. He closed it with a series of conversions by force, offering a choice between baptism and death. Later, to catch the fugitives, he adopted a more humane policy, offering a white garment to each half-naked barbarian that would come forward and be baptized. It is said that this policy worked so well that the supply of garments was soon exhausted. After subduing the Saxons, he settled them in new-built towns, with churches and schools, where they gradually became civilized.

In the autumn of 799 he once more descended from the Alps and appeared at Rome. On Christmas, 800, he knelt before his friend, the Pope, who placed a crown of gold upon his head and proclaimed him Emperor.

For fourteen years Charles ruled with imperial authority over his vast domains. His scepter was obeyed from the shores of the Baltic to the Ebro—from the Atlantic to the river Danube and the mountains of Moravia—from the German Ocean to the Adriatic. His authority was respected and his friendship prized by many independent peoples—the Saracens of Spain, the Saxons of Britain, the Byzantine Empire of the East and even by the distant caliphs of Bagdad.

Charles reformed or put new life into almost every branch of the administration as well as in art, literature, and learning. He im-



proved the army by requiring military service from each freeman. He reformed the courts, and lightened the burdens of the people by decreeing that they should not be compelled to appear to give judgment more than three times in each year. He appointed a fixed number of regular judges, and gave orders that they must be sober when attending to the work of their office. He encouraged agriculture and commerce. He took a zealous interest in farming. He knew how many eggs were laid, how much milk produced, and whether the fields were tilled so as to produce a plentiful harvest. In his capitularies giving directions for the management of royal estates, he went into the most minute details on the most common subjects. He mentioned the proper food to be given to hens, and the kinds of apples and vegetables that must be grown. The gardener was to make his house ornamental by trailing it over with green vines. The wine makers were told that they should discontinue the method of pressing the juice out of the grapes by treading on them with the naked feet. Peacocks were recommended for ornaments. A careful account of each villa was to be kept by the superintendent. He issued laws and edicts in regard to the coinage of silver, the prices of food and clothing, usury, commerce, horse-buying, bridge-tolls, counterfeiting, the care of the poor, and many other subjects. They throw a strong light upon the conditions and customs of the time, and are very valuable in the study of the early part of the Middle Ages. He began to make a country in which it was safe to travel. He placed guards along the rivers and coasts to prevent robbery, and aimed at the formation of a navy. He started a bridge across the Danube and thought of connecting the Rhine and the Danube by a canal. He established great national fairs, where merchants and people gathered from all parts of Europe to buy and sell. Thus he helped to overcome the prejudice and hostilities of different sections and races.

In the midst of his many duties, Charles found time to make his court a center of learning. He rekindled the flickering lamp of learning at a time when it threatened to go out forever. He founded schools and talked with the children, treating the sons of the poor and the rich with the same kindness. Almost everything became better under his reign. There was a noticeable change even in the handwriting. A legible Carolingian style took the place of the earlier Merovingian scrawls. Charles, though he knew how to read, could not write; but late in life he made earnest efforts to learn.

Charles loved the Germans, and encouraged their saving and industrious habits, but he did not approve of their carousings. He hated idleness and intemperance. Though lax in morals and intolerant in

religion, he excelled in the private virtues of generosity and charity, and had enlarged views of his responsibilities as a ruler. He had high aims and purposes in his exertions for the welfare and improvement of his subjects, and was steadfast and consistent in his policy. He made useful laws. He gave good advice to his people, and his government was more democratic than that which followed.

Charles died in 814. Within the cathedral at Aachen, in a tomb built by himself, he was placed upon a throne, with his royal robes around him, his sword by his side, and an open Bible on his lap. Poets long sang of him who had given to the Franks the sway of Romulus. Gradually the mists of romance enveloped his name, until by being made a saint he received the highest glory that the world or the Church could give. Though his empire fell to pieces after his death, he exerted an influence which did not die. He created a real union of German and Roman peoples which lessened the tendency to confusion, and gave Europe a more settled character. He created a security which caused later people to look back upon his period as a golden age.

## FOUNDATION OF MODERN EUROPE

CHARLEMAGNE left a son known as Louis the Gentle. He was not strong enough to hold the great empire together. Upon his death it was divided among his three sons by the treaty of Verdun (843). The Burgundians, a branch of the Teutons, had settled in Gaul and established themselves there so firmly that in 930 the government had risen to the dignity of a kingdom. It comprised modern Switzerland and southeastern France. The capital was at Arles. In 1030 it was attached to the German Empire. A duke of Burgundy ruled in almost independent sway over a territory nearly corresponding to the modern French province of that name until the Seventeenth Century.

The kingdom which occupied territory corresponding to the modern France and Germany was held by the Franks. In 887 it was divided into the East and the West Franks. A Saxon line of kings occupied the German throne beginning with Henry I. (918), called the Fowler. He added Lorraine, Bavaria and Suabia to his empire, and successfully opposed the Magyars or Hungarians who attacked the German Empire. His son, Otto or Otho the Great, reigned from 936 to 973. He enlarged his dominion, instituted the title of Emperor, and became King of Lombardy by marriage with the widow of the King of Italy in 951. The Pope crowned him Emperor in



962. The Saxon line of emperors closed with the reign of Henry II. (972-1024).

The Franconian line began with the reign of Conrad II. His son, Henry III. (1039-1056) was one of the strongest of the German emperors. He exerted his power over the nobles and was brought into collision frequently with the Popes. This opposition to the Papal power continued through the reign of Henry IV. of Germany. The quarrel had continued so long and had gone to such length that Pope Hildebrand, Gregory VII., in 1077 forced him to submit under penalty of absolving his subjects from their allegiance to him. The Emperor went humbly to Canossa near Modena in Italy to see the Pope. He was admitted after waiting three days in the courtyard in the cold of winter in the garb of a penitent. The Franconian line of emperors ended in 1125.

In the Eastern kingdom of the Franks, the Carolingian kings held the power almost continuously from 750 to 980. Paris was the capital and the kingdom did not reach south of the Loire. It was a group of almost independent smaller states governed by dukes and counts. In 987, Hugh Capet, the eldest son of a powerful duke of France, was chosen King by the great nobles. He was regarded as an overlord, and his power over the nobles was not great. Yet he was the founder of a line of kings whose descendants ruled France down to 1848 with the exception of the periods of the Revolution and of the Napoleons.

When Otho of Germany became King of Lombardy and the temporal power of the Popes had extended over central Italy, the Eastern or Byzantine Empire had lost much of its Italian possessions. In the Eleventh Century its southern territory of Apulia and Sicily was taken by the Northmen so that Italy had practically passed out of its hands.

The Saracens in Spain were not united and during the dissension the Christians grew stronger. The Kingdom of Navarre was established by them in the north in 843. The Saracens were overthrown in 1031 by the Moors in Africa whom they had called upon to help them, and a Moorish kingdom was established in the south.

CID, THE.—(1026-1099.) Romance has colored with glowing tints the scanty historical materials of a favorite hero of Spain, and the most prominent figure in her literature—Rodrigo Diaz, the Cid. Though the narratives of his life and exploits are largely exaggerated and poetic, historic truth may often be found under the veil of legend and myth. He may have been a hero so brave that he has been credited with the deeds of other heroes. He was probably born about the year 1026, at the Castle of Bivar, in Old Castile. He

belonged to a noble but not wealthy family. He joined the army of Castile and in 1065 rose to the highest place in it. He was obedient to the king, and did not hesitate to lead at his command, even when the cause was an unjust one.

The most famous legend connected with the youth of this adventurous hero is that of his fight with the Haughty Count. The chronicle merely says that "as he went about in Castile he had a quarrel with the Count and they fought and Rodrigo slew the Count." The ballads say that before he reached the age of ten years he assumed the duties of a man and the privilege of doing justice which belonged to the great nobles, and that he killed the Count because the latter had grievously insulted and struck his old defenseless father. According to the ballad, he challenged the Count, and when the latter laughed at him as an upstart boy, he advanced fearlessly and struck him with his sword, and afterward married the Count's proud daughter who sought to avenge the death of her father. Thus he settled the lady's claim for redress. Leaving her at Burgos with his mother, he vowed that he would not see her again until he should make himself worthy of her by some great exploit. He soon fulfilled his vow by defeating a party of foraging Moors.

He was hated by King Alfonso. After he had won a brilliant victory over the Arabs of Granada, who were at war with two other Moslem states and Castile, and had shown human feeling by releasing all of his prisoners, he was disgraced and banished by Alfonso. He then joined the Arabs and led them in several battles against the Christians of Aragon. He was recalled by Alfonso after the defeat of the Castilian army by the Moors at Zalaka in 1087. He consented to return and for two years he led the Christians against the Moors. Being banished again by the king, who also seized his estates, he began a life of adventure. Gathering a band of warriors like himself, he took a strong Moorish fortress on the borders of Aragon. He built a castle in Ternel, his chief stronghold, and invaded and devastated the lands of the Moors.

In 1094, he took Valencia, which had been held by the Moors for some time. Though he violated the conditions of the surrender, killing many citizens and dividing the possessions among his companions, he seems to have used his victory mildly in other respects. He ruled Valencia and Murcia for four years with vigor and justice.

At last, he received a crushing defeat at Cuença, and died of grief and anger in 1099. The toilworn body of the mighty warrior and true Spanish hero, who had all of the national virtues and most of the national vices, was laid to rest at San Pedro de Cardena, near the scene of his earliest exploits.



The simple people who lived in later ages refused to believe that his career could end in defeat and disappointment, and there are beautiful myths and traditions of his victories even after death.

The Cid of romance—of a thousand battles, legends, and dramas—is given every knightly virtue: generosity, patriotism, courage, truthfulness, honor, and loyalty. In popular Spanish literature he holds a place as the perfect man born in a happy hour—the flower of all Christian grace.

The real Cid falls far short of the poetical ideal which the patriotism of his countrymen have cherished for 700 years, but he is the foremost man of the heroic period produced by the long struggle between the Christian and the Moslem, and a good type of the Spanish Goth of the Twelfth Century. He was a great fighter, but had not the material to make a Christian saint.

In the Eleventh Century Spanish Kingdoms began to take shape and Leon, Castile, and Aragon were formed.

The Magyars or Hungarians were, like the Russians, Slavonians of the Aryan family and were the last of the Aryans to settle in Europe. They had taken land along the Danube and had given their name to the Kingdom of Hungary in the Tenth Century. Bohemia, Poland, and Austria had their beginning at this time and Russia, under King Vladimir, had in the Eleventh Century adopted Christianity and had profited by contact with the Byzantine Empire.

The Scandinavians and other Teutonic tribes dwelling along the shores of the Baltic Sea were merciless pirates and sea-rovers. Their religion was heathen and has been fully dealt with under Norse Mythology. They very early began their incursions upon the neighboring coasts. During the life of Charlemagne they had descended upon the north of France and, later, they settled near the mouth of the Seine, and gave their name to Normandy. The Danes were the chief invaders of England after the single monarchy under Egbert was founded in 827.

ALFRED THE GREAT.—(849–901.) Alfred the Great was born at Wantage, in Berkshire, England, 849, and was the youngest member in a family of four children. His father was Ethelwolf, son of Egbert, King of the West Saxons. His good mother, Judith, was a religious woman, noble both by birth and nature. She strove to awaken in her children a love for books. She is said to have excited emulation among them by offering a volume of English poems to the one who should be the first to learn them. Alfred who had a bright and active mind won the prize. He early acquired a passionate love of learning and persevered in it through great troubles and difficulties.

He was always fond of songs and poems about war and heroes, kings and queens, the sea and the sea-kings, and beautiful ladies and their lovers. He was interested in people and what they did.

While still a child he went with his father to Rome, and was anointed future king of England by the Pope, with whom he was a great favorite. While traveling through France and Italy, he saw much of the beauty of the world. On a second visit he was at Rome for a year, and doubtless received useful impressions from what he saw there.

While he was still in his youth he had a chance to learn something of war, for the Danes were sweeping down on the country, and ravaging it. A few months before he came to the throne, he aided his brother, King Ethelred, in a desperate struggle with them, and defeated them while his brother was in his tent praying and hearing mass. Though he was a very religious man, he knew when he could serve his people and God better by working than by praying.

In 871, at the death of his brother, Alfred was elected king by the people, who admired and trusted him and knew that he was the best leader for those troublous times. He was not chosen to live a life of ease, with his home friends and his true, modest, prudent, affectionate wife, whom he had married when he was nineteen. He was called to spend his days and nights in the camp watching and fighting the invaders of his land. For seven years he fought heroically at the head of his thanes; but each year his possessions grew smaller and smaller, and finally, with his wife and his few remaining followers, he was driven to take refuge in the woods and morasses. He was compelled to seek his safety for many months in an obscure part of the country, disguised as a peasant. He even lived in a herdsman's cottage as a servant.

He endured all of his troubles in patience, and was ready to act again at a favorable time. Finally, according to the beautiful story of the vision of St. Cuthbert, he received a message in a dream, which announced that all of his sufferings were about to end. He arose with fresh hopes, inspired his friends with his courage, gathered more warriors, built a fort in the marshes, used strategy to learn the strength and plans of the Danes, and in the spring of 878 marched forth to victory. At Chippenham, he surrounded Guthrum and his followers who soon submitted. He was merciful to the vanquished. He gave to them the eastern portion of Mercia, on the condition that they should recognize him as their over-lord, and cease their ravages.

Alfred also did great service to his country by the final success of his efforts to resist the invasion of Hastings, the famous sea-king, who appeared on the coasts of Britain with a fleet of two hundred vessels,



During the years of peace which followed the wars against the Danes, Alfred worked earnestly to repair the losses which his country had suffered from pillage, fire, and disorder. He collected around him many true, wise friends to assist him in his measures of reform. He invited to Britain men of learning and skill from other countries in order that he might learn from their wisdom and counsel. He laid the foundations of England's greatness. The fleet which he taught his people to build, was the beginning of the vast navy by which England has so long held the supremacy of the seas. He won the admiration and gratitude of his people, in other ways as well as by his measures for defense. He collected and studied the laws of his nation. Selecting those which were wise and just, and adding others to them, he published them by consent of his council, the Witan. He provided that justice should be done to all, poor and weak as well as rich and strong. He rebuked the judges who made mistakes through ignorance. He himself judged cases, where there was reason to suspect that judges were unjust or corrupt. To assist in reviving and spreading religion, he founded monasteries, and selected good bishops and clergymen. He practised the religion that he sought to teach. He did all of his work with a deep religious spirit. He sincerely loved the people for whom he labored so hard, and he was merciful, just, and kind, to strangers and foreigners.

In that age of ignorance and semi-barbarism, he also zealously fostered learning, and gave the first impulse to English literature. When he began to reign, he found that all schools had been broken up, and that there were few clergymen south of the Humber who could even understand the Prayer-book, which was still in Latin. After selecting clergymen who were better educated, he established schools and libraries for the laity. Like Charles the Great, he had a school in his court for his own children and the children of his nobles. The school which he started at Oxford grew into the university which bears that name to-day. He desired that every youth in the land should be taught to read and write. To supply the need for books, he and his friends translated Bede's history and other good and useful works into Anglo-Saxon. He put new life into the "Anglo-Saxon Chronicle" which had been very dry before his reign. He showed a zeal for the instruction of his people that has seldom, if ever, been equaled by any monarch.

Besides his work as a king, a lawgiver, a judge, and an educator, and in spite of his infirmities and other hindrances, Alfred was kept very busy with many other things. According to Asser, who lived with him for months at a time, "he continued . . . to exercise hunting in all its branches; to teach his workers in gold and artificers

of all kinds, his falconers, hawkers, and dog-keepers; to build houses, majestic and good, beyond all the precedents of his ancestors, by his new mechanical inventions; to recite the Saxon books, and especially to learn by heart the Saxon poems, and to make others learn them; he never desisted from studying most diligently to the extent of his ability; he attended the mass and other daily services of religion; . . . he bestowed arms and largesses on both natives and foreigners of all countries; he was affable and pleasant to all, and curiously eager to investigate things unknown." He sent presents to the Christians in Rome, Jerusalem, and even to distant India.

Alfred obtained much pleasure from his almost constant labor. Time did not hang heavily upon his hands. He did not watch the clock, or grow impatient. In fact, he had no clock. He kept time by wax candles. When the violence of the wind blowing through the doors and windows, and cracks and fissures, caused them to burn too rapidly, he invented a lantern of horn for a protection. He always found a way to get over difficulties or to remove them.

Worn out before his time, by ceaseless toil, Alfred died in 901. He left behind him, not "a name at which the world grows pale," but a name at which every English heart grows warm with pride, gratitude, and love.

His character shines with a bright luster in a dark age. He was one of the greatest and best sovereigns—equally eminent in his private and public character. Whether the stories of his life are facts or fictions, he embodies for his countrymen a high ideal of self-sacrifice and service for the good of his fellow-men. Englishmen of all classes have been greatly benefited by having such an example held up for their admiration. Such characters are a rebuke to self-seeking; a constant stimulus to self-sacrifice for the common good. Alfred wrote, "So long as I have lived I have strived to live worthily and to leave to all men that come after a remembrance of me in good deeds." It is no wonder that the memory of a sovereign whose life was shaped by such a sentiment should be cherished with an undying gratitude and affection by his people.

Thomas Hughes says, he was the impersonation of the sentiment, "He that is chief among you shall be servant of all." Green declares that never before King Alfred had the world "seen a king, who lived solely for the good of his people. Never had it seen a ruler who set aside every personal aim to devote himself solely to the welfare of those whom he ruled. . . . Alfred was the noblest as he was the most complete embodiment of all that is great, all that is lovable, in the English temper." Myers says, "Aptly has he been called the Morning Star of Civilization."



The Danes were driven from England by Athelstan after their defeat at Brunanburg in 937. But they came back again more fiercely than ever under Olaf and Sweyn, Kings of Norway and Denmark. Ethelred, the Unready, caused a massacre of the Danes in 1002, but this brought their friends over in greater numbers burning for revenge. Ethelred was dethroned. Sweyn of Denmark became King of England and was succeeded by Canute. The people of England had little cause to complain of the wisdom and kindness of Canute's later rule. He adopted Christianity, made a pilgrimage to Rome and restored the laws of Alfred the Great. Canute was succeeded by his sons, but on the death of Hardicanute in 1042 the throne reverted to the old line and Edward, surnamed the Confessor, from his piety and monastic training, became king.

WILLIAM THE CONQUEROR.—(1027–1087.) William the Conqueror, born in 1027, was a natural son of Robert, the Duke of Normandy, and is best known in history as the first Norman king of England.

In a mighty and stirring age of heroism and adventure, he created an era and built up a system around which future generations of princes revolved like satellites. He had a stern, commanding figure, towering above both his contemporaries and his successors. By the vigor of his genius, he established a strong central power to hold the nobles in check, preserve domestic order, and defend the nation from foreign foes. He had great abilities both as a warrior and a statesman. He ruled England with a strong hand and left the impress of his genius upon all her institutions.

He had a countenance which indicated the firmness and decision of his character. He had an intellect that was quick and penetrating, and a disposition that prompted him to great undertakings. Though he had a striking and majestic air, he was frank and affable. He had a fascination of manner and a personal charm which disarmed the soldier and monarch of all his terrors. He was well fitted to dictate fashion to the court, as well as law to the nation. His private life was excellent in many ways. He was a faithful husband and a kind and indulgent father. He was as kind and easy with his children as he was fierce and hard against his enemies.

At a very early age he was trained in military exercises. When only five, he is said to have engaged in the mimic game of war, commanding a body of little urchins, at the head of whom he practised the drill customary at that time. He was a boyish ruler over his little soldiers. He settled their disputes with quickness and justice. In some cases he invited them to combat with him.

When he was seven years of age, the Norman nobles swore fealty to him at the request of his father, who was preparing to start on his pilgrimage to the Holy Land. He was taken to the French court and presented to King Henry, who was selected by the father to act as the guardian of his son. While here, he was educated with the French princes, and sometimes visited foreign courts. He breathed the air of knightly enterprise, and learned eagerly. In 1035, when his father died, he succeeded to the dukedom. When the proud lords refused to be bound by their previous oath of allegiance, he engaged in war against them to reduce them to submission. After twelve years, by his valor, genius, and good fortune, he finally triumphed over all opposition, and succeeded in establishing his authority throughout Normandy.

When he was twenty years of age he had made Normandy peaceful. He was a born ruler, and at that time he had probably not been untrue to his duty, though he cruelly punished those who had awakened his resentment. He had now grown up to stern and vigorous manhood, with various talents of a high order, both physical and mental, which marked him for a conqueror. It is said that none but himself was strong enough to bend his bow. The hard discipline of his youth trained him to become a chastiser of nations. In some respects he had won a victory over his natural passions. It has been said that "in an age of gross and unbridled licentiousness, the conqueror of Carthage was not more distinguishable for continence and chastity than William."

In 1054, he was threatened by the French king and others, who invaded his dominion. After remaining on the defensive for a while, he suddenly fell on one of the French armies and cut it to pieces. In making peace, he managed to extend his territory toward the south. In spite of later attempts of the French to crush him, he continued to expand his domains and to strengthen his power.

About the year 1051 or 1052, he visited King Edward the Confessor, of England, and probably did him some act of homage. He afterward stated that Edward promised to select him as successor to the English throne. In 1066, his hopes of peaceful succession were dispelled. When he heard that Harold had been chosen king by the Witan, at the deathbed request of Edward, he was "speechless with rage." When Harold had visited him in Normandy in 1064, William had compelled him to swear, on a box filled with relics and bones of saints, that at the death of Edward he would do all in his power to help make William king. He now suppressed his wrath, and sent a message reminding Harold of the promise, and asking him to surrender his kingdom,



When Harold replied that an oath extorted by fear of violence was not binding, and refused to resign the kingdom which he held by the hearty consent of the English people, William at once began to make preparations to seize by force what he could not get by other means. He made friends with the Pope, the Emperor, and various princes, and appealed to them for aid in his cause. He urged that his claim was better than that of Harold. He did not draw the sword until he had done his best to convince all that he was drawing it in a just cause. He managed to get the sympathy of nearly all European men of influence. The Pope pronounced a curse upon Harold, and sent William a consecrated banner and a hair of St. Peter for good luck.

After collecting a great army and making lavish promises to his men, William sailed to England and landed without meeting opposition. At Senlac, near Hastings, he was met by the forces of Harold. After a terrible fight, he won a great victory which gave him control of England. With little difficulty his conquests were extended to other parts of the country. Finally he marched up the Thames to London where he received the crown on Christmas Day, 1066. The people accepted him as their king and clapped their hands and shouted, as they always do on such occasions. William took the pledge that "he would govern the nation as well as any king before him."

Thus began the reign of the man whose descendants have occupied the throne even to this day. He promised fairly, and probably intended to govern justly; but he could strike without pity when he deemed it necessary to assert his authority and power. His treatment of the conquered people was at first mild and conciliatory. He knew that he must respect the nature of the Saxon people if he wanted them to live and thrive. He was also conditioned in action by the existence of the influential classes, whose power he could curb but not destroy.

Early in 1067, he visited the eastern and northern parts of his new domains. He erected fortresses by which to strengthen his hold on Wessex and East Anglia. He received homage from the nobles. He seized the lands of those who resisted him, keeping part for himself, and granting part to his followers. In the same year he returned to Normandy, taking much gold and silver and several earls as hostages, but before the close of the year he returned to suppress revolts in the west and north. In 1068 he subdued Exeter, Cornwall, and Bristol, and a year later all of western England was finally subdued. In the north, he conquered as far as Yorkshire, made heavy confiscations of land, and built great castles to strengthen his power of defense.

What he had been strong enough to win, he was strong enough to keep.

In the course of the winter of 1069-70, he finally conquered the whole of northern and central England, finishing at Chester. By the severe means which he used to suppress rebellion, he created much ill feeling against the Normans. When he first heard of the northern rebellion, while out hunting, he had fallen into one of his great furies, and had sworn "by the splendor of God" he would utterly exterminate the Northumbrian people. He kept his oath so well that all of his ravages of former years were like child's play when compared to his campaign.

He divided his army into separate companies which traversed the country, burning orchards, cornfields, towns, and villages, killing sheep, cattle, and people, and carrying away whatever they did not burn or kill. He left dead bodies lying about on the roads and in the fields, with no one to bury them. He left no shelter or food for the wandering creatures who escaped his destructive hand. All the country between the Humber and the Tees, he converted into an uninhabitable desert. More than a quarter of a century afterward, the desolated district was marked by untilled fields and the charred ruins of hamlets and towns. One hundred thousand people deprived of food and shelter perished miserably during the severe winter following the act. Thousands of others fled the country and entered the service of foreign princes. This act of William savors more of vandalism than of legitimate warfare, and has ever been severely condemned; but, while he had no wolfish delight in shedding blood or in causing misery to others, it was his policy to leave no foe unconquered, no enemy unpunished.

Though there were later local revolts, he met with no further general resistance. Early in 1070, he dismissed his army at Salisbury. Though the inaccessible fenland never fully submitted, he was now undisputed master of England and was troubled with no more national resistance. He easily crushed the revolt of two of his own earls in 1075.

By the gradual nature of the conquest, the lack of real English leaders, and the advantage which he had as the crowned king at the head of an established government, he had been enabled to turn the force of the conquered districts against those that were still unconquered and to subdue England partly by the arms of Englishmen.

William gave to his French followers many houses and lands that had belonged to English lords and gentlemen who opposed him. In many cases he placed his own countrymen in positions that had been held by Englishmen. Thus, he brought into the land many proud foreigners, whom the English thought were discourteous, quarrel-



some, cruel, insolent, and unreasonable. It was feared that he had adopted a policy which would break down the spirit of Englishmen forever under the yoke of strangers.

The transfer of land and offices was not a mere scramble for what every man could get. It was done gradually and under forms of law. Every step was regular. There was no general distinction made between Normans and Englishmen. The English lost their lands and offices because they resisted or died. The Normans received them as a reward for faithful service. Smaller posts largely remained in the hands of Englishmen. Edward's huntsmen held their positions, but William's cooks were strangers.

Though William helped feudalism by his system of landholding, he hindered it by requiring an oath of fealty from all landowners, by scattering the large estates, by recognizing and protecting the local assemblies, and by creating king's courts to curb the power of the nobles. He was the supreme landlord. He gave large portions of the land to the barons and other nobles only on condition that they knelt before him and promised to be faithful to him as their over-lord, giving him military service, and the customary money payments. In the same manner, the nobles divided their portions among smaller tenants. Every class, from the king to the smallest owner, protected, judged, and governed the class next below it; but the Norman kings gradually encroached upon the power of the nobles by increasing the strength of central institutions.

The Norman nobles displeased the English by building strong castles, which contained a great dark tower or "keep" in which the lord and his family lived, and a cellar which was used as a prison, with armed men for defense, or to stand on guard. In many ways they doubtless gave offense to those who were not so well protected. Though they were outnumbered by the conquered Saxons, they were able to hold them in perfect subjection.

William also displeased the people by some of his laws. He was very fond of hunting and laid out a vast district where he could protect the game, and engage in his sport to better advantage. The Saxon chronicler wrote: "He planted a great preserve for deer, and he laid down laws therewith, that whoso should slay hart or hind should be blinded. He forbade the harts and also the boars to be killed. As greatly did he love the tall deer as if he were their father. He also ordained concerning the hares that they should go free." In the district, nearly ninety miles round, which he seized for his "preserve," he destroyed all the villages, churches, farmhouses, and cornfields. He turned it into a forest and turned the people out. The land was sterile and of little value, but the people objected to

the savage laws which made the life of a stag worth more than that of a man.

He also made active efforts to preserve peace throughout the country. He kept a close watch on the people and sent them to bed early. Among other laws, he introduced the European "Curfew-bell" law, which required that, upon the ringing of the church bell at nightfall, every person should be at home, and that the fires should be covered and the lights extinguished.

William was interested in statistics, as well as taxes. In 1085 he ordered his officials to take a census, and they recorded in Domesday Book a detailed description and valuation of all of the land, also the number of cattle and sheep, the number of people in each town and village, and statements regarding the income of each man. A chronicler of Petersburg, referring to the survey, said: "So very narrowly he caused it to be traced out, that there was not one yard of land, nor even—it is a shame to tell, though it seemed to him no shame to do—an ox nor a cow nor a swine left that was not set down in his writ." The people were not accustomed to a census, and resented it as a system of spying which they feared would result in more taxes. The object of the work, however, was not extortion.

The Norman conquest was good in its results. It abolished the four great earldoms which had been a constant source of weakness. It gave England a strong central government, a great blessing which the country had much needed. It put an end to the Danish invasions. It breathed a new life into the nation. It brought great and violent changes, but they were largely due to tendencies already at work. It uprooted no old institutions, though it undermined some of them by setting up new ones alongside. While it thrust every other class of the old English society a step downward, it helped to raise the most helpless and wretched class of all—the slaves. Though it seemed to be the overthrow of English freedom, it led later to its new birth, and prevented it from dying out gradually. It called out the ancient English spirit in a better form, and gave the nation new leaders who were gradually changed into countrymen by the gradual union of the men of both races. It aroused the spirit of steadfast, persisting resistance, which, under inflictions less galling, might have slumbered on. It aroused the Saxon to resume his former energy, and prepared him to defend his rights in true English fashion.

It was not a subjugation of the English by a different race. The Normans gradually fused with the Saxons, whose sturdy virtues they admired, and in time, after years of trouble and misery, were proud that they became English. The two races were improved by the union. The Saxons became quicker, more enterprising, and more



graceful and refined. They took a greater interest in the affairs of the world, and became less narrow and limited in their ideas. The Normans learned self-control and enlarged their views of justice and liberty. The union of Norman fire and energy with Saxon perseverance and industry was like putting the swift spirit of an eagle into the strong body of an ox.

Britain ceased to be a separate world. It was brought into closer connection with the continental nations of Europe in many ways. The English Church took a second step Rome-ward. The way was prepared for England to participate in the Crusades. Foreign marriages became more common. Better buildings were erected. Both emigration and immigration was increased. Soon, Englishmen found their way to the farthest parts of Europe. The English language was gradually displaced by French for certain purposes, and became much changed by the infusion of new words. There was a noticeable change in the proper names of the people, and the fashion of having a surname was adopted.

The years of Norman rule, notwithstanding the oppression and bloodshed, were years of steady constitutional progress. The central power became more and more secure. The haughty nobles were chastised into submission. The king could finally call upon the whole nation, both feudal tenants and the militia of freemen, to fight his battles. The popular courts were in full vigor and kept alive the tradition of the Conquest, bound it closer to the Pope, and the growing canon law was still under the control of the state and the king.

During the last eleven years of his reign William was engaged largely with affairs on the continent. He was at war with his French and Breton neighbors and with his rebellious son, Robert.

In 1087 he died from an accidental hurt which he received while burning the town of Mantes while at war with his neighbor and lord, Philip, king of the French. As he neared the end of a life whose last years had been filled with trouble and sorrow, he expressed regret that he had caused so much bloodshed and misery by his wars. He tried to make reparation by setting many of his prisoners free and by ordering large sums of money to be given to churches and monasteries.

After all of his triumphs, he barely had a true mourner at his grave. As soon as he ceased to breathe, his attendants fled taking whatever articles of plunder were in reach. A friend conveyed the body to Caen. As the procession neared the church, which William himself had built, a fire broke out in the town, and again the corpse was deserted and left alone in the street. Having been taken into the church it was about to be lowered into the grave, when a knight

cried out that the land on which the church was built had been seized without pay. The corpse was left on the bier while an inquiry was made. After a sum of money was paid to appease the demand, the funeral proceeded, and the swollen body was lowered to its last resting place.

"Thus was William the Conqueror gathered to his fathers."

"Thus," says the old chronicle, "he who had been a powerful king, and a lord of so many territories, possessed not then of all his lands more than seven feet of earth."

The writer of the "English Chronicle" says of him: "The King William of whom we speak was a very wise man, and very powerful, more honorable and stronger than any of his predecessors were. He was mild to the good men who loved God; and beyond all measure stern to those who gainsaid his will. Stark man he was, and great awe men had of him. Earls that did aught against his bidding, he cast into bonds. He spared not his own brother; first he was in the land, but the king cast him into bondage. If a man would live and hold his lands, need it were that he followed the king's will. . . . Amongst other things, this must by no means be forgotten, the good peace that he made in the land; so that a man might go over his realm alone with his bosom full of gold, unhurt. Nor durst any man slay another, how great soever the evil he had done to the other. . . . Truly in his time men had much labor and many sorrows. He caused castles to be built, and the poor men to be made to labor heavily. He was fallen into covetousness, and altogether loved greediness. . . . So hard was he that he cared nothing for the ill will of the people. Alas! that any man should be so proud and thus exalt himself above other men. May the Almighty God show mercy to his soul, and grant him forgiveness of his sins."

Though stern and impervious, he was not naturally cruel; but he did not hesitate to take pitiless vengeance when he thought he had been wronged, injured, or insulted. His naturally forgiving temper became soured by opposition. His diplomacy was subtle and guileful, but he was too strong to prefer deceit when he could gain his aim by force. He was guided by the letter of the law and never lost sight of formal justice. He thought that he tempered justice with mercy. He often forgave those who revolted against him, and he carefully abstained from bloodshed except in battle or in crushing insurrection.

Though stern and ruthless, he saved England from greater evils. He knew how to govern a nation and to protect it from foreign aggression. He knew how to control the great nobles who threatened both the crown and the commons. He knew how to deal with men.



He was not untrue to his duty. He had received a training, while quelling revolts in Normandy, which taught him when to smite and when to spare. He had made Normandy peaceful, and he proposed to keep England in the same condition. He intended to rule just as peacefully as the English would let him; but he proposed to be the ruler, at the same time respecting the forms of law. He increased his strictness as the nobles offered opposition. Though his main object was to secure a strong central government, he also recognized and protected the local assemblies as a defense against the feudal nobles. "His hand was in everything, and his wisdom kept him from being a tyrant."

He excelled in the capacity to command. He had great sagacity, foresight, and courage in forming plans and facing dangers. He had an insight into men's characters and an ascendancy over their minds. He surpassed the chiefs of that age in ability and vigor more than he exceeded them in cruelty.

Roscoe in his life of William, says:—

"His spirit was bold and enterprising, yet guided by prudence; his ambition which was exorbitant, and lay little under the restraints of justice, still less under those of humanity, was controlled by the dictates of sound policy. Born in an age when men's minds were intractable and unacquainted with submission, he was yet enabled to direct them to his purposes. . . . Though not insensible to generosity, he was hardened against compassion. . . . The maxims of his administration were austere, but might have been useful had they been solely employed to preserve order in an established government; they were ill calculated for softening the rigors which, under the most gentle management, are inseparable from conquest."

WILLIAM II. surnamed Rufus, from the red color of his hair, was the eldest son of William the Conqueror, whom he succeeded as King of England in 1087. His death in 1100 was caused by an arrow shot, possibly accidentally by Sir Walter Tyrrel while hunting in the New Forest.

CRUSADES, THE (Latin *crux*, a cross), were expeditions, some seven in number, undertaken during the 11th, 12th, and 13th centuries by the Christians of Europe for the recovery of the Holy Land from the Mohammedans, and to make safe Christian pilgrimage thither. Besides these seven expeditions, one other, known as the Children's Crusade, was undertaken, and some other minor ventures, in and about the year 1212 A. D.; but those best known in history are the following four, which were partly military, for at this era, it will be remembered, the feudal system was at its height and a spirit of restlessness was abroad among the nations. The First Crusade set forth in 1096, led in part by Peter the Hermit, a native of Amiens, who had a following of about 250,000 men, women, and children. This immense throng or rabble, as it really was, moved across Europe from

eastern France and reached Constantinople only to be cut to pieces by the Turks. The main body, 500,000 strong, and a considerable number of whom were fighting men, were under the feudal chiefs of the era, Godfrey of Bouillon, Count Robert of Flanders, the Duke of Normandy, and Tancred, the hero of all the historians of the Crusades. Fighting as they went, they reached and took Nicæa, in Asia Minor, then had a sanguinary cavalry engagement with Sultan Suleiman, lay siege to and took Antioch, and on reaching Jerusalem subjected the Holy City to a five weeks' siege, which resulted in opening its gates to the crusaders, but only after 70,000 Mohammedans had been slain and numbers of Jews were burned. The Second Crusade, preached by St. Bernard, Abbot of Clairvaux, and occupying the years 1147-49, was unsuccessful. The Third (1189-92) had for its leader Frederick Barbarossa of Germany. Richard Cœur de Lion (Lion Heart) of England and Philip Augustus of France, failed to take Jerusalem, which was now held by Saladin, Sultan of Egypt; but after two years' fighting a truce with Saladin was formed, which allowed the Christians free access to the Holy Places and gave them possession for a period of the coasts from Joppa to Tyre. The chief incidents of this, the Third Crusade, was the heroic siege of Acre, which was captured by Richard the Lion Heart in 1191, and the drowning in a river in Asia Minor, of Barbarossa (Red Beard), the most noted of the emperors of the Holy Roman Empire. The Fourth Crusade (1201-04) was directed chiefly against Constantinople, where it set up a Latin kingdom under Baldwin, Count of Flanders and emperor of Constantinople. The subsequent expeditions, as we have said, were minor affairs, and resulted in little. They cover the period between 1204 and 1272, and practically accomplished nothing. To complete the enumeration, it may be said that the Fifth Crusade (1228-29) was under the Emperor Frederick II.; the Sixth (1248-50) was under the auspices of St. Louis (Louis IX. of France); and the Seventh and last, undertaken in the years 1270-72, was also under Louis IX. of France. The Children's Crusade occurred in 1212, the period between the 3d and 4th crusades. It was incited by Stephen, a French lad of twelve. A section of this expedition included 30,000 French children, a moiety of whom succeeded in taking ships at Marseilles, only to be sold as slaves in Mohammedan markets by the sailors; the other section, including about 50,000 German boys and girls, forced its way across the Alps to the Italian coast, to find, however, no way across the Mediterranean, save for about 3,000 of their number, who succeeded in embarking on coasting vessels, but only to meet the pathetic fate of their little brother crusaders who had set forth from Marseilles.



## THE PAPAL POWER

JESUS CHRIST was crucified in A. D. 33, the nineteenth year of the reign of the Emperor Tiberius. St. Paul taught at Antioch in Syria, journeyed through Asia Minor into Greece and finally to Rome where he died in the reign of Nero. The Christians were subjected to persecution by the Roman emperors, good and wicked alike. They were looked upon as opposing the religion of the state, and as they recognized but one God and held that all other Gods were false, the attitude against them was one of peculiar hostility. The Emperor Constantine was the son of a Christian mother and under him Christianity was recognized as the religion of the state. Thus fostered, the creed spread rapidly and learned men wrote works upon the new theology. These were known as the "Fathers of the Church," and among them were such writers as Tertullian, Ambrose, Cyprian, Jerome, and Augustine in Italy; and Origen, Gregory, Basil, Chrysostom, and Athanasius in Greece.

The Emperor Julian, though reared a Christian, renounced the religion and earned the title of the "Apostate" or Renouncer of the Faith in 360. His successor Jovian restored it on his accession.

The growing power of the church is seen when in 390 Bishop St. Ambrose of Milan persuaded the powerful and strong minded Emperor Theodosius to make penitent acknowledgment of the massacre of the rebellious Macedonians of Thessalonica. Theodosius imposed penalties for further pagan worship.

The establishment of the seat of government at Constantinople kept Christianity alive in spite of the inroads of the heathen Goths and Huns. The repulse of the Mohammedans there and also at Tours by Charles Martel saved Europe from the faith of Islam.

The Emperor Valentinian III. in 445 by a decree recognized the Bishop of Rome as the primate, although the Eastern Church resisted his claim. When the Western Roman Empire fell it was governed from the east by officials called exarchs who resided not in Rome but in Ravenna. This separated for a time the spiritual from the temporal government and the influence of the Bishop of Rome steadily grew.

The high priest among the Romans had been called in heathen times Pontifex Maximus. From this the word Pontiff was derived. The word "Pope" is from the Italian "Papa" meaning "Father." All bishops enjoyed this title at one time, but a decree of Gregory VII. (1073-1085) reserved the title with the adjective "holy" prefixed for the use of the Pope alone. Hence the expressions "His Holiness the Pope" and "The Holy Father."

Active missionary work was encouraged at all times and we see Pope Gregory attracted by some British slaves exposed for sale in the market place of Rome. As a result of his inquiries he sent St. Augustine to Britain to teach Christianity in 596.

Pope Stephen III., in 753, crowned Pepin the Short, son of Charles Martel, King of the Franks. Pepin took the part of the Pope against the Lombards and presented to him the Exarchate of Ravenna. This was known as the "Donation of Pepin." It was afterwards confirmed by Charlemagne who destroyed the Lombard power in Italy and was crowned by the Pope, King of Italy and Emperor of the West on Christmas Day, 800.

For a time the Popes exercised great political influence, but they with others suffered from the confusion that reigned after the death of Charlemagne. The feudal lords of Italy were unrestrained and appointed and deposed whom they pleased as Pope. Emperor Otho the Great (936-973) subordinated the papal power to the imperial for a time when he deposed Pope John XII. and on appointing Leo VIII. in his place compelled him to swear allegiance and fidelity. When Hildebrand came to the papal throne as Gregory VII. in 1073 matters were brought to a crisis. He stands out prominently among the men of the Middle Ages both as a ruler and as a Pope. His great object was to make the power of the church absolutely independent of the temporal power. When he was Cardinal Hildebrand and Nicholas II. was Pope (1058-1061) he brought about a change in the method of electing the Pope by allowing him to be nominated and voted for only by the Cardinals, thus depriving clergy and laity of a choice in the matter. When he became Pope he vigorously carried out his plan for making the papal power supreme. He forbade the marriage of priests in order to secure greater concentration of interest. He took away from temporal rulers the right of investiture, *i. e.*, the right of handing to bishops and abbots within their dominion the sign of office, the crozier or the ring. This was the cause of the dispute with Henry IV. of Germany and of his abject submission at Canossa. Henry, however, obtained control later and Gregory was driven from Rome and died at Salerno (1085). The right of investiture remained a cause of difference until Henry V. of Germany surrendered the right to the Pope. Similar differences existed between Pope Innocent III. and John of England.

A sect of Protestants existed in the Twelfth Century at the town of Alby near Toulouse. They took the name of Albigenses from the town. Their doctrines were, in the eyes of the Pope, deadly heretical. Pope Innocent III. to punish them called upon Dominic, a Spaniard monk who founded the Dominican order, to preach against



them. Simon de Montfort of England headed a crusade against them which lasted twenty years and ended with the destruction of the towns and killing of nearly all of the heretics. The Inquisition followed upon this war and was the effort to seek out the holders and teachers of false doctrines. The Dominican and Franciscan orders were most active in this work.

## ENGLAND

WHEN William the Conqueror died he left Normandy to his eldest son Robert and England to his second son William Rufus. When Rufus died, his younger brother Henry, called Beauclerc or Fine Scholar, took the throne as Henry I. Robert had been on a crusade and on his return attempted to take England from Henry. Henry defeated him at Tinchebrai (1106) and took Normandy away from Robert. Henry left the throne to Matilda his daughter, and called his nephew Stephen, Earl of Blois, to see that his wishes were carried out. But Stephen seized the crown for himself and defeated her and her Scottish allies at the Battle of the Standard. Later, he was defeated and taken prisoner but was released on a compromise by which he retained the crown and upon his death it was to go to Matilda's son Henry. Henry II. acquired large possessions in France through inheritance from his mother and by his marriage with Eleanor. When he came to the throne in 1154 he was a very powerful monarch. But his chief troubles were his sons and the clergy. One of the prerogatives which the clergy had enjoyed from early Roman times and which had been confirmed to them by William the Conqueror was the right of trying cases against the clergy only in ecclesiastical courts. Henry claimed that this was unjust and that abuse undoubtedly crept in from the practice known as the "Benefit of the Clergy." To further his plans he appointed Thomas à Becket, Archbishop of Canterbury, in the expectation that he would support him. Henry called a meeting in 1164 of the Archbishops of Canterbury and York, eleven bishops and members of the nobility to consider matters, at the Council of Clarendon. He forced the Constitutions of Clarendon through. They provided that all clergy accused of crimes should be tried by the civil courts, that no member of the clergy should leave the kingdom without the king's permission, that the king should hold in his charge the care and revenues from all the vacant bishoprics and benefices. These laws were strongly opposed by Becket who fled to France to escape the king's anger. The King of France, Louis VII., effected peace between them and Becket returned to En-

gland, but refused to give in. Henry in his rage is said to have asked, "Is there none of my cowardly knights who eat of my bread will rid me of this turbulent priest?" Four of the knights hearing these words went quietly to Canterbury and fell upon Becket and slew him at the steps of the Altar. This caused so much indignation throughout Christendom that Henry was obliged to annul the Constitutions of Clarendon and to do penance at the tomb of Becket at Canterbury. His four sons raised a rebellion against him and he is said to have died of grief on hearing that his favorite son John was among the rebels. He left the throne to Richard Cœur de Lion who spent nearly all of his reign at the crusades and in prison. Affairs during his reign were administered by John who succeeded him as king. John began his reign by murdering his nephew Arthur, for which crime he lost all of the English possessions in France. Historians have regarded this as a positive gain to England, for these possessions were so extensive and so important in comparison to undeveloped England, that England was regarded more as a province of France than as an independent kingdom. He renewed the quarrel with the papal power and was excommunicated and deposed. He handed over the crown to the Pope, taking it back as his vassal. John then tried to get back the French possessions but was defeated at Poitou. A rebellion of the nobles faced him upon his return to England. At Runnymede, near Windsor, in 1215, the barons compelled the humbled monarch to sign the Magna Charta. This has been regarded as the corner-stone of British rights and liberties. It was confirmed over and over again. John attempted to destroy it and after broke its conditions, but the barons and the people held the monarchs to it and in the reign of Edward I. it was finally confirmed and placed upon the statute books of the nation. It secured to every subject, high or low, personal freedom, safety of property and life, and freedom of action.

Henry III. (1216-1272) was only a child on the accession to the throne, and during his long minority affairs were badly managed. Revenues fell off, the provisions of Magna Charta were frequently violated and general discontent reigned throughout the land. In this condition a meeting of the Great National Council was called at Oxford in 1258. This is the first Parliament. It was there enacted that the power be placed in the hands of twenty-four nobles, twelve chosen by the king and twelve by the Council. This Council published the Provisions of Oxford which provided that the chief officers of state should be appointed by the twenty-four, that opposition to their decision be punished by death, that Parliament should be summoned every three years. The king refused to assent to these pro-



visions. He called on the King of France to arbitrate. The French king sided with Henry. The barons then attacked the king under their leader Simon de Montfort, Earl of Leicester. The battle of Lewes was fought (1264) and the king and his son, Edward, were taken prisoners. The king was imprisoned, Montfort ruling in his place. Montfort then reorganized the Parliament upon a fair basis of representation which provided for the election of two knights from each county and two citizens from each city or borough. It was the first House of Commons (1265). Very shortly after this the Commons took away from the king the power of levying taxes without its consent.

Edward I. (1272-1307) added Wales to the Kingdom, 1283, and in 1284 a son was born to Edward at Cænarvon Castle in Wales and he was given the title of Prince of Wales. Since then this title has been borne by the eldest son of the king or queen. Edward conducted wars with Scotland.

ROBERT THE BRUCE.—(1274-1329.) Robert the Bruce, the illustrious champion of Scottish liberty, represented a family in which for over two centuries the purest Norman blood had flowed.

He spent part of his early life at the court of Edward I. He was well educated, and could both read and write, which was a rare thing for gentlemen in those days. He was trained in all of the rules of chivalry. He was kind and considerate to women and those weaker than himself. He was tall, strong, handsome, and full of ideas. In disposition, he was cheerful, hopeful, and good-humored.

During the early part of the war for the independence of Scotland, he had wavered, sometimes supporting Wallace, and more frequently the English king; but he did not despise the lesson taught by Wallace, the leader of the common people. After 1304, prompted both by patriotism and ambition, he chose to oppose the plans of Edward.

One morning about six months after the death of Wallace, he was missed from the English court, where he was probably in danger from Edward, who was watching him very closely. When he received some money and a pair of spurs from a friend, he was quick enough to take the hint. Before the dawn of the next day, with only two companions, he was far on his way to Scotland. To guard against pursuit, he had the three horses shod with the shoes reversed so that the footprints in the snow would look as though they had been made by horses going in the opposite direction.

In 1306, in a spirit of defiance to the opposition of Edward and of the Pope and the clergy, he claimed the throne of Scotland and was crowned King. For a time everything went ill with him, and he was compelled to hide in dens and caves, or among the heath-covered hills.

The stories of his adventures have been delightfully told by Sir Walter Scott in "Tales of a Grandfather." He had many defeats and hairbreadth escapes; but even in the face of the greatest peril, his courage never failed him, and he never lost heart. He had a faithful band of friends who trusted and loved him with all their hearts. He waded streams and escaped those who hunted him with bloodhounds. He stood single-handed against whole armies, that could never catch him. He kept up the spirits of his men by reading aloud to them as they crossed lakes in wretched boats.

There was a deep and romantic interest about his life which could not fail to enlist upon his side the generous feelings of human nature. When driven from haunt to haunt by his enemies, he often received valuable private information from the common people, especially from the women of the country, who loved him for the perils with which he was surrounded.

He remained true to his cause amidst all changes of fortune, and finally, seven years after the death of Edward, he rejoiced in the triumph of his cause. After years of hiding in rocky fastnesses, fortune at length came to his side, and by stratagem, surprise, and desperate fighting, he crowded the English soldiers out of city after city and fortress after fortress, until almost all Scotland was in his hands.

He won high rank as a military commander. He had been trained in the knightly school of war, and knew the value of well equipped and mounted troops; but having neither funds nor resources he was forced to rely on infantry armed with pikes, and learned by experience that mighty results could be achieved by good foot soldiers in the hands of a master.

By the famous and bloody victory of Bannockburn, in 1314, he won independence for Scotland, and drove the English like frightened sheep into their own country. For fifteen years he reigned over his country with brilliant success, and showed great ability as a lawmaker and ruler. His personal character, tried by adversity and prosperity, gradually unfolded itself. He reformed abuses in the feudal law, provided equal justice for poor and rich, encouraged trade, and made wise provisions for defense. He remained active until his death, and was brave, liberal, wise, and pious, like Alfred the Great.

By a personal charm of manner and address, and his great sympathy for men of every degree, he won the hearts of those around him and secured their devotion. He often won the friendship of his enemies, and was never deserted by those who once became his friends. As a king, he never gave his subjects cause to blush for him. In his wars, he was humane to people, though he destroyed buildings, and growing crops, and ruined private estates in



order to defeat a foe more powerful than himself. He never allowed his enemies to be killed except in battle. To prisoners of war he was very generous.

Edward acknowledged the independence of Scotland in 1428. Ireland was conquered in 1171 by Henry II. The Jews were banished from England in Edward's reign, and remained in exclusion until the time of Cromwell. They were subjected to fearful persecution.

## THE FRENCH MONARCHY

PHILIP AUGUSTUS (1180-1223) was reigning in France while Richard Cœur de Lion and John reigned in England. Philip extended the boundaries of the empire very shrewdly. He raised large revenues by persecuting the Jews. He hunted down heretics and gained the good-will of the clergy. On account of his quarrel with Richard in the Crusades, he tried to take the French provinces through an intrigue with John while Richard was in prison. When Richard died, the crown should have gone to Arthur, the son of John's elder brother. But John seized the crown, captured and murdered his nephew (1203). Philip summoned John to appear before him, and upon his neglect to do so, declared the English possessions in France confiscated. These extended the boundaries of the French Empire very materially. John allied himself with the German Emperor Otto in an attack upon Philip, but the allies were defeated at Bouvines (1214). The boundaries of the French Empire on the death of Philip were the Pyrenees and the Mediterranean on the south, where previously it had occupied only the northern half. Louis IX. (1226-1270) possessed such moral and intellectual qualities that he exerted a great moral influence to the acts of his predecessor and did much to add stability to the institutions of the country. Among other enactments, he put a stop to the feudal differences of barons and to the custom of trial by wager of battle. Philip the Fair (1285-1314) followed and added still another set of qualities which increased the power of France. He was especially noted for his arbitrary treatment of his enemies. The Tiers Etat or Third Estate was a political class instituted upon the formation of the States-General or French Parliament. There had been only the two classes whose rights in towns had been recognized. They were the nobles and the priests. To this number was added the burghers or freemen of the towns, and they all assembled in Paris for the first time in States-General in 1302. Philip entered into a quarrel with Pope Boniface VIII., seized the Pope in his palace and thereby hastened his death. In 1304 Popes

began to reside at Avignon in France. Sometimes there was a rival Pope in Rome.

England and France now entered upon the Hundred Years' War. Not that the two nations fought continuously for that time, but between the years 1328 and 1453 there was no lasting peace. Edward III of England claimed the crown of France, as the grandson of Philip the Fair through his mother. The French claimed that the Salic Law, that no woman should inherit the throne, debarred him from all rights. Edward did not enforce his claim immediately but awaited his opportunity. In 1346 the battle of Crécy was won by the English archers. Calais was taken and held by the English for two hundred years. John, King of France, was taken prisoner at the battle of Poitiers (1356). When Edward died in 1377 the condition of France was desperate through taxation, debased coinage and other effects of the war. "The Black Death" swept over Europe in 1348. It was the most terrible plague ever known. It first appeared in China in 1346 and rapidly spread over Asia into Europe. Over one-half of England's four million people were carried off by it. Crops could not be harvested. Travelers in Germany found towns and villages without a single inhabitant, for those who had not fallen victims had fled. This put a stop to the war for a time. The long minority of Richard II. held the English back still longer. But it began again with increased vigor and Henry V. won the battle of Agincourt in 1415.

D'ARC, JEANNE.—(1412-1431.) Few exploits in history have such a fascinating interest as that of the young peasant girl who, filled with unbounded and enthusiastic patriotism, aroused the courage and hope of the French troops and led them to victory at Orléans.

Women show their patriotism in a way different from men. They act largely by the heart and emotions. They are by nature more impassioned, more sensitive, and more loving; they identify themselves more strongly, by all their sentiments, and with their entire hearts, with what surrounds them. They have more of the divine feeling. They have more heart and imagination. They have two natural gifts—pity and enthusiasm—which especially distinguishes them from men. Through pity they make great sacrifices, and by enthusiasm they are made nobler. Hence, they are more heroic than heroes.

All nations have in their annals some of those miracles of patriotism in which a woman is an instrument in a great cause. When everything is desperate in the cause of a people, we need not yet despair if the spirit of resistance still subsists in the heart of a woman, whether she be a Judith, a Clelia, or a Joan of Arc—a Cava



in Spain, a Victoria Colonna in Italy, or a Charlotte Corday. Judith and Charlotte Corday sacrificed themselves, but they sacrificed themselves even unto crime. This inspiration was heroic, but it made a wrong choice of weapons—it took the knife of the assassin instead of the sword of the hero. Their devotion became celebrated; but it bore a stain, and was therefore justly blamed. Joan of Arc wielded only the sword of her country, and in her time, accordingly, she was regarded not only as inspired with patriotism, but as the prophetess of God.

Joan of Arc, the Maid of Orléans, was the daughter of respectable peasants. She was born in 1412, in the village of Domrémy, France. She was taught, like other young women of her station in that age, to sew and to spin, but not to read and write. She was different from most other girls in her simplicity, modesty, industry, and piety.

In her childhood she heard many superstitious legends and mythical stories, from the simple people among whom she lived. In her lonely life, as a shepherdess, she grew dreamy and imaginative. She was a girl of natural piety who saw God in forests, hills, and fountains. In her deep religious fervor, she saw visions. When she was about thirteen years of age, she believed she saw a light and heard an unearthly voice, which enjoined her to be modest, and to be diligent in her religious duties. This revelation made a great impression on her excitable mind.

At the age of fifteen she thought she heard St. Michael tell her that she was sent to deliver France from England, whose armies were overrunning the country, and many believed her story.

The Hundred Years' War was in progress. Edward III. of England, who laid claim to the crown of France, had overwhelmingly defeated the French at the battles of Crécy, Calais, and Poitiers. So discouraged were the French that a large party of them, in the Treaty of Troyes, agreed to give the crown to the English king upon the death of the dauphin—Prince Charles. But patriotism was not yet extinct. There were many who regarded the concessions of the Treaty of Troyes not only as weak and shameful but as unjust to the Dauphin Charles, who was thereby disinherited. The result was, that the terms of the treaty were not carried out, and the war dragged on. The leaders of the party that stood by their native prince were at last reduced to most desperate straits. They saw the greater part of their country in the hands of the English who were holding in close siege the important city of Orléans, whose starving inhabitants saw no hope of relief. They were in deep gloom, but it was the gloom that precedes the dawn of a better day when the sun of victory would again brighten the distressed country.

Joan, the young peasant girl, with her imagination all aflame from brooding over her country's wrongs and sufferings, felt that she was bidden to undertake the work of delivering France. She was obedient to this call, and continued to urge that she had a mission which she must perform. At the age of seventeen, she attracted the notice of the French court, and was invited to state her plans to the king. Though her story when first told was rejected as the story of an insane person, she now made her way to the dauphin, persuaded him that she had a mission and induced him to place her at the head of the French army.

She assumed male attire and warlike equipments. Mounted upon a white horse, with a sword, glittering armor and a white banner, she put herself at the head of the troops, whom her daring and courageous example, and the idea of her heavenly mission, inspired with new enthusiasm. She aroused the imaginative, impulsive French nation exactly as it had been stirred by the preachers of the Crusades. Received by her countrymen as a messenger from heaven, the maiden kindled throughout the land a flame of enthusiasm that nothing could resist. Inspiring the dispirited French soldiers with new courage, she forced the English to raise the siege of Orléans. After this important victory, which rekindled the national ardor of the French to the utmost, she became the dread of the previously triumphant English. She conducted the dauphin to Rheims where he was crowned in 1429. With many tears she saluted him as king.

Her success was simply that of a heroic warrior who inspires his troops with his own courage and confidence of victory and rushes into the action carrying his admiring and enthused soldiers with him. She was aided by her angelic form and the purity of her beauty and childlike sweetness.

She now wished to return home, believing her mission accomplished; but acceding to the wish of Charles, she consented to remain with the army. But she no longer heard any unearthly voice and began to have fearful forebodings. She still accompanied the army and was present in many conflicts, but she lost her enthusiasm, her courage, and her success.

On May 24, 1430, she threw herself, with a few troops, into Compiègne, which the Burgundian forces besieged; and being driven back by them in a sally, was taken prisoner and sold by the Burgundian officer to the English for the sum of 16,000 francs. She was conveyed to Rouen, the headquarters of the English, and was brought before the bishop of Bouvais for trial on the charge of being a sorceress and a heretic.



While her trial was in progress, she submitted to many cruel indignities which were given for the purpose of making her confess her errors. She remained obstinate, and clung to her male attire, stating that she acted according to the voices from heaven which she claimed to hear. Though the court showed great patience with her, she persistently declined to dress as a woman. When her man's clothing was pulled from her, she resumed it again at the first opportunity. After a long trial, accompanied by many shameful circumstances, she was condemned to be burned to death at the stake. Hoping to have her sentence changed to imprisonment for life, she recanted some of her alleged errors and expressed penitence. Words which fell from her when subjected to great indignities and her resumption of male attire were made grounds for concluding that she had relapsed, and she was taken to the stake and burned, May 31, 1431.

When she was brought to the place of execution she knelt down in the cart not to ask her life of the judges, but to implore mercy from heaven for the bishop and the priests who were about to burn her. She clasped her hands and bowed her head; and addressing herself with a mild and pathetic energy, sometimes to her celestial protectors and sometimes to her destroyers, who were seated below her on the scaffold, she tenderly asked for their aid, their compassion, and their prayers. Sometimes she gave relief to her feelings by womanish sobs, mixed with dreadful shrieks. Influenced by the sight of her youth, innocence, and beauty, about to be reduced to ashes, and by the sound of the wail that seemed already to be rising from her funeral pile, the doctors, inquisitors, and officers burst into tears. Some of them, unable to bear the sight, and faint with emotion, came down from the stand and were lost in the crowd.

As the flames arose around the martyr, she lifted her eyes toward heaven and cried aloud that her celestial voices had not deceived her and that she had saved her country, even the hardened English soldiers were touched, and one of the leaders exclaimed: "We are lost; we have burned a saint."

Joan's trial was watched with great interest. The English government, by a long circular letter, notified all of the sovereigns of Europe of the result and gave them an outline of the proceedings. The University of Paris sent a special account of it to the Pope, to the cardinals, and to the chief prelates.

Speaking of her trial, De Quincey says: "Never from the foundations of the earth was there such a trial as this, if it were laid open in all its beauty of defense, and all its hellishness of attack. Oh, child of France, trodden under foot by all around thee, how I honor thy flashing intellect, quick as God's lightning, and true as God's

lightning to its mark, that ran before France and laggard Europe by many a century, confounding the malice of the ensnarer, and making dumb the oracles of falsehood! Is it not scandalous, is it not humiliating to civilization, that, even at this day, France exhibits the horrid spectacle of judges examining the prisoner against himself, seducing him, by fraud, into treacherous conclusions against himself?" De Quincey asks why she contended, why she answered her persecutors, why she did not retire in silence from the superfluous contest. Then he answers: "It was because her quick and eager loyalty to truth would not suffer her to see it darkened by frauds, which she could expose, but other, even of candid listeners, perhaps could not."

De Quincey refused to believe that Joan recanted either with her lips or in her heart. "Nothing but her angelic constancy, united with her angelic gentleness, drove the ten thousand English soldiers to weep when her life was consumed by fire; and to turn away penitents for life, saying everywhere that they had seen a dove rising upon wings to heaven from the ashes where she had stood."

Joan had been no willful impostor. She thought she heard voices speaking from an unseen world. She was a noble-hearted girl, true to what she believed to be her heaven-given mission. She courageously faced difficulties and danger in order to do what she considered her duty. By her wonderful career she aided Charles to win back to the royal house of Valois the whole kingdom of France. She will long be remembered.

Charles VII. was succeeded by Louis XI. (1461-1483). He was a shrewd king, and managed the finances of his kingdom well at this critical time. He allied himself with the commercial and trading classes and cut off the privileges of the vassals. He was also able to extend the bounds of his kingdom.

Charles VIII. (1483-1498) added Brittany to the kingdom by his marriage. He was the last of the house of Valois. He was succeeded by Louis XII. (1498-1515) who did much to render the position of the monarch more secure and at the same time to improve the condition of the people.

After the close of the Hundred Years' War, England settled down to repair the losses which the kingdom had sustained, and to build up the constitution. Great improvement was made in the condition of the lower classes, and the rebellion of Wat Tyler in 1381 did much to alleviate the sufferings of the serfs. This uprising originated through an unjust tax of a shilling a head which was sought to be imposed upon the peasants. Richard II. showed great bravery in



dealing with the rebels, and Tyler was killed at Southfield, London, for insolence to the king.

WYCLIF, JOHN.—(c. 1324–1384.) John Wyclif has been called the father of the Reformation. For several hundred years before him, England had been involved in disputes with the Pope at Rome, but the disputes were in regard to political questions, and not the doctrines of the Church. Under the teaching of Wyclif, people began to have doubts about some of the Church doctrines.

Wyclif was born near Richmond, in Yorkshire, England, about the year 1324. He was descended from an ancient family. He had a very strong character, and was very religious and earnest in all that he did. He received his early education at Balliol College, Oxford, of which he was elected master soon after 1356. In 1363, he entered Queen's College, where he continued his theological studies for several years. Soon after 1370, he published several treatises in which he gave his views in regard to religion, the Church, and the papacy. In April, 1374, he was presented by the crown to the rectory of Lutterworth which he held until his death.

In his criticism of the Pope he was protected and encouraged by the bold John of Gaunt, who was managing the kingdom in his father's old age. In 1377, having called the Pope "a proud and worldly priest and the most cursed of purse-clippers," he was suspended by the archbishop of Canterbury, and summoned to appear before an assembly of bishops at St. Paul's Church, London. He attended with his friends but the council ended in a quarrel without hearing him. Through the protection of his friends, he escaped the effects of the Pope's bull, in which the University of Oxford was ordered to deliver him to the archbishop of Canterbury and the bishop of London for trial.

In shaping his later course, he was influenced by new events which soon arose. In 1378, after the death of the Pope, the state of the Church grew worse. Two rival Popes were set up, one at Rome, the other at Avignon. They were furious enemies, and divided the Christian world into two parties each of which applied the name "dogs" to their opponents. The Pope whom the English supported sent packages of pardons to England and proclaimed that he would absolve from every crime or fault those who would help him in destroying his enemies. These pardons were eagerly bought, and resulted in sending large sums of money to Rome.

After the schism in the papacy, Wyclif slowly decided to take a more revolutionary attitude toward the Roman see, which he believed was at the root of the disorders of the Church. He began by send-

ing his own poor priests to preach the pure gospel, and by making an English version of the Bible so that the common people could read it for themselves from the manuscript copies which were widely circulated. He gave to the common people a plain doctrine at which they rejoiced. He denounced existing evils in the Church. He turned into a definite channel the widespread feeling of dissatisfaction which had existed against the rich and careless clergy, monks, and friars. Clothed in red sackcloth and cloaks, barefoot, and with staff in hand, his band of brothers took up the reforms which the friars had dropped, and went from town to town preaching "God's law."

Though the mendicant friars had been able and good at first, in the Fourteenth Century they had become a nuisance, selling indulgences, inventing pious frauds, enriching the convents, and taking money and food from the poor. Their number was greatly increasing by the addition of many persons who did not like to work, or had not succeeded in business. Langland, who lived and wrote at that time, represents them offering their pardon "plasters" to those who were full of sorrow for sin—and saying: "I shall pray for you all my lifetime—for a little silver." Chaucer, in writing of his Canterbury pilgrims, mentions a pardoner who had a sack full of pardons "hot from Rome."

Wyclif, like Chaucer and Langland, saw the wickedness and hypocrisy of many of the friars, and the evil which they produced among the people. He wrote and preached against them with great force. One time, when he was dangerously ill, he was visited by a deputation of friars, who after a few polite wishes for his health, exhorted him to prepare for death by withdrawing the unpleasant things he had been saying about them. Immediately recovering strength, he asked his servants to raise him a little on his pillows, and then turning toward his visitors he caused them to depart in confusion by saying in a loud voice: "I shall not die, but live, and declare the evil deeds of the friars."

In 1381, he gave at Oxford a set of doctrinal theses which were promptly condemned by the aroused theologians, who tried to have him imprisoned or silenced. He appealed to the king, but was hastily advised by his friend, John of Gaunt, to keep silent on the subject.

By attacking some of the Church doctrines, he lost the protection of John of Gaunt, but he continued his work with courage. Though the University of Oxford, which had long encouraged him, finally deserted his side, he still had powerful friends in court. Though he was banished from Oxford, he was permitted to retire to his parish at Lutterworth. He was finally summoned to appear at Rome to give an account of himself, but he had become too old and infirm to go.



After a stormy life he was allowed to die a peaceful death. He continued to perform service in his church until Time with his sickle, in 1384, came to mow him down.

After his remains had lain in the Lutterworth churchyard for forty years, the great Council of Constance (1415) decreed that they should lie there no longer, but that they should be exhumed and burned. A party of monks with pick and spade, dug them up and kindled a fire which burned them to powder. They threw the ashes into the brook which ran by the churchyard. "The Swift conveyed them into the Avon, the Avon into the Severn, the Severn into the narrow seas, and they into the main ocean." Thus his body became scattered, like his teachings.

The event gave rise to Fuller's lines:—

"The Avon to the Severn runs,  
The Severn to the sea;  
And Wyclif's dust shall spread abroad,  
Wide as the waters be."

The good that men do is oft interred with their bones, but John Wyclif's work went on. He had produced a live spark which was kindled into a fire by later heroes, who in turn passed the lamp of progress on to others. He had not lived in vain. He had contributed his part toward bringing a new and better order of things in human affairs. His influence had not only spread over England, but it had passed to the Continent and was preparing the way for the greater movements of the future, by which the common people rose from the dust and threw off the oppressive burdens of the past.

The Hundred Years' War had drained the treasury and left the king in constant need of money. As Parliament had secured to itself the right of raising money on taxes, the king was obliged to ask for it. Each new demand for money meant new concessions to Parliament and in this way the constitutional form of government was strengthened and the power of the people increased. The practice was adopted in Edward III.'s reign of putting desirable measures into the form of bills which might originate in either branch of the legislature, and, after such had received the approval of a majority in both the lords and commons, they were then presented to the king for his assent. An important change in the language occurred at this time. French had up to this time been the language of the court, of law, and of education. Now it was displaced by English, an end to which Wyclif largely contributed.

England was torn by a great civil strife, known as the Wars of the Roses. It was a contest between the powerful houses of York and

Lancaster over the right to the throne. As the contestants on both sides were English, they were distinguished by the house of York wearing a white rose and that of Lancaster a red rose. Before the war broke out a rebellion headed by Jack Cade, who was supposed to be an agent of Richard, Duke of York, devastated Kent and plundered London with a mob of 60,000 men. Promised pardon by the king dispersed the mob, but Cade was executed (1459). As Henry VI. was in poor health, Richard, Duke of York, had himself proclaimed Protector (1454). On the king's recovery he sought to get back his power and was supported in his efforts by the wealthiest and most powerful noble in England, the Earl of Warwick, who from his influence was called the king-maker. Richard was victorious at St. Albans (1455) took the king prisoner, and Parliament confirmed his title as Protector. A victory at Northampton (1460) caused him to come forward as the lawful heir to the throne. Margaret, wife of Henry VI., took arms for the support of her son's claim and was helped by the Scotch so ably that their combined forces defeated and killed Richard at Wakefield Green. His head, encircled by a paper crown, was exposed upon the walls of York, and his young son the Earl of Rutland was brutally murdered. Richard's eldest son was proclaimed king by the Yorkists at London under the title of Edward IV. A second battle of St. Albans was a victory of the Lancastrians in 1461, but the same year they were defeated with great slaughter at Towton. Margaret fled to Scotland and then to France. The French king lent her a small force, in return for which she promised to give up Calais. She was defeated at the Battle of Hexham, Henry VI. was again a prisoner and was shut up in the Tower of London for seven years. Margaret again fled to France. Edward IV. offended the great Earl of Warwick who took up arms against him and defeated him at Nottingham (1470). The king fled to the Netherlands, and Henry VI. was again upon the throne. Edward came back with a small army, Warwick was defeated at Barnet and Margaret at Tewkesbury when she was taken prisoner. Edward remained undisputed king until his death in 1483. He left two young sons. His brother, Richard of Gloucester, took the throne for himself as Richard III., carried the young princes to the Tower where they were put to death by his orders. This act together with his unfitness to rule, caused some of his friends, the Yorkists, to take sides against him. They called Henry Tudor, Earl of Richmond, from France. He came over and defeated Richard at the Battle of Bosworth Field (1485). Richard was slain in battle. Richmond became king under the name of Henry VII. He married Elizabeth of York and thus united the houses of York and Lancaster. He founded the House of Tudor which ruled England from 1485 to 1603. Henry VII



paid especial attention to the increase of the wealth of the nation. He put down such rebellions as from the unsettled state of the country must arise, notably the impostures of Perkin Warbeck and Lambert Simnel. He married his daughter Margaret to James IV. of Scotland, and this was the claim on which the Stuart line came to the throne of England in 1603. Henry died in 1509 leaving the treasury of the country well filled for his son Henry VIII. (1509-1547).

## GERMANY

THE House of Hohenstaufen or the Suabian line reigned over the German Empire from 1138-1254. The most prominent rulers of this house were: Frederick I. Barbarossa (1152-1190); Frederick II. (1215-1250); Conrad (1250-1254).

The most important features of the reign of Frederick I. were his efforts to obtain sovereignty over Italy, and his attacks toward that end, on Lombardy. In 1162 he destroyed Milan; but was defeated by the Lombards at Legnano (1176). The Treaty of Constance, which he signed in 1183, gave the right of self-government to the Lombards, and the supremacy and some measures of taxation to Frederick. He was drowned during the Third Crusade.

Frederick II. continued the struggles with the Lombards and extended his arms to supremacy over the Popes and all of Italy. He overthrew the Lombards at Corte Nuova in 1237, and besieged Rome in 1241. His attention was distracted from further aggressiveness in Italy by rebellion at home, against which he struggled until his death in 1250. Conrad was the last of the line.

The House of Hapsburg in 1273 followed a period of dissension and dispute. Hapsburg was a small district in Switzerland and Count Rudolph of Hapsburg was elected Emperor of Germany. Italy was lost to the German Empire and France had grown in power before his election. Within the German Empire the power of the princes became greater and that of the emperor less. Frederick III. (1440-1493) enjoyed a long but uneventful reign.

## SWITZERLAND

THIS little republic of twenty-two small states, all presenting the most remarkable differences, forms a compact nation world-famous for the patriotism of its people. A league of the men of Uri, Schwyz and Nidwald was formed in 1291 to resist all who should oppose or

oppress them. The central portion of what is now Switzerland was under the control of the Dukes of Hapsburg. But the three districts mentioned were forest cantons not under their control. On the death of the Emperor Henry of Luxembourg in 1313, the electors hesitated between Frederick the Handsome of Hapsburg and Louis of Bavaria. Louis favored and helped the men of Schwyz. Frederick sent Leopold, his brother, against them with 20,000 men. The confederates met them at the top of a pass with not more than 1,500 men and utterly defeated them at the battle of Morgarten (1315). A new league was formed in 1316. Frequent addition of surrounding districts was made during the succeeding years and the name "Swiss" is given to the confederacy from the powers of the men of Schwyz. By 1352 the league was composed of eight members and no more were admitted until 1481. In 1386 the Austrians were so enraged at the audacity of this league that Leopold III. sent an army of 6,000 Austrians against the little town of Sempach. They were opposed by only 1,600 men from four cantons, who did not wait for the other confederate troops to come up. In the battle the Swiss took advantage of the hot day which compelled the Austrians to lay off their armor, and of the rough ground, which compelled them to dismount, and utterly defeated their enemies. This was followed by a peace of seven years, afterwards (1394) extended for twenty years and again (1412) further extended for fifty years. An Everlasting Compact was drawn up in 1474 and signed at Constance. Under its terms Sigismund, the son of Frederick of Hapsburg, renounced all claims over the lands of the confederates. In return for this the confederates agreed to help Austria against the advances of Charles the Bold in his efforts to extend the boundaries of his Duchy of Burgundy. Charles marched against Granson, and after a week's siege took it (1476). Of the 412 defenders he saved only two and that upon condition that they serve as executioners of the others. The rest of the confederates heard the news at Neuchâtel. They at once marched against the Burgundians. The forces of Charles misunderstood an order to retire and fled, leaving rich treasures in the hands of the Swiss. Charles then made a stand at Morat and besieged it. A large confederate force marched to its relief and the battle raged many hours in a driving rain. A skillful flank movement by the Swiss drove the Burgundians in flight. The slaughter on both sides was heavy. A new Compact was drawn up at Stanz in 1481 which settled internal disputes among the members of the league. The death of Charles the Bold at the siege of Nancy in 1477 relieved the league of further fear of him.



## ITALY

AFTER the Treaty of Constance (1183) made between Frederick Barbarossa and the cities of Lombardy, these became almost independent. There arose in the contests of these cities with the papal power two large factions known as the Guelphs and Ghibellines. The Guelphs opposed the emperor and the Ghibellines supported him. The Guelphs resented his efforts to deprive the free cities of their independence, and, as the Popes saw it was to their advantage to have the support of these free cities against the emperor, the Guelphs became the supporters of the papal power. The struggles between these two powerful factions lasted long after the quarrels of the Popes and the emperor and kept Italy for many years in a state of disruption. The Ghibellines became ardent advocates of the imperial form of government, while the Guelphs as strenuously desired free municipal self-government. The cities of Italy especially upon the seacoast profited greatly by commerce and traffic. The Crusades made these towns important seaports and their people extensive traders upon the sea. There was brought back to Europe a taste of the luxury of the East which had been unknown to simple Europeans during the Dark Ages. Venice, Genoa, Florence, and Pisa became the distributors to all Europe of the spices, silks, and luxuries of the East. Goods were brought overland by caravans to the head of the Mediterranean. Italian ships took them to Italy, whence they were distributed to all of Europe. These towns increased in wealth and power to a marvelous extent. Venice had risen from a few fishermen's huts on marshy islands, a refuge from the wrath of the Huns, to the foremost maritime power of the world. She was an aggregation of commercial kings. Her canals were lined with marble palaces, the homes of her royal inhabitants. The government was an oligarchy. The Senate was selected from the nobility. The ruler was a Doge (a corruption of Duke). He was chosen by the Senate. A Council of Ten was selected from and by the Senate. These Ten selected from their own number a Council of Three. The Council of Ten was a tyrannical, secret body which exercised constant surveillance over all citizens. No one but the Ten knew who composed the Council of Three. The Three met in secret session at night. Its members were robed in scarlet and completely masked. At these meetings they tried those who were charged with political crimes, and their sentences were absolute and final. An executioner led the unfortunate victim over the "Bridge of Sighs" into a dungeon where he passed forever from human

view. In the walls of the palace were two small openings called "The Lion's Mouths." In these were secretly placed anonymous accusations against any person whom a citizen wished to be punished by the Three. The Doge had little power and the people none. Still, under this awful system Venice kept her place and did not fall from any fault within, but because the Portuguese, Vasco da Gama, discovered a passage to Asia around the Cape of Good Hope, which destroyed the caravan and carrying trade of the Mediterranean.

Florence was the extreme of democratic government as Venice was the extreme of the aristocratic. She owes her greatness to the family of the Medicis. Cosmo de' Medici was a merchant of great wealth and popularity. He came to the chief power of Florence in 1434. The Florentines call him the "father of his country." His efforts were directed to make Florence the most beautiful city, and the greatest center of art, architecture, and learning in the world. At the same time commerce was fostered so successfully that the revenues of this one Italian city were greater than those of all England and Ireland combined. She was the center of the Banking interest. A healthy rivalry sprang up among its people in the arts and sciences. Hers were the greatest names in literature, art, and science: Petrarch, Dante, Boccaccio, Michael Angelo, Leonardo da Vinci, Andre del Sarto, Benvenuto Cellini, and Galileo.

GALILEO.—(1564-1642.) For many ages people looked with childish wonder and ignorant awe upon many of the interesting things of nature. The causes of day and night, the moon's changes, different seasons of the years, comets, winds, tides, and other things were wrapped in sacred mystery. It was but slowly that the laws of nature became known, and many of the pioneers of discovery were unhonored and even persecuted by the people of their day. Sometimes the priests and rulers of a country would prevent new discoveries from being made known.

In the Sixteenth Century there was a great spread of learning. The universities of Italy were visited by students from all parts of the world. Many studied nature with untiring zeal.

Among the most restless inquirers was Galileo of Pisa, who entered the University at the age of nineteen. He had to practise much self-denial, for his liberal-minded father was not rich; but he took the deepest interest in his work. From his earliest childhood he had shown talent for the inventions of toys and machinery. At the University he was a constant toiler. He kept his eyes open and reflected on what he saw. By counting his pulse while he watched the swinging of a lamp in the Cathedral of Pisa, he found a method of



measuring time with a pendulum. His invention led to the most important results. It soon took the place of hour-glasses, sun-dials, water-dials, and burning candles. Later it led to the knowledge of the real shape of the earth.

From the beginning of his career, he was surrounded by the enemies of progress, who accepted ancient ideas without question and followed in beaten paths; but he did not become discouraged. He continued his search for truth and the correction of error. He won many friends by his spirit of persistent determination; but his enemies rejected the most conclusive proofs of his arguments, and even refused to believe the evidence of their own eyes.

After he was elected to the chair of mathematics in the University of his native town (1589) he proved that heavy bodies fall no faster than light ones. By his boldness and originality of thought, and his unbelief in many ideas which had become accepted dogmas, he won the ill will of several professors.

When his enemies drove him from Pisa (1592), he went to Padua, where he lectured with great success, and rapidly won fame. He boldly attacked old ideas, and spoke in the language of the people so that he could be understood by all. He wrote and distributed many essays on his new and startling theories, and soon became known to the scientific world. He became familiar with the works of Copernicus, who refuted the theory (of Ptolemy) that the earth was the center of the universe, and held that it had a daily rotation on its axis and an annual revolution around the sun.

In 1604 he studied a new star which was attracting attention by its sudden appearance. He proved by exact calculations that it was among the most distant of the heavenly bodies, and denied that it had a motion around the earth. He was soon called upon to defend the Copernican system. He presented his views with such zeal that many, who had before agreed with Aristotle, now accepted his new doctrines.

In 1609, by means of a telescope, which he invented, he was enabled to prove the truth of his theories to all except those who stubbornly refused to be convinced.

He soon became famous, and his house was thronged with visitors who came to see the skies through his "tube." As he studied, mystery after mystery was unfolded to his wondering gaze, and he saw that he had only just begun to learn of the marvels of creation. While watching the planet Jupiter, he discovered that it had four moons revolving around it in the same direction that our moon revolves around our earth. He amazed the world by his announcement, but his enemies refused to look through his telescope for fear they would be convinced of their error.

He made observations of the moon, from which he concluded that it was like the earth in structure, having mountains and oceans. Though his critics entered into endless disputes, he calmly and energetically continued to announce new wonders and discoveries. He found that the Milky Way was caused by myriads of stars. He detected the presence of the rings of Saturn, and discovered the phases of Venus and the spots on the sun.

With unwearied efforts he worked in the face of opposition and discouragement. In 1632 the labor of his life was given to the world in the form of a book called "The Dialogue on the Ptolemaic and Copernican Systems." He was openly attacked by his enemies. As a result he was soon summoned to Rome to answer to the charge of heresy, and was examined by the Inquisition.

He was ordered to change his mind—to renounce the most cherished convictions of his soul. For a while he agreed to remain silent. Finally, feeling that he was suppressing the truth, he again published his theory. He was compelled to go to Rome, where he was again forced to recant if he desired to save his life; but as he arose from his knees he said: "And it still moves." For this, he was sentenced to prison for life. Later, he was banished to Florence, where he worked constantly in spite of his burdens and persecutions.

In January, 1642, he died. Nearly one hundred years later, a monument was erected to attest the greatness of his fame. By his great discoveries he placed mankind under obligations to him.

## SPAIN

AFTER the overthrow of the Saracens by the Moors, the Christian kingdoms in the north of Spain came at once into prominence. The Moors were defeated at Tolosa (1212). By this battle they were deprived of all their possessions except Cordova and Grenada. Aragon and Castile gradually absorbed the other states and a representative form of government, called the Cortes, was very early established. In 1471 Isabella, Queen of Castile, married Ferdinand of Aragon and the two kingdoms were combined. This work of unifying the states of Spain was chiefly done by Cardinal Ximenes, an able and zealous statesman. In 1481 the Moors held Grenada only. Ferdinand and Isabella conducted a ten years' war against them (1481-1491) and Grenada the last stronghold of the Moors in Europe passed from them. As the work of the Inquisition went on, an edict was issued in 1492 by which all Jews and Moors were either to go into exile or to be baptized. Rather than sacrifice their religion, these two peoples left



Spain, taking with them the genius, learning, commercial and industrial activity which had made Spain so great materially, and leaving her shorn of the substantial qualities and economies which make a nation. Spain has never recovered from the effect of this loss.

COLUMBUS.—(c. 1446–1506.) Few events in history have had such far-reaching influence and importance as the discovery of the New World, in 1492, by Columbus.

The ancient world, as known to Europe, was bounded on every side by the shadows of mystery, imagination, and tradition. Along the doubtful margin were pictured gigantic monsters and hideous demons, standing like sentinels to prevent new discoveries. Ships sailed the waters of the well-known Mediterranean Sea and crept a short distance down the western coast of Africa, but sailors did not venture far beyond the shore toward the west. Everything was changed by the pioneer voyage of Columbus across the Atlantic which gave a great impulse to exploration, trade, colonization, research, and many other things that pushed forward the car of progress.

Cristoforo Colombo was born about the year 1446, in or near Genoa, a port from which many vessels sailed. He was the eldest son of Dominico, a wool-comber of some small means—poor but reputable and meritorious. He studied at school until he was fourteen years of age, taking especial interest in mathematical and natural sciences. While very young, he was taught reading, writing, grammar, and arithmetic. He soon showed a strong inclination for the sea, which led his father to send him to the University of Pavia where he learned enough geometry, geography, astronomy and navigation to urge him forward to the diligent self-schooling, which he later received by casual hours of study amidst the cares and vicissitudes of a rugged and wandering life.

At the age of fifteen Columbus went to sea to finish his education, and to learn to command a vessel. In the fifteen laborious years during which he followed the sea, he had many hazardous adventures. He sailed the seas in an age when even a commercial expedition resembled a warlike cruise, and merchants often had to fight their way from port to port. He sailed as far east as the Greek Isles, as far north as Iceland, and as far south as sailors then went along the coast of Africa. In 1470, after being wrecked in a sea fight and escaping to land on a plank, he reached Lisbon.

He married a Portuguese girl whose father was a famous sailor, and had many maps and charts. For a while he made his home in Lisbon. Then he went to live on Porto Santo, one of the Madeira Islands where his father-in-law had been governor. Thus situated,

on the border of the world, as far as it was then known, he pored over the logs and papers of his deceased father-in-law, and talked with old seamen regarding the mysteries of the dark-blue waters that stretched toward the west. He heard many stories and traditions. He heard that strange kinds of wood, and the bodies of men of a strange race had been found toward the west after a westerly gale of several days' duration. Gradually he conceived the design of reaching Asia by sailing west. In 1474, he explained his views to Toscanelli of Florence, from whom he received the heartiest encouragement.

The story of the life of Columbus is one that shows the value of determination in securing success. He had an idea that the world was round and that he could reach the Indies by sailing westward. He was treated as a dreamer by the people of Genoa, where he was born. He went to England and then to Portugal to get aid by which he could test his ideas. He was not defeated by his failures but bravely decided to try again. Poor, ridiculed as a madman, and almost friendless, he clung to his belief.

In 1485, he turned to Spain who was then at war with the Moors. He received a partial hearing, but it was only after several years of patient waiting that he met with success. He alternated between hope and discouragement. In 1487, he was asked to defend his opinion before the learned professors in the college of Salamanca, who after three years' discussion decided that his scheme was only a day-dream. Sometimes he had to endure rebuffs and jeers—and, in order to live, he had to sell maps and charts which he had made; but he never lost faith in the final triumph of his idea.

After years of patient waiting, Columbus finally secured help from Isabella—after her armies had defeated the Moors and taken Grenada. He was intrusted with the command of three small vessels, which he fitted out at Palos. After many days of preparation at excited Palos, he finally set sail across unknown waters, with three small vessels, ninety sailors, thirty gentlemen and priests, and enough provisions to last a year.

Many interesting events of his voyage are to be found in an abstract of his diary made by Bishop Las Casas. He sailed for the Canaries on August 3, 1492. Three days later he was alarmed by the loss of the "Pinta's" rudder. On September 6 he left the Canary Islands and steered toward the west. On September 13 he noticed the variations of the compass needle, which later caused his men to become frightened, but he clung to his idea with a faith which the variation of the compass could not affect. Two days later he saw a wonderful meteor fall into the sea at a distance of four or five leagues. On the following day he found the water full of seaweed.



On September 17, he found that his men were murmuring, fearing that they were over a reef or in shoal water. He sailed on to clear seas and inspired all with fresh courage. Though he soon saw birds and other signs of land, he found no land. He saw distant clouds that had the appearance of solid earth, but which vanished as the vessels approached.

A courageous sailor and a man of great purpose, Columbus now had to prove himself a master of men. He had to exert his resourceful mind to the utmost to govern the unruly and discontented sailors, who, lacking his faith, and dismayed and alarmed by his wild voyage, began to grow desperate, and in some cases even proposed to throw him overboard so that they might at least make the attempt to return. He had great difficulty in restraining them from mutiny, but he met their threats with calm courage. Sometimes he encouraged them with gentle words, telling them of the great fame and riches that they might obtain, or of the honor they might have in the Church. Sometimes he threatened them with the displeasure of the king. Finally, he promised to turn back if land should not be discovered after sailing a certain distance.

At last, on the night of October 11, after a sail of seventy days he saw a light ahead. On the next day, richly clad and bearing the royal banner of Spain, he landed on San Salvador Island. Kneeling upon the shore, he "kissed the ground with tears of joy." After long years of waiting, and in spite of the mutinous members of his crew, who now prostrated themselves at his feet seeking pardon, he now saw a partial realization of his dreams and projects.

After giving presents to the natives, he embarked again, passed other islands, coasted by Cuba, and reached Haiti which he thought was Japan. After building a fort, and selecting some of his men to remain in it, Columbus returned to Europe, carrying nine natives and many curiosities of the New World. In Spain, he was received with great joy. From Palos to Barcelona, where the Spanish court was assembled, his journey was a triumphal procession. At a great assembly of notables, he told of the wonders and riches of the new empire which he laid at his sovereign's feet. From the king and queen he received the title of Don and a coat-of-arms. He was made an admiral and a viceroy of the countries which he had discovered—which he thought were islands on the east coast of Asia.

Columbus made three later voyages to the New World. On his second voyage, he took a great fleet, with missionaries, soldiers, and men who were seeking their fortunes. He expected to find gold, Christianize the Indians, and make new discoveries. Landing at Haiti he built a new fort, made an armed camp, and set the missionaries

to baptizing and teaching the Indians—who were set to work as slaves and in some cases sent to Spain to be sold. When the Spaniards failed to find gold, and found that they could not compel the despondent Indians to work, he was reviled as the cause of their woes. He was persecuted both in Haiti and in Spain.

He had high and noble views regarding the newly found countries. He desired to build and improve, not to ravage and destroy. Unlike the rabble whom it was his misfortune to command, he sought to colonize and cultivate, and to subject everything to the control of law, order, and religion. His attempts at colonization were embarrassed and complicated by a long series of failures, vexations, miseries, and insults that have rendered his career as a ruler of men most pitiable. The failure of his plans were due both to the unhealthfulness of the climate and the greedy, uncontrollable character of the Spaniards.

On a third voyage (1498), Columbus discovered the northern coast of South America. He found that the settlements in Haiti were growing more prosperous. He still had enemies who were plotting against him. Through their influence, he was seized and sent back to Spain as a prisoner to answer to criminal charges that had been made against him. After the charges were proven false, he was set free. He gave orders that his chains should be buried with him at his death, as a sign of the reward which he had received for his services.

After a fourth voyage, on which he explored the coast of Central America and met with many hardships, Columbus returned to Spain, where he spent his last days in sickness and poverty. He died in 1506, and was buried at Valladolid. His body was later removed to Seville, and finally (1536) to San Domingo. In 1796, his ashes were taken to Havana, from whence they were carried to Spain after the Americans occupied Cuba in 1898.

Columbus was a great man of his time. But in many respects, he was not in advance of his own age. He was superstitious, and he was engaged in the pursuit of wealth. But he had courage, fortitude, and a knowledge of navigation. He was a man of thought, and was bold enough to venture into unknown places. He was a great man, because he gave himself to a great purpose, which he executed in the face of great difficulties and hardships. He was one of those men of strong, natural genius, fitted for working out their own formation. By contending with privations and obstacles, he acquired a fortitude in braving, and a dexterity and ease in overcoming, difficulties. Full of resources of his own energy and invention he learned to accomplish great things by small means.

Though naturally irritable and quick tempered, and keenly sensitive to injury and injustice, he had a benevolent and generous nature,



which never ceased to shine with warmth and brightness through all of the troubles of his stormy career. When his dignity was outraged, his authority opposed, and his plans defeated, he practised self-control, and restrained his valiant and indignant spirit. He showed as great firmness in controlling himself as he showed skill in controlling others. He was temperate not only in language and action, but in eating, drinking, and dress.

By his patient toil he gave to Europe a new world. Though he thought he had only discovered a new route to the Indies, it was his courage, and faith, and wisdom, which carried him across the Atlantic when others only dreamed of such a thing. After his death, the world recognized the value of the discovery, and gave due honor to the great pioneer of the seas.

## PORTUGAL

As a portion of the Iberian Peninsula, Portugal was colonized by the Phœnicians, conquered by the Carthaginians and then by the Romans, who established in it the usual solid municipal institutions. It was then overrun by the Vandals and taken from them by the Saracens in the Eighth Century. It became an independent kingdom in 1137. It had gained its independence through the efforts of Alphonso Henriques, who spent his long life of sixty years in continuous fighting, first against the Mohammedans, whom he defeated in the battle of Ourique, in 1139. The battle was a signal victory for Alphonso in spite of the mass of legend by which it was surrounded. Alphonso kept up a long struggle against Alphonso VII., King of Spain, and he was finally recognized as King of Portugal on giving the promise that he would be a vassal of the Pope and pay him annually four ounces of gold. In 1172 he associated his son, Dom Sancho I. with him as king and intrusted to him the conduct of all wars. During their joint reign, the Mohammedans, who had been conducting a defensive campaign in Africa, returned to avenge their defeat at Ourique, and besieged the city of Santaren. The Mohammedans were utterly defeated and their leader slain in 1184. The following year Alphonso died. The Mohammedans kept up their attacks upon his empire, and he was continuously compelled to defend his frontier against them. In the meantime the cities of Lisbon and Oporto grew to be important commercial centers. Dom Sancho devoted his attention principally to the development of the growth of the cities within his kingdom. He incurred the anger of the Pope on very nearly the same grounds as did Henry II. of England, by his efforts to make

the clergy answerable for crime to the civil courts. In 1210 he had become so enfeebled in health that he yielded to the demands of the Pope and retired to a convent in 1211, where he died in the same year. He was succeeded by his son, Alphonso II., who, though no soldier, was an able financier and held on to the wealth which his father left him. He became involved in civil war with his brother over the division of his father's estate, and by the confiscation of the property of the Church, he incurred the anger of the Pope, by whom he was excommunicated and died in 1223 under the interdict of the Church. He was succeeded by his son, Sancho II. only thirteen years of age, who, when he attained his majority, had a quarrel with the Pope. His kingdom was interdicted and he promptly submitted to Pope Gregory IX. and was pardoned. Through a morganatic marriage he was deposed by the Pope and his brother placed upon the throne under the title of Alphonso III. in 1248. This king manifested great shrewdness and policy in the administration of his affairs and averted a civil war. The last years of his reign were troubled by a rebellion of his son. Dionysius (1279-1325) devoted himself to the civilization and improvement of his kingdom and this work he carried through very successfully. By the great interest which he manifested in agriculture, he was known as the "Farmer." Trade and manufactures also received his encouragement. He extended the representation of the people in Cortes, a Parliament, and gave the representatives of the towns seats in it. He founded the University of Coimbra in 1308. He was succeeded by John I. (1385-1433). During his reign the capital of the country was removed from Coimbra to Lisbon; conquests were made in Ceuta in Africa, which led to the establishment of colonies along the western coast and laid the foundation for the future important geographical explorations which Portugal made. Dionysius was succeeded by King Edward. In 1436 he sent an expedition to Tangiers under his youngest brother, Don Ferdinand and Don Henri. The expedition was unsuccessful. Don Ferdinand was given as a hostage and imprisoned, from the effects of which the king died in 1438. Don Ferdinand died in prison from ill treatment in 1443. Alphonso V. succeeded and as he was a minor a regent was appointed. The king fell into the hands of the Duke of Biaganzia who encouraged him into a war against his uncle, and in the battle which ensued the regent of Portugal was slain. Don Henry, the Navigator, died in 1460. The king made an effort to obtain Castile but was unsuccessful, and he was compelled to sign the Treaty of Alcantara, 1478. His wife was taken from him and placed in a convent, which so preyed upon his mind that he abdicated and died in 1481.



## EUROPE AFTER THE MIDDLE AGES

AT THE end of the Fifteenth Century France comprised all of its present extent except Calais which was held by the English.

Italy comprised the free cities of Venice, Genoa, Florence and Pisa. Sforza, a soldier of fortune with a band of mercenaries, held the Duchy of Milan in the northwest. The Popes held the central portion. The south was held by the Kingdom of Naples and the Kingdom of Sicily.

Burgundy held the territory of Flanders, Belgium and the greater part of Holland.

Austria was enlarging her territory and power especially towards the southeast.

The German Empire was falling off both in extent and power. Prussia had not yet come into existence. There was a bond between Austria and Germany, as the Emperor of Germany was a Duke of Austria. He ruled over Bohemia.

Hungary, peopled by the Magyars, a branch of the Slavonic race, was fortunately interposed between the Turks and Christian Europe.

Poland aided in the same way. Her territory extended over a much greater area than in later years. A large part of what are now Russia and Prussia were under her control. The invasion of Europe by the Turks has been treated of in the life of Jenghiz Khan (1204-1227). The Mongols, or Tartars, became Mohammedans, and spread over Russia, Hungary and Poland under Ogdai, who succeeded Jenghiz Khan. They overwhelmed the Christians of Palestine (1243), took Bagdad (1258). The Seljukian Turks were overthrown and the Ottoman Empire arose in its place as a result of the conquest by Othman, a robber chief, who made himself master of nearly all of Asia Minor before his death in 1326. The most formidable body of their troops were the Janissaries. These were made up of the children of captive Christians reared in arms and the Mohammedan faith. The Sultan Soliman fortified the Dardanelles and invaded Europe in 1355, taking Hadrianople which he made the capital of the empire in Europe. Then, at the head of his Janissaries, he swept over Servia and into Macedonia in 1389. Bajazet, a sultan who reigned from 1389 to 1402, marched against Constantinople and made the Greek emperor pay tribute. The Byzantine or Greek Empire

had in 1400 dwindled down to Constantinople and only a few possessions in Turkey, Greece, and Asia Minor. No doubt Bajazet would then have compelled the conquest of Constantinople had it not been for an attack upon his empire from within by Timour or Tamerlane the Tartar. In 1402 he defeated and captured Bajazet in the battle of Angora and carried his captive about the country in a cage. The work of conquest by the Turks went on under Amurath II. (1402-1451). But was most successful under Mohammed II. (1451-1481). Constantine XI., called Palæologus, was the Byzantine emperor. Mohammed laid siege to Constantinople. His force was large and supplemented by cannon, which, it is said, was used for the first time in history. The final attack was made in 1453. The inhabitants of the city fought valiantly. The slaughter on both sides was fearful. The siege had lasted fifty-three days. On May 29, the city fell. The emperor fell fighting valiantly. The church of St. Sophia which Justinian had built was turned into the Mohammedan Mosque of St. Sophia. Constantinople was then made the capital of the Ottoman Empire. Mohammed II. conquered several islands in the Ægean Sea, a portion of Greece, Asia Minor and Bosnia.

## THE REFORMATION

THE discoveries which Ferdinand and Isabella of Spain encouraged gave to that country an enormous foreign empire of great wealth and power. The conquest of Navarre gave her control of all of the Peninsula except Portugal. She took the foremost place in Europe in politics and statesmanship. She was no less renowned in war, through the successful campaign of Gonsalvo de Cordova. She conquered the French in southern Italy (1502) and the Kingdom of Naples (1504); Ferdinand died in 1516 and was succeeded by Charles V. He was born at Ghent in 1500, and, by descent, he inherited a vast empire outside of Spain. He was the son of Philip, who was the Archduke of Austria and the son of Maximilian, the Emperor of Germany. Philip's mother was Mary of Burgundy, daughter of Charles the Bold. When Charles the Bold died, Mary succeeded to his possessions in the Netherlands. These were passed on to Philip, and Charles V. thus acquired all of that territory. By the death of his grandfather, Ferdinand, in 1516, he inherited Spain and her territories. By the death of his grandfather, Maximilian, he became Emperor of Germany, in 1519. He also ruled the Kingdoms of Naples and Sicily in Italy. In 1520, at the age of twenty, he was chosen Emperor of Germany over his rival, Francis I. of France. Though Charles was possessed of mental,



moral and physical qualities of such high order that he would have carried his empire safely through ordinary circumstances, yet the exigencies of the times and the questions he had to face were so tremendous that his life and reign must be classed as failures. The most important features of his reign were the Rise of Protestantism, the attendant and consequent events known as the Reformation, and the wars with France to preserve the balance of power in Europe. The beginnings of the Rise of Protestantism in Europe were the movements of the Albigenses, and the doctrines of John Huss a reformer of Bohemia, the massacre of the Albigenses and the zeal of St. Dominic and the order of Dominicans in the Inquisition rooted out the heresy; and the Council of Constance in 1415 ordered John Huss and Jerome of Prague to be burned at the stake.

LUTHER, MARTIN.—(1483-1546.) Martin Luther, the hero of the Reformation, was born at Eisleben, Saxony, in 1483, at a time when Columbus was struggling to get means for making the voyage which resulted in the discovery of a New World. He was the son of a miner of humble tastes and scanty purse. He belonged to the peasant class and to the day of his death took pride in his lowly ancestry and modest home. His parents worked hard to support their children. His mother carried on her back the wood necessary for the comfort of the humble home.

He did not spend his childhood in pleasure. He raised himself out of the dust by struggle and patient endurance. He was treated with the greatest severity by his parents, who were firm believers in the merits of the whip in correcting childish faults. In later life he said: "My parents' severity made me timid; their sternness and enforcement of a strict life led me afterward to enter a monastery and become a monk. They meant well, but they did not understand the art of adjusting their punishments." He found that his teachers in the school at Mansfield used the same brand of corrective medicine, behaving to their pupils like "gaolers to thieves." He was soundly thrashed fifteen times in one afternoon. He afterward spoke of the "purgatory of schools where we . . . learn nothing from all this flogging but terror, fear, and misery." He probably received more flogging than most boys, but afterward did more work than those who received fewer stripes.

He received a religious training that was strictly orthodox. In 1497, he went to Magdeburg, where the Roman church had a powerful effect upon him. A year later, he was sent to Eisenach, where he could live with relatives and attend school at less expense. Following the custom of the poorer scholars in Thuringia, he went about

the streets singing at the doors of the principal citizens for means of support. He often met with a rough repulse, but he finally charmed a wealthy lady, Ursula Cotta, who took him to her own home, where he had generous treatment and the advantages of an excellent teacher. Here he became acquainted with happy family life and parental love.

In 1501, he entered the University of Erfurt, a great center of classical learning. He was captivated and worked with ceaseless energy. He mastered science after science, with a quickness that amazed his professors. In studying the Bible, he contrasted the simple gospel with the practices of the Church of his time. Though his father had intended that he should be a lawyer, the impulses of his soul led him more and more toward theology. The rough and austere training of his youth had driven him within himself. His later studies had led him in a mystical direction. For the first time in his life he refused to obey his father. His mind was on the religious life, and not on law. In 1505, having taken his master's degree, he separated from his father, bade farewell to the world, and entered an Augustinian cloister as a monk. Here, he subjected himself to severe discipline. He denied himself all comforts, and passed whole nights in prayer and fasting. He even inflicted upon himself the tortures by which people in the Middle Ages sought to prepare themselves for admission to heaven. In his gloomy rigidity, he devoted himself entirely to study, and lost sympathy for the healthy life of the flesh. His mind was agitated by the question of redemption from sin. He could not believe that absolution from the burden of sins could be purchased by the observance of formal acts and duties. He felt repulsed by the Old Testament God of revenge and wrath. He finally reached a conclusion based upon Paul's doctrine of justification by faith. He was soon to speak to the living world with the force that arose from the depth of his convictions.

In 1508 he was called to the University of Wittenberg (as a professor), where he gradually overcame his shyness, shook off his monastic reserve, and attracted much attention by his impressive preaching. He spoke from the depths of his fiery soul, and in magnetic words that were not gathered from musty manuscripts or books. In 1510 he visited Rome—thus fulfilling one of his boyish longings. He was still a firm believer in the Roman Church. At the first sight of the Eternal City, he threw himself upon the earth, and, with hands uplifted, exclaimed: "I greet thee, Holy Rome, thrice holy from the blood of the martyrs which has been shed in thee." He was a keen observer and soon saw much that did not strengthen his veneration for the city and the papacy. He was not favorably impressed with the superstition, cunning, pride, and vice, which he found.



As he left Rome, he was more and more impressed with the words: "The just shall live by faith." Though he was still a devoted monk, he felt the power of a new life. For seven years he continued to fascinate his hearers by his attractive lectures, and by the boldness and novelty of his views. He grew in the confidence of his students, and in fame abroad.

He took the position that the forgiveness of sins through Christ is a free gift. As a result of his position, he was led into conflict with Church officials. Through facts disclosed to him in the confessional, he learned of the evil effects resulting from the sale of indulgences, or tickets of pardon, which were supposed to extinguish the penalties for sins, and release souls from the flames of purgatory. Church officials, in order to collect money, abused the practice of the ancient Church. Between 1500 and 1517, five extraordinary indulgences were proclaimed with the alleged purpose of securing money for defense against the Turk. They were successful in causing much German coin to "fly over the Alps" to Rome. In the instructions of Tetzl, the agent for the sale of the pardons in Germany in 1517, there was a regular tariff of taxes, a certain number of ducats being specified for each particular sin. The murder of parents or brothers and sisters was rated at four ducats. Some who peddled the pardons put up notices which remind one of the patent-medicine advertisements which are so plentiful at the beginning of the Twentieth Century. Such abuse of the sacred mysteries of the Church was a source of much disgust.

Luther had a nature which led him to oppose the indulgences with all his masterly activity. He felt that the abuse was so iniquitous that he could not remain silent. When he heard that Tetzl was near Wittenberg, he was seized with indignation and resolved to bring the pardon question to an issue. With no ambition to gratify, he began his mission. He began it as an obedient son of the Church. In the pulpit, he publicly thundered against the abuse of indulgences. Then he posted on the church door his ninety-five theses, in which he protested against the sale of forgiveness, and gave his views on true repentance and the limit of the power of the Pope. By that act, he created a storm of which he never lived to see the end.

When the Pope ordered him to recant, he replied: "I cannot recall." When he was ordered to Rome he only wrote a respectful letter in reply. In the attempts that were made to settle the matter by diplomacy, he was driven to take one step after another until he finally overstepped the boundaries of the Church and drew his nation with him. Amid the threats of his enemies, he was calm, joyous, friendly, attractive, and full of vitality—though he had become as thin as a skeleton, by long study and much care.

When he finally informed the German nobles that it was time to throw off Rome and start out on an independent religious and national life, he was excommunicated by the Pope. On December 20, 1620, in the presence of a multitude who gathered by his invitation, he burned the papal bull. Thus he resisted every weapon of the Pope and treated the last one with derision.

Though the emperor, Charles V., had political reasons of his own for favoring the Pope, Luther (and his cause) had attracted a religious and national sympathy which protected him from the danger of condemnation without a hearing. He was summoned to appear at Worms and testify for himself. Though he doubted whether the emperor's promised safe-conduct would protect him, he bravely resolved to face death rather than flee. He made the long, difficult journey in a farmer's wagon. When he was reminded of the fate of John Huss and advised to turn back he said: "Huss has been burned, but not the truth with him. I will go in though as many devils were aiming at me as there are tiles on the roof." Though he was embarrassed by the pomp of the court, he kept a bearing that was firm and unyielding, stating that no threat could induce him to recant. By a decree which was proclaimed after part of the assembly had gone home, and never enforced, Luther was placed under the ban of the empire and his works were to be burned. Though all people were forbidden to give him shelter, food, or aid, he was befriended by Frederick the Wise and taken to Wartburg Castle, where for eight months he used his pen vigorously, translating into the German language the New Testament and parts of the Old.

Luther was now compelled to shield his work from the errors of his friends who desired to tear down every picture and ornament that served as a reminder of Romanism. From his watchtower, he saw the dangers that might result from the excesses of the Anabaptists. Leaving Wartburg in March, 1522, without a guard, he soon appeared at Wittenberg, and by his wisdom and tact, put a temporary check to the agitation. When the peasants broke out into a general revolt against the nobles and priests, in 1524, and pleaded the Bible as their justification in demanding liberty of conscience and freedom from oppression, Luther, after careful study, took the side of law and order, but he spoke to the princes against oppression and advised them to be moderate in dealing with those who had revolted.

In 1525 Luther married Catharine von Bora, a nun, and established a home. He once said that he took this step "to please his father, to tease the Pope, and to vex the devil."

His home became the center of his literary labors and rallying place of his friends. In spite of an impaired constitution, resulting



from his early ascetic life, he was happy, and did an amazing amount of labor. He found that it was necessary to instruct the people and continue the work that he had begun. He preached robust sermons in the plain language of the people, and had them published and circulated. He translated the Bible in such plain language that it could be read by all. He issued about two hundred and twenty separate writings. He gave to his people hymns and a manual of popular instruction, as well as a Bible in their own language. He stamped the seal of his own soul upon the German language and upon the German mind.

Luther died in 1546, at Eisleben where he had gone to preach. Within a few rods of the house in which he was born, he breathed his last. "He is gone," said Melanchthon to his students, "the chariot of Israel and the horsemen thereof, who ruled the Church in these troubled times."

Luther did not create the Reformation. The spirit of reform was in the air. It had been gathering strength for a century or more. New conditions and new ideas had resulted from the use of the printing-press, the discovery of America and new trade routes to India, the revival of learning and an increase of intercourse and interest between peoples. Reformation was sure to come, but needed a strong leader.

Luther was well suited for a popular leader in such a movement. He knew how to reach men's souls with the direct and warm words of common life. He could tell in simple language the thoughts and work of scholars and thinkers. He had depth of feeling, firmness of conviction, and a strong personality which gave him great power in convincing others. His own experience has been a growth—and a result of constant work. He had reached conclusions which he could defend with spirit. He asserted for himself the right of free thought. Though his first purpose was to defend the Church against abuses, he finally found it necessary to break from the Church. Once having broken, he did not think of turning back.

With his rude strength, bold energy, and terrible earnestness, Luther was a striking character. With an ardent impulsive nature, he did not mince his words. Though he was always sighing for peace, he was well fitted for the heat of the battlefield. He described himself "as rough, boisterous, stormy, and altogether warlike, born to fight innumerable devils and monsters, to remove stumps and stones, to cut down thistles and thorns, and to clear the wild woods."

With the sticks which Reuchlin and Erasmus and previous reformers had helped to gather, he kindled a fire which neither Pope nor emperor could extinguish nor smother.

When Francis I. of France was defeated in his candidacy for Emperor of Germany, his rage and jealousy was turned against Charles. Both of the sovereigns planned for an alliance with Henry VIII. of England. He joined the Emperor Charles. By bad treatment Francis lost his great general the Constable of Bourbon, who went over to Charles. The war broke out in 1521. Toulon was taken and Marseilles was besieged. Francis entered Italy, but was met, defeated, and captured at the battle of Pavia in 1525. He secured a release from prison in Madrid in 1526 by surrendering Italy and Flanders to Spain. On his release he refused to give up Flanders and the war was resumed. Pope Clement VII., Henry VIII., Venice, Milan joined Francis I. in the "Holy League." Bourbon besieged and took Rome in 1527, but was himself killed in the attack. Italy was given to Charles by the Treaty of Cambrai, in Flanders (1529). Francis renewed the war in 1535 and again in 1541. The attention of Charles was needed elsewhere in his kingdom in 1545, by the rise of Protestantism and the war ended by Francis retaining his French possessions. The league of Protestant princes in Germany suffered defeat at first, but through Maurice of Saxony and Henry II. of France equal rights were secured to Catholics and Protestants by the Treaty of Passau (1552) which was ratified by the Diet of Augsburg. In 1555 Charles V. resigned to his son, after passing his last days in melancholy, and in the rehearsal of his funeral. He died in 1558. His son, Philip II., and Henry II., son of Francis I. of France very soon renewed the quarrel of their fathers. In 1552 Henry seized some German territory. In 1558 he took Calais from the English. But in 1557 he was defeated at St. Quentin by the Spanish army. The war ended in 1559. Henry's wife was the famous Catherine de' Medici (see WOMEN WHO HAVE INFLUENCED HISTORY), who was the virtual ruler of France during the reigns of her husband and her three sons, Francis II., the husband of Mary, Queen of Scots (1559-1560); Charles IX. (1560-1574); and Henry III.

HENRY IV. (OF NAVARRE).—(1553-1610.) Henry of Navarre, born in 1553, was a dominant and interesting figure in one of the wildest periods of French history. His education was rough and hard, and fostered the originality of character which marked his life. At Bearn, he joined in the rough sports of the village lads. He was taught to be a true mountaineer, frugal and active. He was thrashed often, and studied some when not too busy with more active life. He was taught by a Protestant tutor. He received a military training under the great captain, Gaspard of Coligny.



After the death of Francis II. he went with his mother to join her husband at the French court. He was a favorite with Catherine, who admired his sharp eye, quick wit, and ready tongue. He doubtless learned much that was of greater use to a future ruler of men than Latin or Greek syntax. He went with the court on a tour through France, which lasted nearly two years. Thus he was learning men and geography by observation.

At the age of thirteen he returned to Bearn and, under the eye of his mother, resumed the hardy education of his childhood. He was taught to live a frugal and active life, to endure fatigue and privation, to excel in riding and fencing, and to climb the rocks barefoot in pursuit of the chamois and bear. He also continued his classical studies under a new tutor.

By his early training and variety of influences he obtained a versatility and many-sided character which made him at home in the court, the cottage, and the camp. He saw all sides of life, all kinds of people, and both sides of religious and moral questions. He naturally became liberal, broad-minded, and conciliatory.

On August 18, 1572, he married Margaret of Valois (the daughter of Catherine), a clever, talented, good-natured, kind-hearted woman, fond of reading (as well as of eating and perfumery), and a constant friend, but a fickle mistress who disliked the marriage that was forced upon her.

The wedding feast was a scene of debauchery, in which the king, his brothers, the Bourbon princes and the young nobles of both parties joined, while the older Protestants looked on with great repugnance. There were signs of an approaching storm. "The air was heavy with a feeling of disquiet, alarming reports spread on every side, and the pulpits of Paris reëchoed with exhortations to intolerance and bloodshed."

Henry's marriage furnished the occasion for the massacre of St. Bartholomew. All of the leading Huguenots had been invited to come to Paris for the event, and most of them had accepted. It was hoped that the wedding would result in peace between Huguenots and Catholics. But the marriage was no sooner over than trouble began. Priests denounced the unholy union of a Catholic with a heretic. The Duke of Guise was eager to take the life of Admiral Coligny, whom he believed to have caused the death of his father at the battle of Orléans. Catherine, seeking to control her irresolute son Charles, willingly entered into a plot to assassinate Coligny and other Protestant leaders. When her plot failed, she planned a darker and greater crime. Her tigress nature was fully aroused. In her desperation, she finally induced King Charles to consent to the slaughter.

About two o'clock in the morning of August 24, the day of the solemn festival of St. Bartholomew, the church bell gave the signal, and the massacre began. Coligny was the first to fall. For three days the work of death continued, until the Seine was made red by the blood of many bodies. The slaughter also extended to most of the provinces. Henry of Navarre saved his life only by consenting to attend mass.

"It was indeed a strange stage on which this beardless youth, this king, with more nose than kingdom, as the courtier jested, was called to play his perilous part; still reeking with the blood of the tragedy just enacted, crowded with a motley crew of cutthroats, courtesans, and adventurers, elbowing nobles, ladies, and princes, who differed from them little in manners, dress, or decency of life." It was in an atmosphere of corruption and evil, where a contemporary has said that everything was tolerated except decency and virtuous conversation.

In 1575, Henry escaped from the court and became the acknowledged leader of the Huguenots, keeping life in their dispirited forces by his daring bravery. By his joyousness and generosity he won the love of his followers and the respect of his opponents.

For seventeen years after the massacre of St. Bartholomew, France was in a state of turmoil and war. In 1576, the radical Catholics, who became angered when Henry III. granted privileges to the Huguenots, formed the Holy League with Henry the Duke of Guise, at its head. The purpose in forming the league was to suppress Protestantism and prevent the kingship from going to Henry of Navarre, who had now become the principal leader of the Huguenots. The "War of the three Henrys" followed, in which each leader quoted Scripture as a warrant for his cruelties and bloodshed. The armies of Henry of Navarre and of Henry III. finally united against the Duke of Guise, who held Paris. While advancing against the city, Henry III. was stabbed by a Dominican monk. While dying he made his chief men swear to support Henry of Navarre as his successor.

Thus, Henry of Navarre became Henry IV., the first Bourbon king of France. He found confusion, dissolution, and civil war everywhere. He was recognized as ruler in only a portion of his realm. He had to conquer a large portion of the country of which he was the lawful ruler. He entered upon his task with confident courage. He had the power of attracting a strong following, and of retaining the mastery in all situations of life. As a soldier, he had a happy and careless disregard for danger which is bred of the popular heroic spirit. He could excite the greatest enthusiasm among the impressible French people, who felt that he was under a lucky star. While he knew how to plunge into the tumult of battle with his soldiers and comrades,



he knew how to adapt himself to all classes of men under all circumstances. He was simple, open-hearted, amiable and chivalrous. He joked, laughed, and sympathized with his friends, and showed an interest in the welfare of everybody. He gained men's favor more rapidly by a well-timed word and his ready wit than by the greatest victories on the battlefield. He could endure the greatest privations, and had an energy and strength which seemed to defy even his excesses. He exhibited both the dark and the bright sides of the national character; but amidst his countless love affairs he never forgot his duties as king. He was well adapted to revive the extinct loyalty of the nation.

He had a very difficult position; but he was able to look at things with a cooler head than the partisans around him. He was not a religious fanatic. He was fighting for his rights and for the unity of France. For a long time he had all he could do to hold his many enemies in check. At one time he was in rags, and with hardly a horse to ride; but soon he led his troops to victory.

In 1593, in order to disarm the opposition against him, and secure peace to his distracted country, he accepted the Catholic faith. He treated the creed as an external cover for religion which could be put on or taken off like a coat. He was always liberal and tolerant. He was not made for a martyr in supporting the letter of a creed. By changing his creed he kept France from falling into an abyss. He gradually drew to himself those who had been his most violent enemies. In eight months he entered Paris amidst great joy. "So fair a city," said he, "was well worth a mass." Thus he soon broke up all opposition, and conquered France. He also managed to retain the confidence and following of the Huguenots, for whom he had fought for twenty years, and with whom he had shared distress, privation, danger, and victory.

As the leader of the true national party, he now devoted all of his energies to the good of France. In 1598 he issued the Edict of Nantes, which gave to the Huguenots the religious, civil, and political rights which they had so long demanded. With the help of Sully, his chief minister, he reorganized the finances, aided the restoration of agriculture, secured better means of communication, established manufactures, and promoted commerce. He was the friend of every farmer and trader, and desired prosperity to smile on the humblest. Wherever he went he was hailed with blessings as the "father of his country."

Just as he was preparing to strengthen the power of France in European affairs, he was assassinated in the streets of Paris by the dagger of a fanatic. His death threw France back into confusion

and convulsions for fifteen years, and lamed the arm of her foreign policy for half a lifetime.

Henry of Navarre was a good man when compared with the characters of his day. He was moderate and reasonable when others were excited by religious and political strife. He liked order and peace better than church quarrels. Though he may have "swallowed his words," he was true to his feelings. When he united with the Catholic Church and became king, he gave the Protestants privileges which they could not have gotten from any other king. He gave the Huguenots more political independence than they should have had. He pacified the country, and deserves great credit for it.

Though he had unbridled passions, he was a man of ready human sympathy, warm emotions, and boundless good temper. Though he was an expert at skillful flattery, he was much liked for the frankness with which he treated both friends and enemies, and for his openness in both public and private dealings. Though he was passionate by nature, he was not resentful. "Nature made me hot-tempered," said he, "but anger is a bad counselor, and since I have known myself, I have always been on my guard against so dangerous a passion." He was ready to forgive, and hated both cruelty and vindictiveness.

"No king's memory has ever been more affectionately cherished by the French people."

The Catholic world prepared itself to meet and combat the rise of Protestantism by severe discipline and austerity. The leader in the opposition was Ignatius Loyola, the founder of the Society of Jesus, or the Jesuits, in 1539. He was a Spaniard soldier of high birth, whose military career was cut short by severe wounds. He made pilgrimages to Rome, entered upon a severe course of theological study and in 1543 his order was recognized by the Church. The Jesuits took the vow of absolute obedience, entered into every walk of life, discarded the monastic dress, and mixed freely with the people, everywhere strengthening and adding to the faith. Their influence rapidly spread even to remote parts of the world. It may be regarded as the most potent factor in the Catholic reaction.

The Inquisition, or Holy Office, grew from the punishment of the Albigenses to enormous proportions and powers in Spain, France, and Italy under the direction of the Dominican and Franciscan orders. It remained in Spain as a religious and political force until it was abolished by Napoleon in 1808.

A third force in the reaction were the utterance of the creed of the Catholic faith as a result of the deliberations of the Council of Trent (1545-1563). These were known as the creed of Pius IV.



## THE DUTCH REPUBLIC

HOLLAND and Belgium were known in the Sixteenth Century as the Netherlands or Lowlands. This, as has already been stated, passed into the hands of Charles V. in 1519. On his abdication in 1556, his son Philip II. acquired it. He was determined to break down the liberties of the free cities and to secure uniformity of Catholic belief throughout the Netherlands. He attempted to introduce the Inquisition into that country through Bishop Granvella of Arras, caused the revolt of the Netherlands in 1566, which resulted in the invasion of the country by the Spanish army, the destruction of many towns and much property. William, Prince of Orange, known as "William the Silent" was the founder of the Dutch Republic. During the early part of his life he was a Catholic. He was admitted to the councils of Philip, who afterwards came to realize his ability and look upon him with jealousy and distrust. William became a Protestant and when Philip entrusted the annihilation of the Dutch to the Duke of Alva in 1567, William took the field against them. The Inquisition was at once instituted and when in 1568, William advanced his forces, which he had gathered in Germany by the help of the French Huguenots, the Protestant Princes and Elizabeth of England, he was at first successful. But he could not pay or feed his forces and after the defeat of his brother Louis of Nassau by the Duke of Alva he was obliged to retire into France. In 1572 the town of Brill was taken by the Dutch. The Spaniards took Haarem after seven months' siege and tremendous loss. Alva was recalled in 1572 and Requesens took his place. The defense of Leyden in 1574 in the face of superior forces and starvation was one of the most important incidents of the war. The inhabitants cut the dykes, let in the water, which not only swept the forces of the besiegers but brought in the ships with food for the starving inhabitants. In 1576 Requesens died. The destruction and plunder of Antwerp by mutinous soldiers was known as the "Spanish Fury." The Pacification of Ghent was an agreement between the Provinces of Netherlands for resistance and support. The union of Utrecht of 1579 founded the republic of the United Netherlands and in 1580 William, Prince of Orange, was recognized as Sovereign Count of Holland and Zeeland. In 1584 William was assassinated in his home at Delft by a Burgundian named Gerard, who was seized and executed. William's son, Maurice, Prince of Nassau, succeeded him. The Spanish forces were under Alexander Farnese, Duke of Parma. Antwerp was besieged and taken by him. England helped the Dutch a little. The battle of Zutphen was fought

in 1586. In it the brave and courtly English knight, Sir Philip Sydney lost his life. Maurice gained slight success in 1592 and the Duke of Parma died in the same year. In the succeeding years the Dutch were encouraged by small gains. Philip in 1598 erected the provinces of the south, now Belgium, into an independent state over which he placed his nephew Albert, Archduke of Austria. Philip II. died in the same year. The war dragged along until in 1608 Spain made a truce with the Dutch, and, in 1648, formally recognized the Dutch independence.

At this time the Dutch had the carrying trade of the world. When Vasco da Gama discovered the passage to India around the Cape of Good Hope, the trade was transferred to Portugal. Her towns of Lisbon and Oporto took the places of Venice and Genoa. The Portuguese were content to have the goods brought to her towns and took no interest in their further distribution throughout Europe. That branch of the trade fell to the enterprise of the Dutch. Amsterdam, Rotterdam, and the towns of Zealand and Holland grew apace and quickly took the place occupied by Antwerp before its destruction by Spain. At the end of the Sixteenth Century, the Dutch were the greatest maritime people of the world. They had over a thousand ships and 70,000 sailors. The Jews who had been driven out of the rest of Europe flocked to the towns of the Netherlands and added materially to her commercial greatness.

## THE TUDORS IN ENGLAND

HENRY VIII. was the successor in 1512 of his father Henry VII. who founded the House of Tudor and put an end to the Wars of the Roses. Henry VIII. combined in his own person the two rival houses of York and Lancaster, which fact added much to the royal popularity. His father had left him a treasury with more than 2,000,000 pounds sterling in it. Henry began a war with France, won an easy victory called the Battle of the Spurs, as the French made more use of their spurs in fleeing than their swords in fighting. In 1513 an invading army of Scots were slain almost to a man at Flodden Field. England allied with Charles V. against France, but the foreign policy of the English king was weak and vacillating, and no material good accrued to England from her foreign wars or victories. Thomas Wolsey, a man of inferior birth, made himself so useful to the king that he rose to the head of state and Church in 1515. Under his influence Henry took an active part in the Reformation, wrote a pamphlet against Luther, in recognition of which



Pope Leo X. gave him the title of "Fidei Defensor," Defender of the Faith. Henry was anxious for a divorce from Catherine of Aragon. Wolsèy was afraid to grant it and so offend the Pope. He was also afraid to refuse it and so offend the king. In his dilemma Henry deposed him from power, and Wolsey died of grief before he could be tried for treason. Henry, in order to extort the divorce from the Pope, had himself declared the supreme head of the Church of England in 1531. In 1533, the king appointed Thomas Cranmer, Archbishop of Canterbury. He annulled Henry's marriage with Catherine of Aragon in the same year. Thomas Cromwell now became a prime minister. In 1536 Anne Boleyn, Henry's second wife, was executed on a charge of infidelity. Next day Henry married Jane Seymour, the mother of a son afterwards Edward VI. On her death, Henry married Anne of Cleves. For Cromwell's share in bringing about this marriage which proved displeasing to the king, he was charged with high treason and executed without trial. Anne of Cleves was divorced. The king then married Catherine Howard, who, in a few months after marriage was executed on a fully proven charge of infidelity. In 1543 he married his sixth and last wife Catherine Parr who survived him.

Edward VI. (1547-1553) was a weak monarch and his reign was uneventful.

Mary (1553-1558) was the wife of Philip II. of Spain. She earned the title of "Bloody Mary" from the slaughter and burning of Protestants which she ordered. The loss of Calais in France was a great grief to her.

ELIZABETH, QUEEN.—(1533-1603.) Elizabeth ruled in a great age, when the world had grown larger by learning and discovery. For England it was an age of patriotism, adventure, daring enterprise, and triumph. People looked across the Atlantic with imaginative visions and extravagant hopes. They engaged in explorations and planted colonies. During her reign Sir Francis Drake circumnavigated the globe, and Sir Walter Raleigh and others made expeditions for the purpose of exploring and settling the New World. It was also an age of literature and philosophy. "There were poets, who by the glow of their own hearts, felt a life and soul in history, a tender and awful beauty in nature, a vastness and mystery in the heart and fate of man, and in his relations to his Maker, which enlarged the spiritual world in which we dwell more than ever Columbus had enlarged the natural one."

Elizabeth was the daughter of Henry VIII. and the unfortunate Anne Boleyn. She was born Sept. 7, 1533. After her mother was

beheaded in 1536, she was sent to the country, where she lived in comparative poverty and seclusion, under ladies who leaned toward the "new learning." When Henry married Catherine Parr, with whom she was a favorite, she was seen more at the court; but from some unknown cause she incurred her father's displeasure, and was again sent to the country. Her father died when she was twelve years old. During the reign of her brother Edward, her life passed quietly and peacefully. She was then remarkable for her great sobriety of manner, discoursing with her elders with all the gravity of advanced years. Edward used to speak of her as "his sweet sister Temperance." Her Protestantism, and the way in which court was paid to her by the Protestant nobility, caused uneasiness to Mary and her council. At her sister's command she outwardly conformed to papacy, but she was always more interested in politics than in Church doctrines.

She was placed in prison for several months by Mary, upon the pretext of having been concerned in Wyatt's rebellion. The warrant for her execution, it is said, was prepared at one time, and she would probably have been executed but for the fear of popular commotion. The people regarded her with great favor.

In November, 1558, at the age of twenty-five, she was crowned queen of the realm by an adoring people, who were surprised and delighted with the discovery that she was a scholar as well as a graceful, handsome, self-reliant, and self-poised young woman. Though she was new to the cares of empire, she was not unprepared for her new duties. With untiring industry through all of the dark years of her childhood and youth she had been getting an education which now became an element of unfailing strength in her ascent to her high position.

During the five years of Mary's reign, she had been watched by spies, who tried to surprise her in some false step so that she might be put to death as a conspirator; but she had skillfully avoided all snares, and had not allowed her sufferings to crush her spirit, nor to disturb her confidence in the world. "As triumphant as if she had had a happy life to look back upon, she stepped from her prison to the throne, resolved to remember no longer that her life had been schemed against." She did not hate those who had hated her. She was ready to bury personal matters, and devote all her energy to such policies as would result in England's national greatness.

She had a long and auspicious reign, during which the Protestant religion was restored, tranquillity was maintained, and England rose from the rank of a secondary kingdom to a level with the first states of Europe.



When she succeeded to the throne, she found the country weak, and distracted within, and threatened from without. She resolved to depend upon herself and her people. She showed much wisdom in the choice of her counselors and ministers, most of whom had sprung from the middle classes. Though surrounded with many difficulties, and dangers, she stood at the helm of the Ship of State and directed it toward the safest channels. She carefully and skillfully kept England independent of Spain, and at every step thwarted the designs of her brother-in-law, Philip, who thought of marrying her for the purpose of getting a firmer hold on her and her country.

She showed much tact in regard to the question of her marriage. When Parliament begged her to consider the question of taking a husband, she replied that she had resolved to live and die a maiden queen, with England for her husband and Englishmen for her children. At another time in reply to an address urging her to marry, she replied that "she was not surprised at the Commons; they had had little experience, and had acted like boys; but that the Lords should have gone along with them, she confessed, filled her with wonder."

At a time when the country was divided in religion, she resolved to marry neither a Catholic nor a Protestant, but to keep both sides in a state of hopeful expectation. She had her preferences, but, when the question of marriage arose, she always chose what she thought best for her national policy. She was by nature a confirmed coquette. She flirted with Leicester and others, but would not permit any one of them to become her master. She enjoyed playing with her suitors and keeping them in suspense, wondering, hoping, and fearing, while she matured her own plans in secret. Mary, Queen of Scots, once wrote her: "Your aversion to marriage proceeds from your not wishing to lose the liberty of compelling people to make love to you." Even at the age of sixty-five, Elizabeth was delighted to hear the praise of her charms, and showed the jealousy of a silly girl toward every female competitor.

Avoiding the extremes of both Catholics and Calvinists, she worked for the national interest like Henry VIII. Loving the state better than religious quarrels and doctrines, she took the Church into her own hand, as a means of keeping it in order. She kept Englishmen from driving swords through each other's bodies and cutting each other's throats. She stood for peace and justice—and for compromise. She chose the most convenient way of settling questions. She regarded herself as the queen of the whole country, and not of any particular faction or party. She appealed to the national spirit and the humanity side of life. She persecuted for treason, but not for

religion. In order to uphold the authority of the state, she sometimes resorted to harsh methods, but she saved her country from the dangers of a religious war.

Though she was more tolerant and less cruel than her Catholic sister who had ruled before her, she interfered in religious worship. She was determined that all of the people in the country should go to church and use the new prayer-book. She persecuted those who would not conform. She imprisoned clergymen for holding private religious meetings, but she did not burn them at the stake. She dressed in deep mourning when she heard of the "Massacre of St. Bartholomew" at Paris. She was led to regard the Catholics as more dangerous than the Puritans, and she severely punished them for acts which she regarded as treasonable. On account of Catholic plots against her, she was finally led to sign the death warrant of Mary, Queen of Scots, who after conducting herself disgracefully in her own country, had gone to visit Elizabeth.

Elizabeth possessed a strong will, indomitable courage, admirable judgment, and great political tact. It was these qualities which rendered her reign the strongest and the most illustrious in the record of England's sovereigns, and raised the nation from a position of insignificance to a foremost place among the states of Europe. Her three leading maxims of policy were to secure the affections of her people, to be frugal of her treasures, and to excite dissension among her enemies.

In 1588, after she had called her people to arms for defense against Philip II. who threatened to invade English soil, she appeared in the camp at Tilbury, like an Amazon in armor, and proudly said to her soldiers as they stood in rank and file: "Let tyrants fear. I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good-will of my subjects, and therefore, I am come amongst you, as you see by this time, not for my own recreation or disport, but being resolved in the midst and heat of the battle to live or die amongst you all; to lay down for my God and for my kingdoms, and for my people, my honor and my blood, even in the dust. I know I have the body but of a weak and feeble woman, but I have the heart and stomach of a king, and of a king of England too; and think foul scorn that Parma, or Spain, or any prince of Europe should dare to invade the borders of my realm, to which rather than any dishonor shall grow by me, I myself will take up arms; I myself will be your general, judge, and rewarder of every one of your virtues in the field."

She aroused an enthusiasm which was only exceeded by the later destruction of the Spanish Armada—an event which gave renewed



courage to the cause of the Reformation in every Protestant country in Europe, and also prepared the way for England to rule the waves.

Though she was moderate and humble in the early part of her reign, she became haughty and severe when suppressing insurrection. When a rebellion broke out in Ireland, she began a war of extermination, which was so merciless that she declared if the destruction continued much longer "she should have nothing left but ashes and corpses to rule over."

Though she was economical, she kept a brilliant, royal household, and crowded her receptions with many gay and frivolous courtiers. Her dining-hall resounded with the music of drums and trumpets. Twenty-four courses were served at dinner on gilded dishes, and were brought in by gentlemen and lady attendants in gorgeous costumes. As a protection against poisoning, every person who brought in a dish of food was obliged to taste it before it was placed on the royal table.

"Elizabeth herself is an enigma," says Mary. "We do not quite know whether she was a short-sighted, fickle-minded woman, living along from hand to mouth, trying at first one experiment then another, or whether she possessed a sort of superhuman genius for statesmanship which enabled her to foresee the outcome of the most occult political forces, to form a secret plan and carry it into effect by deceiving and outwitting her own statesmen and philosophers, and the potentates of Europe. Looking at results Elizabeth's reign was fortunate for England. On the theory that the monarch was weak and fickle, there was a fortunate coincidence between these qualities and the needs of England. On the theory of transcendent ability, Elizabeth saw into the mind and heart of her people and determined at all hazards to give that people the best possible chance. Whatever may be the theory accepted, the fact remains that there is essential harmony between the apparent needs of the nation and the personal qualities of the monarch."

In childhood, she was especially fond of history, and in her later life she read it almost every day without growing tired of it. She saw the follies and mistakes of her ancestors, and was enabled to avoid many shoals and quicksands. She learned to work hard, and to rule her household with rigid economy. She was conscious of her power, and knew how to court popularity, but she kept a head unturned by flattery and homage. By her fantastic dress she dazzled the eye with her pomp, and impressed the mind with her power, but she acted from policy rather than from vanity. She closely watched the drift of public opinion, and with a clear judgment she always knew when to change her policy. She could hesitate, fume, and

bluster, but she knew when to yield. She could see the tendencies and needs of the age, and knew how to adapt herself to them.

Though gay and artful she had many fine and strong points of character. She was a woman of strong will and great courage, but of a peaceful and conciliatory spirit. She had a remarkably good judgment. Though she often appeared self-willed, vain, changeable, fickle, and deceitful, she truly loved her country and her people and sincerely sought their happiness. In her first speech to Parliament she said that "nothing, no worldly thing under the sun, was so dear to her as the love and good-will of her subjects." Though she domineered over bishops and nobles, she desired to use her will for the good of the nation. When her will clashed with that of the nation, she knew how to give way, frankly, heartily, and gracefully. She was prudent and moderate.

In her private character, Elizabeth lacked the milder and softer virtues of her sex. She had an arbitrary, passionate temper which sometimes led her to swear like a trooper, spit on a courtier's new velvet suit, beat her maids of honor, and box the ears of her favorite suitors. Living in an age of craft and intrigue, when fraud had partly taken the place of force, she practised deceit until she had few equals in the art of lying.

Near the end of March, 1603, Elizabeth became restless and melancholy. She refused all medicine, and for days and nights she sat silent, with her finger pressed on her mouth. When Cecil asked whom she desired to succeed her, she said: "My seat has been the seat of kings; I will have no rascal to succeed me." On March 24, she expired and went to join the silent majority. When her body was being taken down the Thames to Westminster, an extravagant eulogist declared that the very fishes that followed the funeral barge, "wept out their eyes and swam blind after." The "golden days of good Queen Bess" were long remembered in contrast with those of her successor.

## SIXTEENTH CENTURY IN EUROPE

THE Turks extended their conquests over Egypt, Syria, Palestine, and the Holy City of Mecca which was taken in 1517 by Sultan Selim I. Sultan Soliman II. (1519-1566) took Rhodes in 1522. In 1526 he defeated the Hungarians at the battle of Mohacs. The Hungarian King Louis II. was slain in the battle and a large portion of Hungary was attached as a province of the Ottoman Empire. It remained so for over a century and a half. Soliman II. took Mesopotamia, Georgia, and Bagdad from the Persians. He was prevented from overrunning all Europe by his defeat at Vienna in 1529. At sea the



Turks conquered North Africa, Sicily, Minorca Corfu. The Venetians and Genoese attacked the Turkish vessels with marked success. The Genoese Admiral, Andrea Dona was especially prominent in these attacks. Sultan Soliman II. became head of the Mahomedan religion in 1538 and ruled his kingdom well until his death in 1566. There was a rapid decline in the power and the welfare of the Ottoman Turks after his death. There was no safety to life or property within the empire. Rivalry and jealousy were common causes of assassination and intrigue. In 1571 the Turks took Cyprus from Venice; but at Lepanto, in the same year the Ottoman navy of 600 vessels was completely destroyed by the allied Christian States of the Mediterranean under John of Austria.

Switzerland had maintained its independence against Charles the Bold of Burgundy and the power of Austria. After the defeat of the Emperor Maximilian I. in 1499 she became independent of Germany. The total number of states in the confederation in 1513 was thirteen and this number was not increased until 1798.

Poland became an important state of Europe in the reign of Casimer III. (1333-1370). The Jagellon dynasty originated in Lithuania, when Ladislas II. married the Queen of Poland, became a Christian, and the crowns of Poland and Lithuania were united. The Jagellon dynasty ruled Poland until 1572, when she became an elective monarchy and a period of decline began.

## THE RENAISSANCE

THIS term, which signifies a "revival" or a "second birth" is applied to the dissemination of learning and the revival of art in Europe during the Fifteenth and Sixteenth Centuries. Its first awakening was due to the capture of Constantinople by the Turks in 1453. That city, as the head of the Byzantine or Greek Empire, was the seat of learning and the storehouse of priceless manuscripts. Art and literature flourished there under the fostering care of the Greek Church. When it fell into the hands of the infidel Turks scholars fled from it and settled in various parts of Europe. Almost simultaneously Gutenberg invented the art of printing and the multiplication of these manuscripts became easy, compared with the tedious and expensive process of copying by hand. Academies, universities and libraries sprang up all over Europe. Especially did Florence flourish under the patronage of the wealthy De' Medicis, art and literature received increased attention all over Europe and a long list of writers and painters adorn this period of European history.

## THE THIRTY YEARS' WAR

THIS struggle between Catholicism and Protestantism which began in 1618 and ended in 1648 is known as the "Thirty Years' War." Though purely religious at first it became in the end entirely political and the House of Austria soon saw itself arrayed against all the Protestant countries of Europe. The immediate causes of the war were:

1. The Emperor Rudolph II. in 1609 made concessions to the Protestants in Bohemia.
2. The Emperor Matthias withdrew these in 1614.
3. The Protestants of Prague attacked the emperor's councilors.
4. Matthias died in 1619 and was succeeded by Ferdinand II., a devout Catholic, who refused any measure of toleration to the Protestants when the Bohemians revolted.
5. Frederick, the elector Palatine, was made King of Bohemia by the revolting Bohemians and the Catholic troops of Germany attacked and defeated his forces at Weissenburg, drove him from the throne. By the battle of Weissenburg (1620) Frederick was driven out of Bohemia, the revolt was put down and the Protestant cause killed. Ferdinand II. attacked Frederick's German possessions with an army under Count Tilly and succeeded in taking them (1623). Holland and Christian IV. of Denmark came to Frederick's aid; Ferdinand strengthened his forces by the leadership of Count Wallenstein in coöperation with Tilly. The forces of Ferdinand were successful. Christian was driven back to Denmark and Catholicism was supreme. Wallenstein laid siege to Stralsund for ten weeks and was compelled to retire with great loss in 1628. The war might have ended there but for an edict which Ferdinand issued commanding the restoration of all land to the Catholics that had at any time belonged to them. The Protestants rose again. Ferdinand recalled Wallenstein and gave sole command to Tilly, who in 1631 captured Magdeburg and subjugated the city to sack and destruction and the people to dreadful atrocities. At the crisis Gustavus Adolphus appeared.

GUSTAVUS ADOLPHUS.—(1594–1632.) Gustavus Adolphus was the hero of Protestantism in the Thirty Years' War, and the first king of Sweden who played a great rôle in European history.

He was born at Stockholm in 1594, in the midst of his father's struggle for the throne. In his youth he received an excellent education, learning many foreign languages. At an early age he obtained experience in the affairs of government. At the age of five, he was taken by his father to see the fleet at Kalmar. When only ten, he



was present at meetings of the council, and at the audiences given to foreign ambassadors.

From his father he received such advice as the following: "Before all things, honor thy father and mother, be tender to thy sisters, love those who have served me faithfully, reward them according to their deserts, be gracious to thy subjects, punish the evil, trust all men fairly, but only entirely when thou has learnt to know them. Be no respecter of persons before the law; invade no man's own privileges, provided they clash not with the law; diminish not thy regal possessions in favor of any man, except thou art sure that he will recognize the benefit and do thee good service in return."

From officers who had been in the Low Countries, he often heard of the heroic deeds of the great Prince Maurice. In the early part of 1611, he was knighted and sent to collect troops for defense against Denmark. With his maiden sword in hand, he entered upon his military career with the Viking spirit of his race.

Later, in 1611, at the death of his father, he succeeded to the throne "with two empty hands." He found himself surrounded by many difficulties. At home the finances were exhausted, the nobles discontented, and the spirit of the people declined. Abroad, there were several hostile enemies. He did not hesitate, nor shirk his duty, but went to work with skill and resolution.

His first task was to heal the disorders of fifty years which had existed in every department of the state. By his general manner and by respecting their privileges, he won the respect and good-will of the nobles, and induced them to bear their share of the taxes. He reformed the administration, made untiring efforts to advance the prosperity of the oppressed people, encouraged industry and education, aroused the national spirit, and gradually prepared Sweden to play a great part in Europe. In 1613, he made peace with Denmark.

In 1617, at the close of the war with Russia, he obtained a treaty by which Russia was prevented from planting herself on the Baltic coast in the provinces stretching from Finland to Livonia. With just pride he said to his Parliament: "Not the least of the benefits which God has granted Sweden is that Russia must forever give up the robbers' den from which she has so often molested us. She is a dangerous neighbor; her frontiers extend along the North and the Caspian Seas and approach the Black Sea; she has a powerful aristocracy, a superfluity of peasants, populous cities, and can send large armies into the field, but she cannot send any vessel into the Baltic Sea without our leave. We are separated from her by the great lakes of Ladoga and Peipus, thirty miles of marsh, and strong for-

tresses. Russia is shut from the Baltic, and I hope to God that the Muscovite will henceforth find it difficult to leap over this brook."

In 1620, Gustavus married the sister of the elector of Brandenburg. After an active struggle with Poland, in which he gained much excellent training, and made many conquests, he concluded a treaty of peace in 1629.

In 1630, feeling that his hands were free to oppose the advance of the imperial party, and to defend the Protestant German princes, he marched southward with an army of 15,000 brave and well-disciplined men to attack the strong armies of Austria. He excited the admiration of Europe by his methods and his success. He soon drove the imperialists out of Pomerania, advanced up the Oder, and stormed Frankfort. Finally joining with the Saxon forces, he completely overthrew Tilly, who had led an army of desolating invasion into Saxony. Then marching westward toward the Rhine, he gathered around him the friendly Germans and drove out the imperial garrisons, and forced the passage of the Rhine against the Spaniards. Early the following spring he advanced into Bavaria.

In November, 1632, near Leipsic, he attacked the new army of Wallenstein which had invaded Saxony. After one of the fiercest battles of history, finally resulting in victory for his forces, he was carried from the field of conflict and laid to rest at Stockholm. There in a marble sarcophagus in Riddarholms church, under the tattered banners which tell of his earthly triumphs, lies all that remains of the simple, brave, passionate, truthful, and devout Hero of Sweden.

He had such a moral power over Catholics as well as Protestants that even the Pope, on hearing of his death, said: "A hero, a perfect man, who wanted nothing for perfection but the true faith." Napoleon considered him the greatest general of all times, chiefly because during a dangerous and tedious campaign he advanced slowly, but surely, toward the center of Germany without suffering repulse of any importance.

The cause for which Gustavus Adolphus fought did not die with him, and the effects of what he did in two years were felt during the whole war. When peace was concluded, sixteen years later, the essential features of his plan were realized. Had he lived and given it a political aim or end, the war might have been closed much sooner; but the splendor of his name might have been less—for he died at the height of his fame.

Though he may have been too fond of war, and too ambitious, he was unselfishly devoted to his country, anxious to govern it justly and well, and willing to endure great privations and face serious danger



in order to protect it from its enemies abroad. He was the most heroic and admirable character of the 'Thirty Years' War. He had the qualities and characteristics of a true hero. He could inspire men with enthusiasm, and kindle their minds for ideas which had been engulfed in the miseries of the times. He treated sacred things with no idle sport. He was in earnest in the religious worship and songs by which he restrained the terrible brute force of his army. He knew how to put an army on its legs and how to keep it on good behavior while in a foreign country. He had high and definite aims, a mental superiority, and a nobility of character which naturally placed him at the head of affairs.

**RICHELIEU.**—(1585–1642.) Cardinal Richelieu was the minister who formed the policy of France during the reign of Louis XIII. He acted for the interests of his country in internal affairs desired to develop economic affairs, reduce the nobles to submission, and to manage the Huguenots who had been given too much autonomy by Henry IV. By his strong foreign policy he made France respected abroad.

Though in his life he ruled with severity and had few friends and many enemies, he is now esteemed as a national hero, because he gave France great power and glory among the nations of Europe. He stands out on the pages of history as a striking and dramatic character, and the most famous of French statesmen.

Richelieu was descended from an ancient family of fighters—from a hardy and enterprising race with bold hearts and heavy hands. He grew up amid surroundings which indicated the necessity of a stronger government. He saw a country devastated by war, infested by bands of unruly marauders, and with roads so unsafe that few ventured to travel. At the age of nine he entered the College of Navarre at Paris, where he received the usual narrow and severe schooling of his time—with plenty of vigorous discipline. He had a natural inclination for the career of a soldier, in which so many of his ancestors had spent their lives. He entered an academy where he learned the accomplishments required in a gentleman, a courtier, and a soldier.

Though by nature he preferred fighting to praying, uncommon circumstances led him to be a priest. Physically he was better fitted for the life of a priest. Having an opportunity to be created bishop of Luzon, he exchanged fencing and fashion for theology, studying at the schools of the Sorbonne.

In the States-General of 1614 he made his fortune by pleasing the party of the queen-mother. Through the ten years which followed, he acted with great skill and prudence. In 1622 he received the cardinal's hat as a reward for reconciling the weak king with his mother.

In 1623 when the queen-mother got the upper hand at the French court, he began to rule the unstable king. For twenty years he was mayor of the Palace, and guided the policy of France. He aimed to build up a strong, absolute monarchy, based on the good-will of a satisfied and well-governed people. He favored this policy because he hated anarchy, not because he loved despotism. He acted with deliberation, resolution, and cold severity. "I venture on nothing without first thinking it out," said he; "but once decided, I go straight to my point, overthrow or cut down whatever stands in my way, and finally cover it all up with my cardinal's red robe."

In 1624 he became a member of the council, and for eighteen years he was virtually king. He executed the law without respect to person. He had no mercy for swindling contractors who robbed the state. He gave them choice of two things: either to disgorge their stolen wealth, or to repent their misdeeds in another world. He repressed quarrelsome nobles with the grasp of an iron hand. He dismantled some of the great feudal castles whose owners had used their power to defy the king.

For the first ten years of his rule he worked to renew the French state. He worked against the greatest difficulties. He never could tell in the morning whether he should be at the helm in the evening. He found it necessary to keep a constant watch to frustrate the intrigues and plots of the king's mother and brother, the nobles, the clergy, and the Protestants. With undaunted energy he kept in the path which he had marked out, he overcame all hindrances, and succeeded with a boldness that made all around him feel the power of a great master. He identified himself with the state and punished all who opposed him as enemies of France. In the name of the commonweal he banished even the king's mother and brother, and sent many of his opponents to the scaffold. He introduced a new sort of administration by means of paid officials of the burgher class who gradually displaced the rule of the nobles and the power of the provincial governors. He was backed by the people, who were glad to see him restrain and punish the arrogance of the great.

For the same reason that led him to trample out the last vestige of independence among the feudal aristocracy, he sought to crush the political power of the Huguenots, whose leaders thought of founding in France a Protestant republic with its capital at La Rochelle. After 1627, when an English fleet and array was sent across the channel to aid the Huguenot's enterprise, he resolved to crush the Protestant nobles, and putting on the helmet of the warrior he led in person an army which finally forced La Rochelle to open its gates. In order that the city might not be made the center of future resistance to the



royal power, he had its fortifications razed to the ground. He continued the war elsewhere until he completely destroyed the political power of the Huguenots, and negotiated a treaty of peace, called the Edict of Grace, which ended the religious wars that had desolated France for two generations. He showed that he was no religious bigot; for, although he would not allow the Huguenots to emigrate to Canada, he granted them liberty of worship and civil equality. By the extreme Church party he was sneeringly called "The Huguenots' Cardinal."

When once his monarchy was established on a firm footing, he oppressed the people quite as much as he had crushed the nobles, or kept the church in order. He had been creating a government for the people. Though he believed in justice he had little real sympathy with the great mass of common people. He believed that the most necessary thing for a government to secure was the unconditional obedience of all subjects. He thought the people should be kept in subjection. For this reason he said that the number of colleges and the spread of learning should be limited, else there would soon be more people to raise doubts than there were to solve them.

He had an inflexible will, vigorous abilities, a clear idea of what he desired France to be. He put his idea into execution. By his stern resolves and pitiless severities, he forced his reluctant country into a unity, which he thought would bring strength and which lasted almost to our own days. He gave to his country unity and glory founded upon the ruins of those elements of society which contained the germs of a modern constitutional life. He placed her power in the hands of a single man who had unchecked command of the persons and purses of his people. Though he became a great man by devoting his life to his policy, he ruled without any really high aims or any true love of the people under him.

Though he crushed the Huguenot Protestants in France, he gave aid to the Protestant princes of Germany, in the Thirty Years' War. He aimed to divide Germany and humiliate Austria, and strike a blow at Spain. At first he only gave subsidies of money to Gustavus Adolphus, king of Sweden, who had become the champion of the German Protestants; but later, he sent his own armies to assist in the struggle, and continued the war even after most of the Protestant provinces of Germany had made peace with the emperor. Even in his last illness, he continued to plan the movement of his armies abroad, as well as to superintend affairs of state at home.

In 1642 he had reached the summit of his extraordinary fortunes. He had utterly foiled the court party and was completely triumphant in the success of his foreign policy. Though he did not live to see

the end of the 'Thirty Years' War, he had crushed his enemies, had checked and repulsed the proud house of Austria. He had made France a greater power than she had ever been before, and he left Louis XIII. master of the field of European politics. As Montesquieu said in the following century: "He had made his sovereign play the second part in France, but the first in Europe." Peter the Great once embraced his statue in Paris and exclaimed: "I would have given half of my dominions to have learned from thee how to govern the other half."

In the midst of success, he fell into the hands of death, an enemy whom no subtlety or force can baffle. On his death-bed he called God to witness that in all of his administration he had pursued no other object than the welfare of his country. When asked whether he forgave his enemies, he said he never had any except those who were enemies to the state. He breathed his last on December 4, 1642, in the fifty-eighth year of age, and was "gathered to his fathers." The cold-hearted king when he received the news, said: "There is a great politician gone."

Though he had many heroic traits, he also had his weaknesses. He loved pomp and splendor, the insignia of the state and the trappings of wealth. He was a vain man, fond of applause—both that which he earned and that which was lavished by hungry poets and retainers upon his poor rhymes and second-rate plays. He posed for the public. He did not care for simple and unceremonious relations with ordinary mortals. He desired to be addressed with deference. He loved to sit in his palace in princely state, clothed in the red robes of his office—an imposing spectacle to all who were permitted to see him.

The war was closed with the Treaty of Westphalia (1648). The Germans suffered severely from the war. Other nations seemed to have benefited. Protestants and Catholics were put upon an equal footing in Germany. Richelieu's policy of preventing the German States from consolidating and Sweden's policy of equal rights in religion had both been carried. Holland and Switzerland formal acknowledgment of independence. France received large accession of territory. Sweden obtained part of Pomerania and other territory. The internal affairs of Germany suffered in consequence of the war. Her trade, commerce and art were practically destroyed and the whole country was impoverished.



## AGE OF LOUIS XIV.

LOUIS XIV.—(1638–1715.) Louis XIV., who reigned over France for a period of seventy-two years, was born in 1638, the year which proved to be the crisis in the Thirty Years' War and the "turning point of the struggle between France and the House of Austria." In 1643, when his father Louis XIII. died, he became king, though he was not yet five years of age; but he was still under the control of his mother, who intrusted his education to Mazarin, whom she had chosen as her prime minister.

At an early age he learned the usages of the Court, read the history of Henry IV. and other great rulers. He also learned dancing, drawing, and riding, and became skillful at all athletic exercises. In 1647 he told his mother at a ball at Fontainebleau that he wished to take the government into his own hands, but he was encouraged to continue his studies and wait. Though Mazarin carefully and successfully instilled into him the necessity of cultivating habits of order, of regular work, of perseverance, of firmness, and of self-reliance, he had no great liking for his schoolmaster.

During his minority he saw France achieve brilliant successes in her foreign policy. By securing Alsace, she advanced her boundaries nearly to the Rhine. By the changes in the German constitution, she was relieved of any fear from Austria, whose emperor had been checked in his power. She was now regarded by the smaller German princes as their protector. She remained the leading power of Europe, and the guardian of the balance of power.

During the years 1648–54 Louis learned some of his first lessons in the art of government. There is probably no period in later French history which afforded more justification for absolutism. By early experiences he had been taught the necessity of crushing all opposition. The murmuring *Parlement* of the early years of his reign now became a mutinous *Parlement*; and the Fronde, by filling the country with the turmoil and misery of civil war, compromised the conquests and glory gained by the French armies during the years 1643–48. "The constellations were terribly against kings," and France was no exception to the rule.

Louis was opposed on all sides by a curious medley of princes, generals, ecclesiastics, and intriguers, but he had a power which was constantly increased, as a result of the opposition that sought to restrict it.

In 1653 he had his first real experience of warfare, appearing in camp by the advice of Mazarin who impressed upon him the impor-

tance of close application to business, and the necessity of ruling by himself with the advice of his generals and ministers. He was received with enthusiasm by the troops, saw some fighting, and was present at the councils of war.

In 1655, at a serious crisis, he showed himself capable of dealing with Parliamentary opposition. In his every-day dress, he suddenly appeared before the astonished *Parlement* and upbraided the members for their conduct. "Each of you," he said, "knows how your assemblies stirred up troubles in my state. I have learnt that you intend to continue these meetings. . . . I am come here expressly to forbid the continuation of them." He astonished all by his determination.

After the death of Mazarin, in 1661, Louis XIV. chose to be his own prime minister and for more than half a century he ruled France as an absolute monarch. He gave eight hours each day to business. He consulted with his counselors, and obtained information from them, but he was not controlled by their votes. He was ably assisted by Colbert, the superintendent of the finances, whose policy was to make France free inside but protected against foreigners.

Colbert placed a protective tariff on foreign goods, encouraged emigration of artisans to France, and sent agents abroad to buy industrial secrets. Thus he gave a great stimulus to new industries, and gave all a chance to work. He encouraged thrift, and opposed a kind of charity which did not help people to help themselves. He made every effort possible to compete with Holland, who had become a great commercial power. He had a large view of many things. He also had an eye for details, and made rules for the width and color of cloth, as well as for the encouragement of manufactures and commerce, and the improvement of the government. He even provided that the trees should be trimmed in a certain style. Everything from tree-trimming, cloth-dyeing, and soap-making to preaching and funeral orations had to march in step with the king.

Louis XIV. made his force felt at every step. In the provinces he made reforms which not only increased his own power over the nobles and magistrates, but reduced the burdens of the people. He kept officials and ministers that were able, but he acted on the theory that all must keep step to Louis XIV. He desired uniformity in everything.

In order to secure uniformity in religion, he gradually deprived the Protestants of the privileges which formerly had been given them. He was opposed to the Pope politically, and in 1682 virtually established the independence of the Catholic Church of France so far as the supremacy of the Pope was concerned, but he wanted to give evidence that he was a Catholic. Finally he finished his policy as to



religion, by sending troops to "convert" the Protestants who still clung to their faith. He was successful in driving out Protestantism, but he failed to consider the evil results that would follow. Though he took measures to prevent emigration, he could not establish a blockade that would resist the heroism which his heterodox subjects displayed in flight. He drove from the country the very men who were needed to help to carry out Colbert's policy.

By the aid of Colbert and of Vauban—who built defenses and improved the army—Louis made himself supreme, both at home and abroad. He had no parliament to oppose his will. He had a standing army by which to silence every murmur of discontent. He considered himself absolute master of Church and state, with a divine right to rule his people as a father rules his family, and responsible to God alone for his conduct.

He became the central orb of the French political system, around which his noble courtiers revolved like planets around the sun. He built a great and costly palace at Versailles, about twelve miles from Paris. He surrounded it with beautiful parks, with trees, flowers, lakes, cascades, and fountains. He adorned its beautiful apartments with statuary, paintings, mirrors, and tapestry. He kept four thousand servants to wait on him and his court. On rising each morning, he was surrounded by nobles who stood in the order of their rank to witness the spectacle. From specially favored ones, he received assistance in preparing his toilet. From one, he received his slippers, from another his wash basin, and from others his robe, and cravat, etc. He lived in an atmosphere of praise and flattery. Whether he was great, he was thought to be so. He held every noble completely in his power.

Though lacking in originality, genius, and learning he was well fitted to play the part of a monarch. He was dignified, reserved, calm, and courteous. He was majestic in person, and had a carriage that was above criticism. He had unerring tact even in the smallest matters, and an unusual sense of propriety and order. He had a gravity of manner and a habitual discretion which impressed favorably those with whom he came in contact. He disliked brilliancy of intellect, and distrusted men of great ability. Like Walpole, he liked to have around him men of only moderate talent.

"His strength lay in his firm belief in himself, in his conviction of the divine origin of royalty, in his determination to be in reality a king, in his energy and honest desire to do his duty." After he took the government into his hands, he worked five hours a day till his death—besides the hours he spent working alone. He refused an audience to no one who had urgent business.

Great at home, he resolved to extend his rule abroad. He aspired to rule Europe, and to establish a vast empire in America. In 1665, on the death of Philip IV. of Spain, he claimed the Spanish Netherlands, but in the peace of 1668 he only succeeded in gaining a few frontier towns in Flanders. In 1672, he occupied most of the country, and after six years of strong resistance from William of Orange he made a peace, by which he held several important places in the Netherlands.

In 1685, when France was already suffering from the effects of long-continued wars, and the expensive luxuries of court life, Louis unfortunately revoked the Edict of Nantes. He ordered the Huguenot churches to be destroyed, and the Huguenot ministers to leave the country within fifteen days. To escape the persecution that followed, many of the best citizens of France escaped to neighboring countries, where they helped to man the ships which finally destroyed the navy of Louis XIV.

In a war, begun in 1688, for the purpose of forcing England to restore James II. to the throne, he was unsuccessful and by the Treaty of Ryswick (1697) he gave up the cities he had previously taken in the Netherlands, and also his other conquests beyond the Rhine. In the War of the Spanish Succession (1701-13), by which he hoped to obtain control over Spain, he met defeat after defeat, and misfortune after misfortune, until he signed the Treaty of Utrecht in 1713, by which he lost much of his American territory, and agreed to demolish many of his costly forts.

After all his glory, he had lost his army, his navy, his colonies, his treasure, and also his son and grandson. He ended his days in gloom, and without the love of his people. He had built the foundation of his powerful government upon sand, and not in the hearts of his people.

On September 1, 1715, he met death with firmness and courage. He seemed conscious of the great blunder he had made in the expulsion of the Huguenots and in other policies. On August 11, at the beginning of his serious illness, he said to Philip, his great-grandson: "Try to keep peace with your neighbors; I have been too fond of war; do not imitate me in that." To this boy of five years, he bequeathed a kingdom overwhelmed with debt, and filled with misery and discontent. When the news of his death reached Paris, the people rejoiced that they were freed from his rule.

Louis had a pride which, as it developed into arrogance, led him into serious faults. Through it he was led to neglect the public good and to adopt a policy of mere personal passion and ambition. As he grew older, he became stupid, obstinate, and selfish; and believed



himself to be above all other men, and above the law as a result of training, flattery, and adulation. He became more and more impatient of opposition, and for a time after the peace of Nimeguen (1678) he labored under the delusion that he was permitted by God to undertake the most reckless schemes.

## THE STUARTS AND THE COMMONWEALTH

JAMES VI. of Scotland, the son of the ill-fated Mary, Queen of Scots, came to the English throne in 1603. This was the political union of the crowns. James was a man of some learning but was extremely pedantic and subject to flattery. He began his reign by relaxing the laws against the Catholics and in a moment of fear attempted to enforce them. The Gunpowder Plot (1605) was an attempt upon the part of some Catholics to blow up the House of Commons on an opening day and so kill the king, lords and commons at one blow. It failed by being detected and Guy Fawkes, the principal conspirator, was seized and executed. James came into frequent collision with the Commons, who refused his demands for money because he ignored their rights. To obtain it, he sold the offices of state and wasted the money upon worthless favorites, notably George Villiers, Duke of Buckingham. The translation of the Bible was completed in 1611. James died in 1625, after having brought about the marriage of his eldest son to the sister of Louis XII. This marriage was most unpopular in England as it placed a Catholic queen upon the throne. Charles I. (1625-1649) began his fated struggle with Parliament at once. When the Parliament refused to accede to the king's autocratic demands it was his custom to dissolve it. Buckingham was assassinated by a fanatic in 1628. The Parliament had been dissolved, and the king appointed Archbishop Laud and the Earl of Strafford to rule the country without a Parliament. This continued for eleven years, when the king submitted and called what is known as the Long Parliament, which went to extremes in curtailing the royal prerogatives. Strafford was impeached and beheaded in 1641.

CROMWELL, OLIVER.—(1599-1658.) Oliver Cromwell was an extraordinary man—a strong man, with an immovable resolution, an iron will, a marvelous energy and fervid zeal, great resourcefulness, fertility of invention, a genius for command, and a sincere feeling for religion. His extensive capacity enabled him to form the most enlarged projects and execute them in the face of the greatest difficulties and dangers. Oliver was born at Huntingdon, England, April

25, 1599. He was a distant relative of Thomas Cromwell, who was for a brief period minister of Henry VIII. Little is known of his early life. Little is known of his boyhood. A royalist biographer says he had "a cross, peevish disposition" from his infancy. A contemporary admirer credits him with "a quick and lively apprehension, a piercing and sagacious wit, and a solid judgment." Stories are told of how he acted the part of a king in a play, and placed the crown upon his head. Thus do fictions cluster around the early life of great men. He was educated at the free school of Huntingdon, under an austere Puritan schoolmaster, who corrected his manners "with a diligent hand and a careful eye." At the age of seventeen, he entered Sussex College, Cambridge, where he was subjected to severe discipline. Here he devoted special attention to mathematics, history, and football. After the death of his father, he went to London to get the smattering of law needed by country gentlemen. In 1620 he married Elizabeth Bouchier, whose affection for him was sincere and lasting. He settled at Huntingdon and occupied himself in farming. In 1628 he was elected to Parliament, where he made one short speech, and observed the ways of political life. During the eleven years (1629-40) while Charles I. ruled without a Parliament, Cromwell was busy, his obscure life as a Puritan farmer unconsciously preparing him for a future life of wider action. He found time to read narratives of the daring exploits of Gustavus, and to watch the growth of arbitrary government with keen interest. By taking an active interest in guarding the rights of the peasants and small freeholders, he became well known, and gained great influence in the eastern countries. He was elected a member of the Parliament of April, 1640, which boldly refused to give Charles the money he desired in his struggle with Scotland; and he also sat in the Long Parliament which met on November 3, 1640. His appearance at this time is described by Philip Warwick as follows:—

"His linen was plain and not very clean; and I remember a speck or two of blood upon his little band which was not much larger than his collar. His hat was without a hat-band; his stature was of a good size; his sword stuck close to his side; his countenance swollen and reddish; his voice sharp and untunable; and his eloquence full of fervor. It lessened much my reverence unto that great Council, for he was very much hearkened unto."

The life of the Long Parliament, though it ended in shame, began in honor. It swept away the whole machinery of tyranny and injustice; it abolished the Star Chamber and High Commission courts, and set at liberty the Englishmen who were languishing in prison without trial; it provided for greater independence of the judges and of Parliament; it impeached Strafford and Laud for the part they had taken in oppressing the people; it resisted the arrest of its members,



and finally raised armies against the king. When the break came between the Parliament and king, Cromwell was the first to offer his aid in defense of the state. In July, 1642, he raised two companies at Cambridge at his own cost and supplied them with arms. The next month he seized the magazine in Cambridgeshire and acted against the Royalists. He was first made a captain of a troop of horsemen; but was soon promoted to the rank of colonel, and then to lieutenant-general. Though he had not been trained to war, he knew how to organize and control armies. Seeing that the king, through his brave, high-spirited troops, had the advantage at the beginning of the struggle, he resolved to attract the best of the middle classes and create a genuine citizen army to replace the hired rabble of discharged soldiers and deserters of which the Parliamentary army had at first been composed. He attracted men of spirit, and formed a few squadrons of strict Puritans which served as a pattern for the new army. His regiment became famous under the name of "Ironsides." He finally organized an army of earnest, but intolerant, psalm singing, religious enthusiasts, who were irreproachable in their moral conduct. He practically transferred the Puritan congregation into the camp. He had men who were devoted to the cause, and ready to behave and to obey. His troops were timid at first, but they were made of the stuff that grew bolder in the face of danger. Accustomed to the yardstick and pitchfork, they had to learn the use of the sword, and gain greater confidence in the heat of battle. Cromwell carefully drilled and disciplined his men. He severely punished drunkenness, swearing and nicknaming. He suppressed all plundering with an iron hand. He was a practical man. He recognized his fellows for what they were really worth without regard to creed or caste. He gave every one a fair show according to his merits. He realized that number of troops were not of so much consequence as quality—that only the best men can be made into the best soldiers, and that the best men make poor soldiers without training. By his iron discipline, and by stern religious enthusiasm, he secured a body of soldiers that was always ready to preach, pray, exhort, or fight. With his invincible army, he conquered the north of England on the field of Marston Moor, in 1644. In 1645 he practically ended the war by gaining the decisive victory at Naseby, after which the king threw himself into the hands of the Scotch, who soon gave him up to the Parliamentary commissioners.

While the opponents of the king were fighting against him they were united; but when they were victorious, divisions appeared, for men of widely different sentiments and opinions had been gathered into the same army and had fought together, though not for the same

cause. Some desired to check the king; some wanted him deposed and the monarchy to remain; and some looked for the establishment of a republican government with an elective chief executive. These elements gradually crystallized into two antagonistic parties; the more conservative rallying about the Parliament, and the more radical about the Independent army. The Presbyterians who had had the majority, both in and out of Parliament, did not desire a republic or abolition of monarchy, and desired to get rid of the army, which they regarded as their worst foe. When the news of the majority plans reached the camp, through the Independents in Parliament, the army began to move and was soon in open mutiny. In fact, the camp became an opposition to Parliament. The army which had begun by being the servant ended by being the master—and the tyrant Cromwell feared that Parliament, now master of the king's person, might enter into a compromise with a royalty, fatal to the interests of the republic. He sent one of his officers, at the head of five hundred men, to bring the king to the army. By this assumption of authority, he aroused the indignation of Parliament, which now demanded that the king should be returned. In reply, he marched to London at the head of the army. With his hand on his sword he demanded the dismissal of eleven members of Parliament, who finally withdrew. He induced Parliament to concede all that the army had demanded. From that time, by means of his troops, he controlled Parliament as he would a tool, and became the real ruler of England. He made overtures to Charles without effect. Seeing that the king was a trifler, who was trying to foment division and play one party against the other, and who refused to give any satisfactory statement of purpose, he and the army decided that it was time to depose him and bring him to justice. After Colonel Pride carried off forty-one Presbyterian members of Parliament and excluded one hundred and sixty other members, the remaining fifty or sixty, who were Independents, agreed that the king should be tried for his life, and soon they sentenced him to death, which he met with the firmness and calm dignity worthy of a king. Cromwell, with his army, was now supreme—though he allowed a sort of shadow of Parliament to linger for a time, while he had other things to manage. Though the country was in a desperate condition, he was equal to the situation, and continued to cure evils by prompt and severe remedies. He descended upon the Irish rebellion "like a torrent of heaven's lightning," crushed it by measures that were often very cruel, and trampled the country into order and partial peace. He marched into Scotland at the head of his invincible army and defeated the Royalists in a great battle at Dunbar.



While engaged in war against the Dutch, he urged the necessity of calling a new Parliament that would better represent the whole country. When he became convinced that the old "Rump" Parliament was working a scheme to keep its members in perpetual power he walked into the House one day in 1653 with a body of soldiers, had the speaker pulled out of the chair by force, called his mace a bauble, and, after abusing and insulting the members, turned them all out, locked the door and put the key in his pocket—thus furnishing the occasion for some Royalist wag to place on the door a placard which bore the inscription: "This house to let, unfurnished."

With the whole country at his feet he resolved to govern in the old way with a House of Lords and a House of Commons. He called a Parliament of his own choosing, which proposed several reforms, discussed the Scriptures, and finally resigned all of their power into the hands of Cromwell. Though he called another Parliament, he felt that his power really rested on the influence of the army. When his new Parliament ventured to criticise his course, he dissolved it. In 1655 becoming fearful of intrigues he divided the country into eleven military districts and placed over each a major-general who ruled by martial law and despotic power. He tried to escape from the necessity of using force, but he finally concluded that it was the only way. Cromwell was a prince of wirepullers. He handled men as puppets who performed what part he chose. As the manager of the show, he had men play his game while they thought they were playing their own. Sometimes his play was a mystery which puzzled the players, the spectators, and the reporters, and even "men of wicked spirits" who tried to peep behind the curtain.

Though he felt that he was compelled to resort to severe measures to secure peace, he tried to secure good government. Though leading only a minority, and maintaining his power by force of arms instead of by persuasion, he favored justice and order. Though he was, in one sense, a usurper and a tyrant, he had at heart the welfare of his country. He was even reasonably tolerant in religion—though many of his followers were not yet ready for religious liberty. He befriended the Quakers and permitted the immigration of Jews, who had been banished from the country under Edward I. He protected the Protestants of Europe from persecution. In an age of religious bigotry and Puritan fanaticism, he showed unusual moderation and good sense. In 1657, when his last Parliament proposed to make him king, he declined, stating that he preferred to be the first constable of the nation. But he became practically a king, with unlimited power to name his own successor. He also prevailed upon the Parliament to permit the establishment of a House of Lords. He found

difficulty in selecting members for the new House, and in 1658 when a conflict broke out between the two Houses, he dissolved Parliament with these words: "and let God judge between you and me."

In every crisis he had been the leading spirit, and had met emergencies by prompt decision. He still held the helm of the Ship of State with a firm hand. He knew how to act, while others discussed. He was such a man as was needed in those perilous times. If, as Napoleon said, "the tools belong to him that can use them," he had the right to rule. He wished to govern constitutionally. He accepted the first principle of democracy, the sovereignty of the people. He said that the good of the governed was the supreme end of all governments, but he added that what was for the good of the people was not necessarily the thing that pleased them. He established a government *for* the people, but he was not ready to admit that it should always be a government *by* the people. "Uneasy lies the head that wears the crown." Cromwell passed the latter part of his life in almost constant fear of assassination. He wore a steel shirt under his clothes and kept pistols in his pocket. He never went out unless attended by an escort, and seldom came home by the same road on which he started. He dared not sleep always in the same chamber, but had several different ones, each of which had a secret door.

Cromwell closed his stormy career, on September 3, 1658, while nature was giving vent to one of the most fearful and raging storms that had ever swept over England. As he looked back on his career, he seemed to have some misgivings as to parts of his conduct. He was buried in Westminster Abbey with more pomp and honor than had been shown to some of the greatest kings.

Cromwell, as a soldier or as a statesman, was far greater than any Englishman of his time. He "bestrode the narrow world" of Puritan England "like a colossus." He had the energy, the resolution, and the judgment which was demanded of leaders. Out of the military chaos he organized the forces by which he won great victories for Puritanism. Without previous experience in war, he made "an army whose order and discipline, whose sobriety and manners, whose courage and success, made it famous and terrible over the world." By constant fighting he learned how to fight. He earned his first laurels as a leader of cavalry. At Marston Moor, he showed that he had the necessary faculty of coming to a prompt and sure conclusion in a sudden emergency. When he rose to command an army, he proved himself a master in skill and strategy. He had military genius equal to every duty and occasion. In politics, as in war, he struck with energy. In every political crisis, he tried to



interpret the meaning or purpose of events. On his interpretation he based his later action. If he was in doubt as to the meaning of what had happened he waited for more light; but when his mind was made up he neither hesitated nor looked back to observe precedents. He disposed of each case, or crisis, as it arose—without regard to consistency or constancy and without any attempt to exercise foresight. He felt that he was but a blind instrument in the hands of a higher power. He was high-minded and patriotic, and gave England a strong rule suited to the time. While Cromwell by the rigor of his rule secured obedience at home he awakened the fear as well as the admiration of foreign nations. He gave England the strongest government she had had since Henry VIII. and Elizabeth. He gave her a great and powerful fleet. He was victorious in a war with Holland. He took Jamaica from Spain, crippled the Spanish army, and humbled Spanish pride. He compelled the French Duke of Savoy to cease persecuting the harmless Protestant Vaudois whose humble homes nestled in the valleys of the Alps. He also sent word to the Pope that Protestants must be better treated, else the roar of English guns would speedily awaken the echoes of St. Peter's Cathedral. Oliver left no one strong enough to take his place. His timid son Richard, whom he named as his successor, soon realized that he was not able to command as his father had done, and retired to private life. Charles II., who had learned wisdom in the school of adversity, came with an old suit of clothes and received a welcome everywhere. The people tired of stern Puritan rule were glad to return to their May-poles and pleasures.

Though Puritanism laid down the sword, quietly and without a struggle, many Puritan ideas did not die. Though the ghost of Demos was feared for many years, the Cromwellian episode led to a greater respect of the common Englishman. It taught that kings and their ministers, as well as the common people, are subject to the laws.

Green says that in 1688 Puritanism did the work of civil liberty, which it had failed to do in 1642-58. Slowly, but steadily, it introduced into English society, literature, and politics, much of its seriousness and purity. The whole history of English politics since the Restoration has been the outgrowth of Puritanism. Before the break came between Charles I. and his Parliament, a little band of Puritans had sailed from the shores of England to seek a home in the wilds of the new continent of America. Carrying with them the love of their native land, they gave the name New England to the rocky coast on which they landed in December, 1620. There they planted Puritan ideas which took new root, and bore fruit. From the

coast of Maine to the Golden Gate, the spirit which animated Oliver Cromwell still dwells in many hearts.

Charles II. reigned until 1685. He had learned nothing from his father's death and his exile. He gave himself to a frivolous debauched life which was displeasing to most of the people of England and especially hateful to the Puritans. His great need was money, and, when he used all that the Commons could give him he sold off possessions like Mardick and Dunkirk to the French. When the English people compelled him to form the triple alliance with the Hague and keep the French back from the Netherlands, Charles sold himself to Louis of France for two million francs a year for life. The people lost confidence in the king whom they suspected of Catholic tendencies. Parliament passed the Test Act in 1673. This act required that all holding official position of any kind under the government should take oath that they did not believe in the doctrine of transubstantiation. This act excluded the Roman Catholics from all office and remained in force until the passage of the Catholic Emancipation Bill in 1829. Titus Oates, who claimed to be a reformed priest, came forward with what he alleged were the details of a Roman Catholic plot to overthrow the government. This resulted in the passage of stricter laws against the Catholics. The Great Plague visited England in 1665, carrying off great numbers of the people. It was followed by the great fire of London in 1666. Many believed that this burning of London was part of a Romish plot, and more strenuous enactments were passed against the Catholics. In the latter part of this reign Parliament made great efforts to prevent James, the brother of Charles, from succeeding him. Charles died in 1685 and his brother succeeded him as James II. (1685-1689). He was never popular with the people. He was fifty-one when he came to the throne, and, although he reigned only four years, he was able in that time to array the Church of England formally against him; to restore the Whigs to power, and to incur the active hatred of the people. The Duke of Argyle's rebellion in Scotland in 1685 miscarried. But, the Duke of Monmouth, an illegitimate son of Charles II., landed in the south of England in 1685, and attempted to gather a force by declaring for a free Parliament and laws of toleration for dissenters. He was proclaimed king at Taunton, but was completely defeated and captured at the battle of Sedgemoor. He begged for mercy in an interview, which his uncle cruelly gave him, but was executed. The people of Taunton were punished at the "Bloody Assizes," as the court of punishment was called, which was presided over by the brutal Judge Jeffreys. The country was overrun by Colonel Kirke and his inhuman soldiery, who received the ironical name of "Kirke's



Lambs." In 1688 the king prepared a declaration on non-resistance by the people of the royal prerogatives. This he ordered to be read in churches throughout the land. The bishops refused to permit it to be read. In the same year a son was born to the king. The people, in alarm of the prospect of the continuation of the line, called William, Prince of Orange, over from Holland, to be King of England. He landed in 1688 and the people flocked to his standard. Churchill, afterwards, Duke of Marlborough, deserted King James and supported William, who marched into London. James, in attempting to escape from London, was captured and brought back. A choice of refuge being accorded to him, he elected Rochester but escaped thence to France. William and Mary were declared King and Queen of England. James and Louis of France, encouraged a Jacobite rebellion in Ireland. But the decisive battle of Boyne (July, 1690) killed these hopes. William took an active part in the Continental wars between 1692 and 1695. In the latter year Mary died. William had trouble with his Parliament in the latter years of his reign as they were tired of the wars on the Continent. William died in 1702 at the beginning of the War of the Spanish Succession. He was succeeded by Anne (1702-1714), the daughter of James II. and his first wife. From the great military genius of Marlborough, England derived great prestige during the years 1702-1708. This was a union of the Parliaments. Queen Anne died in the midst of Parliamentary troubles in 1714.

## DECLINE OF THE OTTOMAN EMPIRE

THE Turks were at war with Venice in the Seventeenth Century. In 1669 they captured the Island of Crete which they still retain. Candia, the chief town, stood a siege of twenty years. The Turks were opposed by the Popes, Malta, Louis XIV. and Savoy, but to no effect for the city was obliged to surrender. The Venetians, in 1684, made an attack upon the Turkish possessions in Greece. They took from them the entire Peloponnesus. In 1687 the famous Parthenon was injured by an explosion of gunpowder which the Turks had stored in it. In 1683 the Turks marched with a force of 200,000 against Vienna and laid siege to it. It was defended by a force of only 10,000 men who held out in a desperate defense for forty days. As they were about to surrender, King John Sobieski of Poland, hurried his troops to join a German army of the Duke of Lorraine and Prince Eugene. They totally defeated the Turks and drove them off. Austria, Venice and Poland, in 1686, attacked the Turks in Buda, in 1687

they fought the second battle of Mohacs. They drove the Turks from the Danube. They continued to drive them further, until the great victory of Zenta was won by the Prince Eugene in 1697. The war was closed by the Treaty of Carlowitz in 1699, by which Poland's lost territory was given back, Venice got the Morea and Dalmatea and Transylvania and Hungary were given back to Austria.

## R U S S I A

IVAN III., during the latter half of the Fifteenth Century, liberated his country from Tartar rule.

Ivan IV. called "The Terrible" (1546-1584) extended his empire into Siberia and down to the Caspian Sea; introduced the art of printing; extended commerce to England by a treaty, and established a code of laws.

Much progress was made in empire building by Michael Feodorovitch in 1613; by his son Alexis (1645-1676). But the real aggrandizement was worked out by Peter the Great.

PETER THE GREAT.—(1672-1725.) Russia, with which we associate the name of Peter the Great, had its origin under Ruric, a Swedish adventurer (862 A. D.), whose dynasty ruled over seven hundred years, and (by a double colonization of the soil and the native) extended authority over adjoining tribes. After the Eleventh Century it suffered from a lack of unity which finally enabled the Tartar hordes of Jenghiz Khan to convert it into a province of the Mongol Empire and hold its princes in degrading subordination. Muscovy (Moscow), knowing how to turn to advantage the Mongol yoke, secured from the Khan the privilege of collecting tribute from princes of Russia, and — while still subject to the Khan — extended its dominions and strength. Under Ivan the Great, the first "Czar of all the Russias," it annexed Novgorod in 1470, and finally (1480), freed itself from Tartar dominion. Though Russia had become a great power by the end of the Middle Ages, she needed seaports and further expansion before she could make herself felt in the affairs of Europe. She soon began her long-continued efforts to reach a sea free from ice. Under Ivan the Terrible (1533-84) she gained the whole length of the Volga, and made a good beginning on the conquest of Siberia, but she was unsuccessful in her attempts to force her way to the Baltic and Black seas. From 1580 to 1639, and thereafter, she continued to advance by the work of the Cossack horsemen, hunters, and freebooters, who explored, conquered, and colonized Siberia. With all



her vigor, she still lacked organization and greater strength; she still needed the master mind of a strong and able ruler to lift her to the position of one of the great powers of Europe. Such a man she found near the close of the Seventeenth Century in the person of Peter the Great of the Polish House of Roman of which has held the Russian throne from 1613 to the present time.

Peter was born at Moscow in June, 1672. As a boy, he was strong, eager, and ambitious. He exhibited traits of character which showed that he might become a remarkable man. He had a nature that was uncoerced. From the beginning of his fierce young life, he tirelessly, fearlessly, and resistlessly made his way to what he desired. He sought what was true or useful everywhere, and profited by it. He was frank, vivacious, hopeful, appreciative, but had a mind that compelled obedience. He received his education mainly from the school of life, and he always sought to school his nation under the masters in every department of work and thought.

On the death of his elder brother in 1682 he came to the throne. For a while he reigned jointly with a second older brother Ivan, and under the regency of his sister, Sophia. After his coronation he was given lessons in the military art and mathematics by an acquaintance at Strasburg. He next fell under the guidance of Lefort, a Genoese, who instructed him in the sciences and arts of civilization. He had a liking for mechanics, and for military and naval affairs. He arranged sham battles, with play soldiers, engaged in boat-building, and devised ingenious fireworks. By much labor he caused a fort to be built, in order that his young soldiers might be trained in the management of a siege. In the military company which was formed from his attendants, he was subjected to the strictest discipline. He stood his watch in turn, took his share of the duties of the camp, slept in the same tent with his comrades, and partook of the same fare. He passed by regular steps from the lowest to the highest place as commander of his boy-soldiers.

At the age of seventeen he married, by the advice of his mother, but against the wish of his half-sister, whom he asked to resign. In the contest which followed, he finally defeated Sophia, and placed her in a convent, but he was the object of her plots until her death in 1704.

On the death of Ivan, in 1696, he became sole ruler, and devoted his entire time to plans for the strengthening and upbuilding of his country. He soon began to look for ports (besides Archangel on the frozen north) where he could prepare a fleet. In 1696, he besieged and took Azoff. He now invited from Austria, Prussia, and Holland skilled engineers, architects, and artillerymen. He began to construct

ships for both an armed and a mercantile navy. He began reforms in the army. He asked the young nobility to travel in other countries and learn what might be most useful in the civilization and advancement of Russia, and to take special notice in matters of ship-building and naval equipment. He sent some to Germany to study the military art.

Désiring to see the countries that had made the greatest advance in civilization, and that had developed most in the military art, science, and industry, in 1697, he left his government in the hands of a prince and a council of three, and as an inferior officer of an embassy of which Lefort was the head, he visited some of the Baltic provinces. Arriving at Zaandam, Holland, he disguised himself and hired as a common laborer to a shipbuilder. He flew about with much energy, in doing his work. He was very inquisitive, trying to understand all he saw. To escape the annoyance of the crowd, he left Zaandam for Amsterdam, where he saw the construction of a ship from the beginning. He worked here for four months being known as Master Peter. When he was fully established in Holland he wrote back to a friend about what he was learning. He said: "What we do is not for any need, but for the sake of learning navigation, so that having mastered it thoroughly, we can, when we return, be victorious over the enemies of Jesus Christ, and liberators of the Christians who live under them which I shall not cease to work for until my latest breath." He also gave his mind to other lines of learning. He attended lectures on anatomy and surgery. He learned how to pull teeth. He inspected factories, printing-presses, flour-mills, and paper-mills. Wherever he thought he could gain some useful knowledge, there he went. He visited hospitals, cabinets, museums. He finally became familiar with fourteen trades.

He visited England and was royally entertained by William III., who had already presented him with a yacht, fully armed. He studied England's naval establishment and was delighted with a show sea fight, arranged for his pleasure by William. He made a careful study of English institutions. He would not go into the Parliament, but he is said to have viewed that body through a hole in the ceiling. Having studied and labored in England four months, and engaged engineers for his own work, he went to Vienna where he studied military tactics and learned much of value in forming his own armies.

He soon hurried back to Moscow to help suppress a revolt. He crushed it with a firm hand, executing nearly all of those who had been engaged in it. Suspecting that his wife had been opposing his reform policy, for Europeanizing Russia, he divorced her and shut her up in a convent. Soon after a second revolt he disbanded all of



the regiments of his army, and replaced them by troops trained according to Western European tactics.

He soon began a series of reforms. He abolished the Russian long-skirted robe with its long sleeves. To induce his people to keep a shaven face, he placed a tax on beards. He is said to have cut off the sleeves and beard of his reluctant courtiers, and stationed barbers and tailors at the gates of Moscow to cut off the beard and skirts of all who had not conformed to his orders. He reformed the Russian calendar, adopted a new coinage, built factories, roads, and canals, established military and naval schools, encouraged the translation and publication of good works of foreign authors, raised revenue by the taxation of goods in common use, permitted trade with foreign countries. He also framed laws after those of Europe. He reformed the government of cities so that the people were given some voice in the management of affairs.

In 1700, he joined Poland and Denmark against Sweden, taking advantage of the youth of Charles XII. Though he was defeated at Narva, he continued his plans with great energy. In 1703, while making himself master of the Swedish lands on the Baltic, he laid the foundations of St. Petersburg. By his great energy and strong will, he succeeded in transforming a swamp into a beautiful city. In order to get sufficient materials he ordered every cart entering the city and every ship visiting the port to bring a portion of stone, brick, or gravel.

In 1709, he won the battle of Pultowa, against Charles XII., who became a fugitive in Turkey. In 1711, he made an unsuccessful campaign in Turkey, which ended in the loss of Azoff; but in 1713, he made himself master of much of the Swedish coast.

In 1716, he went on another European tour, in company with his second wife, Catharine—a country girl with whom he had fallen in love before he sent his first wife to a convent. On his return in 1718, he laid a hand of control upon his rebellious son, Alexis, who had allied himself with the opposition party, and who was finally sentenced to death for treason.

In 1721, he concluded a peace with Sweden, by which Russia acquired Livonia, Esthonia, Ingria, Carelia, Vibory and the adjacent islands. In 1722, making the massacre of some Russians a pretext for war against Persia, he sailed down the Volga and seized three provinces which gave him entire control of the Caspian Sea.

Returning to his capital, he spent his last days in making further improvement and in spreading learning among his people. In 1724, by exposure, while inspecting the works on Lake Ladoga and while rescuing some sailors from the Gulf of Finland, he further weakened

a constitution that had long been declining prematurely under continual excitement and great labor.

He left, for his monument, Russia, which he had given six provinces, an outlet upon two seas, a regular, well-trained army, a fleet, a naval academy, art galleries, and libraries. Though a rough man, and a despotic monarch, he wished to rule well. Though he forced his people to change their customs and habits, he raised his country to a higher civilization and introduced Western ideas which tended to advance popular liberty.

#### CHARLES: NOTABLE KINGS AND EMPERORS

	LIVED	REIGNED
Charles I. of England .....	1600-1649	1625-1649
Charles II. of England .....	1630-1685	1660-1685
Charles I. The Great. See CHARLEMAGNE .....		
Charles II. of France. Emperor of the Romans, sur- named "The Bald" .....	823-877	840-877
Charles III. "The Fat." King of France and Emperor of the Romans .....	839-888	876-888
Charles III. "The Simple." King of France .....	879-929	893-929
Charles IV. "The Fair." King of France .....	1294-1328	1322-1328
Charles V. "The Wise." King of France .....	1337-1380	1364-1380
Charles VI. "The Well-Beloved." King of France .....	1368-1422	1380-1422
Charles VII. "The Victorious." King of France .....	1403-1461	1422-1461
Charles VIII. King of France .....	1470-1498	1483-1498
Charles IX. King of France .....	1550-1574	1560-1574
Charles X. King of France .....	1757-1836	1824-1830
Charles IV. Emperor of the Holy Roman Empire .....	1316-1378	1347-1378
Charles V. Emperor of the Holy Roman Empire .....	1500-1558	1520-1556
Charles VI. Emperor of the Holy Roman Empire .....	1685-1740	1711-1740
Charles VII. Emperor of the Holy Roman Empire .....	1697-1745	1726-1745
Charles I. King of Rumania .....	1839 —	1881 —
Charles I. King of Spain. See CHARLES V., EMPEROR .....		
Charles II. King of Spain .....	1661-1700	1665-1700
Charles III. King of Spain .....	1716-1788	1759-1788
Charles IV. King of Spain .....	1748-1819	1788-1808
Charles I. or VII. King of Sweden. Died 1168 .....		1155-1168
Charles VIII. King of Sweden .....	1409-1470	1448-1470
Charles IX. King of Sweden .....	1550-1611	1604-1611
Charles X. King of Sweden .....	1622-1660	1654-1660
Charles XI. King of Sweden .....	1655-1697	1660-1697
Charles XII. King of Sweden .....	1682-1718	1697-1718
Charles XIII. King of Sweden and Norway .....	1748-1818	1809-1818
Charles XIV. King of Sweden and Norway .....	1764-1844	1818-1844
Charles XV. King of Sweden and Norway .....	1826-1872	1859-1872
Charles I. King of Württemberg .....	1823-1891	1864-1891
Charles I. King of Naples and Sicily .....	1220-1285	1266-1282
Charles III. King of Naples .....	1345-1386	1382-1386
Charles II. "The Bad." King of Navarre .....	1332-1387	1349-1387
Charles. Archduke of Austria .....	1771-1847	
Charles. Prince of Bavaria .....	1795-1875	
Charles. "The Bold." Duke of Burgundy .....	1433-1477	
Charles V. Austrian general, Duke of Lorraine .....	1643-1690	
Charles Martel. Mayor of the Palace, France .....	690-741	

CHARLES XII.—(1682-1718.) Charles XII., who Voltaire says was "the most extraordinary personage that ever appeared in the world," was born in 1682, ten years after the birth of Peter the Great. From the boldness of his character, he became known as the "Madman of the North."

As a youth he showed quick intelligence and strong power of application; but also great self-will and determination. Though his



health was delicate in his early years, he had a passion for physical sports which made him strong and vigorous. At the age of four, he was placed on the back of a pony. At an early age he became a perfect horseman. He also had a love for hunting which developed rapidly. At the age of seven, he shot a fox. Before he was twelve, he killed a bear.

At the death of his father, in 1697, he was invested with the royal authority. At first he was not interested in state affairs so much as he was in hunting bear and reading the exploits of Alexander the Great. He devoted much of his time to military exercises and field sports. The more dangerous the amusement, the greater the attraction. He rode fast and furiously, up and down hill, through forest and stream. Frequently, when his horse fell with him he returned black and blue. Once he nearly froze to death when his horse fell upon him in a deep snow. At another time he rode up the side of a cliff which was so steep that both horse and rider fell backward, but he saved his life. In spite of remonstrances he would venture upon thin ice, plunge into dangerous waters, and recklessly drive sledges down steep hills. Once, in company with two or three companions, he mounted a peasant's sledge laden with wood, and wildly descended a hill which had been made like glass by several coats of ice. Though his companions were severely injured he remained unhurt.

Though interested in boyish exploits, he also asserted his authority as king, from the time he was made absolute ruler, and when the Danish king, Frederick IV., sought to seize his crown, he began prompt operations against Denmark. Leaving his capital he crossed to Zealand with a Swedish army, waded through water up to his chin in order to reach the shore, and after six weeks drove the Danes before him and secured a treaty of peace, which left him free to turn his arms against Russia and Poland.

He led a life that was Spartan in its simplicity. His cloak spread upon the floor, or the ground, was his bed. His dress was a plain suit of blue cloth with copper buttons. He lived on a plain, simple diet. He had a power of endurance which defied fatigue, and the extremes of heat and cold. He inspired his followers by his bravery.

After tasting the pleasures of military success, he never again returned to his capital, but was allured onward to a career of conquest. At Narva, in 1700, he completely routed an army of 50,000 Russians. Then turning southward, he defeated the Saxons and Poles. With ambition aroused, he occupied Poland (1703) and secured the crown for his friend, Stanislaus Leszcynski. Then he carried the war into Saxony, and executed the Russian ambassador whom he believed was the author of the league against Sweden.

In January, 1708, in the midst of the ice and snow, he suddenly marched against the Russians, almost captured the Czar, and won several victories. Expecting to be joined by the Cossacks, he turned southward to Ukraine, where he was overtaken by the severe winter of 1708-09, in the midst of the enemy's country.

Still hopeful of reaching Moscow, in the spring of 1709, he besieged Pultowa, but was finally defeated and forced to fly to the territories of the Turks, who received him with hospitality and paid the expenses of his numerous household. There, while his dominions were being invaded, he planned to involve Russia and Turkey in war. Without funds, and afraid to leave the country, he continued his intrigues until the patient Porte decided to get rid of him.

When the Khan of Tartary and the Pasha of Bender endeavored to force him to leave the Porte, with forty domestics, he defended himself desperately against the whole army, but he was taken and treated as a prisoner.

He finally departed to return to his own dominions. Sending his adieux to the Porte, he started with two attendants and traveled constantly, riding by day and sleeping in a carriage or cart at night, until he reached his own town of Stralsund, in Swedish Pomerania (1714). Here he was soon besieged by a combined army of Saxons, Danes, Prussians, and Russians, and was finally forced to abandon the defense (1715). Reaching Sweden, he prepared to protect the coasts. He also invaded Norway (1716), but was forced to retire for want of supplies.

Deciding to make peace with Russia, and to cede the Baltic provinces to the Czar, in return for replacing Stanislaus on the throne of Poland—he prepared to conquer Norway, and assist in restoring the Stuarts in England. In 1718 he burst suddenly into Norway, and besieged Frederikshald, which was regarded as the key to the country. While directing operations in the trenches, where he was exposed to the guns of the fortress, he received a musket-ball shot which killed him and ended his plans of invasion.

Charles was a strange mixture of good and evil. He is to be praised for his temperate and simple habits. He had great ability. He was only a youth at the time of his greatest achievements. He had abundant courage and determination. In fact he sometimes became too rash and obstinate. He had a personality fitted to kindle the ardor of his soldiers and to lead them to victory. Noble, just, and brave as a lion, he gained the confidence of his men with each victory, and caused his enemies to lose faith in their lucky stars. He was the hero of many daring exploits which are still engraven on the heart of every Swedish soldier. He forced his way through strong



gates, scaled uninjured walls, swam the swiftest rivers, and ventured into the midst of the enemy's outposts, paying as little heed to the hailstorm of bullets as to the cold of winter or the heat of summer.

He was more than a mere warrior or a hero. Like his father, he was fond of hard work and had a remarkable degree of perseverance. He was quick to see a point, and had a marvelous memory. He was also a mathematical genius.

He was not naturally hard, stern, or cruel. He was rather gay than grave—even in the most anxious and troublous times. He was capable of warm friendships, and fond of animals. He had a particular care for his soldiers, though he exacted the most absolute obedience from them. He was generous to the vanquished, though he had no regard for the sufferings of a foe that threatened to be stubborn.

Though he was great as a soldier, he failed as a statesman. He found Sweden a first-class power. He left her fallen to a secondary place, from which she has never recovered. What he acquired with his right hand he gave away with his left. He knew how to organize armies, but left no great commanders to fill his place. He led a life that was like the light of a brilliant meteor, illuminating the heavens, dazzling the eyes, but followed by the heaviest darkness.

For the career of Catharine II. of Russia, see WOMEN WHO HAVE INFLUENCED HISTORY.

## PRUSSIA

FREDERICK THE GREAT.—(1712–1786.) Frederick II., King of Prussia, surnamed "The Great," was born in 1712, and was the youngest of three brothers. His childhood was not spent in an atmosphere of kindness and love. His warm affections were not cultivated. He was made cold by suffering. He was roughly reared under a stern, rigorous system of training, prescribed by his tyrannical father who had a passion for military life and desired to make a hardy soldier of his son. Besides his prescribed course he managed to gain a knowledge of Latin and French. Through his French teacher he was led toward freedom of thought.

As he became older, he grew restless and dissatisfied with his dull and monotonous life. When he saw that he could not agree with his father, who opposed him in a love affair and often gave expression to his dislike by violent outbursts of anger, he resolved to run away. Attempting to escape to England, he was captured, and thrown into prison. He barely escaped the gallows, and was saved only by the

strong influence which many prominent men of Europe brought to bear upon his stubbornly determined father.

After his release he was given a public office (1732) which proved to be the making of the young man. He became interested in the importance of a military training. He began to think of more serious things than love and French philosophy—though to please his father he married (1733) Elizabeth of Brunswick, and corresponded with Voltaire, the French scholar. He discharged his duties so faithfully that he finally gained the esteem of his father.

In 1740, when he took charge of the government, which he inherited from his father, he chose able ministers and faithful advisers. He made several useful reforms. He introduced religious liberty, abolished torture in the courts, and encouraged manufactures. He proved himself able to cope with the great diplomats of the time. He was somewhat tricky in politics, and could rule with a hand of iron.

At the death of Emperor Charles VI., in 1740, Frederick was one of the six claimants who came forward, each demanding all or part of the territory that had been under the emperor's rule. Though Maria Theresa, the Queen of Hungary, produced plenty of properly authenticated law documents to prove her right to her father's crown, Frederick said it would have been better for her if her father "had left her fewer papers and more fighting-men." In the dispute that followed, in which nearly all of Europe took sides, he took advantage of his chance to interfere in Austria, pounced upon Silesia and managed to keep it. In the contest that followed, he won full control of the territory. He made Prussia a great power, though he did it partly by strategy and duplicity. He afterward wrote a history of his achievements in which he justified his course. His motives were based upon the idea of defense. He also revived an ancient claim to Silesia through the house of Hohenzollern.

In a second war in which he was forced to engage, Frederick defeated his enemies and obtained Silesia by treaty. Thus he became known as "Frederick the Great."

At first he was not a success as a leader of troops, and was advised to keep off the battlefield; but he profited by his failures. The essential principle of all his battles was quickness. When he became scared, he was a Stoic. When Maria Theresa of Austria proposed to grab Saxony from him he felt that the crisis of his life had come, and he met it with vigor. On such a vital issue he was always ready to risk everything in order to carry his point. The Seven Years' War was for him a "struggle to the death"—and perhaps he was saved only by the death of Elizabeth of Russia. He soon made



a treaty with Russia in order to protect himself against Austria. In 1785 he put into operation the greatest idea of his career, by securing a league of the German states against Austria and Russia.

It is difficult to form a correct idea of Frederick's character as shown by his diplomacy and foreign policy. He has been strongly blamed for his strategy and duplicity, especially in his dealings with Maria Theresa. His deceptions have been justified by Carlyle in the following words:—

“Of the political morality of this game of fast and loose, what have we to say—except that the dice on both sides seem to be loaded; that logic might be chopped upon it forever; that a candid mind will settle what degree of wisdom (which is always essentially veracity) and what of folly (which is always falsity) there was in Friedrich and the others; whether, or to what degree, there was a better course open to Friedrich in the circumstances? And, in fine, it will have to be granted that you cannot have to work in pitch and keep the hands evidently clean.”

Carlyle, with his gospel of success, was inclined to give credit to his hero for acts that appeared dishonorable and underhand, if the hero carried his point in the end. Droysen, accepting the same gospel, published Frederick's shame and glorified in it. They accepted the principle that the end justified the means, if only the end is gained—that if a man is strong, and proves his strength by successfully completing the work that his hands find to do, we need not trouble ourselves to scrutinize too narrowly his ways and means. One should be careful not to fall into the error of worshiping a hero to such an extent that his faults cannot be seen.

By 1745 Frederick had become the most conspicuous ruler in Europe—and thoroughly absolute, as the “first servant” of his state. His so-called ministers were mere clerks whose business was to execute his will. He kept his eye upon the most minute details of public affairs. He infused new vigor into every department of state life. He gave faithful service. He rose at four o'clock in the morning. He made it his business to know every village and landed estate in his kingdom. He kept himself busy with business.

While Frederick showed extraordinary self-control in some respects, he was never the master of his stomach. He had an extravagant appetite, which he gratified by eating to excess. As a result of eating too much of rich and unwholesome cookery, he became a sufferer from gout, and other disorders. Though he suffered much, he showed remarkable patience and up to the last day of his life, he continued to perform his political duties punctually. He finally fell into a lethargy from which he never recovered.

He died at Sans-Souci on the 17th August, 1786; his death being hastened by exposure to a storm of rain, stoically borne, during a military review. He passed away on the eve of

tremendous events which for a time obscured his fame; but now that he can be impartially estimated, he is seen to have been in many respects one of the greatest figures in modern history."

Though he added new territories, left his country free from debt, and did the highest possible in politics, he never provided for self-government. When he died his state machine had no statesman to run it, and broke down after working awhile with fitful energy. His successor was unstable, and the state continued to decline until its vigor was revived by the master hand of Baron von Stein.

## ENGLAND

GEORGES, THE FOUR ENGLISH.—Kings of Great Britain, from 1714 to 1830. These monarchs came first upon the scene on the death of Queen Anne and just after the union of England and Scotland. In the latter of these two countries, Jacobite feeling was at the time very strong, and civil war was not a remote contingency. To save the nation from this, and from Stuart and Catholic rule, Parliament, by the Act of Settlement, provided that on the death of Anne, who succeeded William of Orange, the crown was to go to Sophia of Hanover, granddaughter of James I., and her Protestant heirs. Sophia was the wife of Ernest Augustus, elector of Hanover, and her son, born at Hanover in 1660, came to the English throne at the age of fifty-four, and ruled as George I. When he came to England he could speak no English, and like his son and successor was never popular. During the eras of both, the nation was ruled by the Whigs, an appellation replaced about the era of the Reform Bill (1832) by the term Liberal. The ruling political chiefs of the time were Walpole and the elder Pitt, to the latter of whom England owed much for his vigorous foreign policy during the Seven Years' War (1756-63) and the restoration of England's military fame abroad. The notable events of the eras of George I. and II. were the Jacobite rebellion in Scotland in 1745; the war of the Austrian Succession, in which George II. and his son, the Duke of Cumberland, routed the French at Dettingen; the Seven Years' War, which gave Canada to Britain by the Conquest of Quebec, and decided English supremacy in India, through the efforts mainly of Lord Clive. Of the two later kings of the Hanoverian or Brunswick dynasty George III. was the more notable. Born at London in 1738, he succeeded to the throne on the death of his grandfather (George II.) in 1760. Educated under the tutelage of Lord Bute, a Tory of the Tories, the king imbibed to the full Tory principles. Though honest in the main and of good



life, he was stubborn in his own convictions, and this, added to the evil counsels of ministers such as Grenville and Lord North, lost to England the American crown colonies. Affairs went better in India, where British rule was rapidly extended through the able administration of Warren Hastings. In England, the younger Pitt was at the helm of affairs, and by his ability and political sagacity, with the moral support of Burke and Fox, the nation passed triumphantly through the struggle with Napoleon. The earlier triumphs were the naval victories gained by Nelson, followed by those of the army under Wellington, first in the Peninsular War and later on the field of Waterloo. In 1811 George III. became insane, and following this came the stupid insistence of England on the "right of search" and the War of 1812 with the United States. The reign of George IV. was confined to the brief period between the years 1820 and 1830, marked chiefly by the passing in Parliament of the Catholic Emancipation Act (1829) and other struggles for religious equality and Parliamentary reform. Many are the blemishes on George IV.'s character: the little of good in him was sadly marred by sensual indulgence, cowardice, and falsehood. Having left no heirs, he was succeeded by his brother, known as "the sailor king." William IV., who reigned only seven years, brings English history down to the era of Victoria.

## OTTOMAN AND LATIN DECADENCE

THE Treaty of Carlowitz (1699) marked the beginning of the decline of the Ottoman Empire in Europe. The Morea was taken by the Turks from Venice in 1715, but Wallachia and Servia were lost by the battle of Belgrade, in 1717, when Austria came to the assistance of Venice.

The Morea was given to Turkey by the Treaty of Passarowitz in 1718. Belgrade, Servia, and Wallachia were recovered by the Turks in 1739. Then Russia pushed her way further upon the Turkish dominion until the Russian frontier was fixed at the Dniester by the Treaty of Jassy, in 1792.

Spain was shorn of her detached European possessions by the Peace of Utrecht (1713). Austria secured the greater part of her Italian territory. The Bourbons held sway in Spain during the first half of the Eighteenth Century and she suffered much by the loss of her constitutional rights. The Cortes had its last session at Castile in 1713 and in Aragon in 1720. A stay in the decline of the country occurred during the reign of Charles III. (1759-1788) when the population largely increased through the attention paid to trade, manufactures and agriculture. The order of Jesuits was banished in 1767 and all of their property confiscated. The work and power of the Inquisition greatly diminished during this century. In Portugal the progress of the country was much impeded by the Inquisition and the Jesuits. In the last of the Sixteenth Century Spain, under Philip II., conquered Portugal. In 1640, Portugal regained her independence. The Dutch took the carrying trade of the world from the Portuguese and in time secured also her East Indian possessions. The discovery of gold in the Portuguese possessions in Brazil led to a treaty of friendship with England in 1703. In the reign of Joseph I. (1750-1777) a great work of reform was undertaken by the Marquis of Pombal. He set out with high ideals for the restoration and salvation of Portugal. He strove to expel the Jesuits, establish absolute royal power, lessen the power of the nobles and restore the material prosperity of the kingdom. In 1755 the whole country suffered from the earthquake at Lisbon which was almost instantly reduced to ruins. A fire broke out and nearly 4,000 people lost their lives. Pombal at once exerted his efforts to save what he could from the hands of



robbers, and to rebuild the city on a grander scale. Lisbon owes much of its present architectural splendor to his efforts. He was successful in much of the work he had planned. In 1759 he banished the Jesuits and took their property. He reorganized the army and did much for education, agriculture and commerce. He succeeded in arousing the people to a healthier and more progressive growth. On the death of the king in 1777, Pombal was asked to resign by Queen Maria who persecuted him until his death in 1782. His calmness in the midst of the suffering in Lisbon is well exemplified by his laconic answer when asked what they should then do, "Bury the dead, and feed the living."

## FRENCH REVOLUTION

It is impossible to overestimate the importance of the French Revolution to the world at large. Revolutions, it has been said, always go to extremes. An ignorant, long-suffering mob, aroused to fury by long periods of misrule, tyranny and extortion, brought about, in its own way, the most thrilling and stupendous results in the world's history. It was not an event of impulse. It had been slowly growing since the year 1715, when Louis XIV. died and left to Louis XV., his grandson, an empty treasury, an enormous debt and a humbled and hungry people. The Duke of Orléans and Cardinal Dubois carried on a reckless and extravagant regency during the king's minority. When Cardinal Fleury held control (1726-1743) he instituted a régime of economy and wise government. But after this things went from bad to worse. The complete humiliation during the Seven Years' War brought a torrent of disaster upon France (1756-1763). Frederick the Great overwhelmed the French at Rossbach in 1757; France lost all of her possessions in the East Indies in 1757-1760; Canada was lost forever by the battle of the plains of Abraham where both the English leader Wolfe and the French leader Montcalm were slain. The king was under the control of the Marquise de Pompadour and Comtesse du Barry. Constitutional government in France died with the abolition of the Parliament of Paris in 1771. France obtained Lorraine in 1766 and the Island of Corsica in 1769. But on the death of the king, his successor Louis XVI. looked out upon a hopeless financial prospect (1774-1792). Malesherbes and Turgot were men of splendid financial and executive ability. They attempted reforms, which might have stemmed the tide had they been supported by the nobles. But it must be remembered that the nobility paid no taxes. All were borne by the lower classes who

were ground down to the most abject poverty and desperation. The reforms of Turgot proposed that the nobles and the clergy pay a portion of the taxes, that the privileged class surrender their monopolies. But he was driven from power by the higher classes. Necker, a banker, was then called to the head of the financial management. He found his hands tied by the opposition of the nobles, who prevented reform in that direction to any extent. He found himself in a dilemma. If he reformed, he offended the nobility; if he did not, he offended the people. He was dismissed in 1781. The condition of the country was made worse than ever by the blindness of the French in taking part in the revolt of the American Colonies in England. By her action in this matter she was not only increasing her financial difficulties and depressions, but also fostering abroad and at home the very principles of freedom and liberty which she was straining every nerve to keep down.

Calonne succeeded Necker from 1783-1787. Under his administration money flowed in rapidly and his gay, careless manner revived the confidence of the court. His system was thoroughly unsound. He levied taxes until no more could be obtained. He tried the effect of a very extravagant expenditure as a means of bolstering up the nation's credit. When all of his expedients had failed, he laid the true state of affairs before the king and suggested, as the only possible expedient, that the council of notables be summoned to pass upon a plan of financial reform. The body met in 1787. His plans were very similar to those of Necker, and involved the imposition of taxes upon the nobility and clergy. These classes would not listen to the plan which Calonne backed up with all his eloquence. He was not only dismissed from office but was sent into exile. He passed over to England and kept up an open discussion of affairs in France. He tried ineffectually to return. Napoleon gave him permission to return in 1802, a month before his death. In this desperate condition of affairs Necker was reinstated in office and allowed to try his hand again in adjusting matters. Madame Necker had made her husband through her ambition and her entertainment of the leaders of Paris. Through her persistent furtherance of his interests he secured his reinstatement in 1788. In 1789 the States-General assembled in Versailles for the first time since Richelieu had summoned it in 1614. It took some time to hold the election of the Tiers Etat, as the representatives of cities were called. But all was ready for the assembly in May, 1789. There were 300 clergy, 270 nobles, and nearly 600 of the commons. Necker looked upon this assembly as simply a means of granting money and not of effecting needed reforms. He showed himself lamentably weak in statesmanship. This meeting of



the States-General is regarded as the beginning of the French Revolution. A dispute at once arose as to the arrangement of the members and the conduct of business. Mirabeau was the leader of the representatives of the people. He insisted that the three classes, clergy, nobles, and people should meet in one assembly. But the nobles and clergy saw that the people were more in numbers than they two combined, and consequently demanded two deliberative bodies, one of nobles and clergy, the other of the representatives of the people. The clergy and the nobles finally yielded and agreed to sit with the commons. Louis then placed an army of troops at Versailles, and dismissed Necker on July 11, 1798. The people arose in a frenzy at the loss of their friend, armed themselves and destroyed the Bastille on July 14, 1789. The command of a "National Guard" was placed in the hands of Marquis Lafayette, who had taken an active part in the American Revolution. He adopted the tricolor of France by placing the white, which was an emblem of monarchy, between the red and blue, the colors of Paris. The king sought to stay matters by restoring Necker to office. The people received this with joy and granted him an ovation. But Necker, relying upon his own power, refused to act with Mirabeau and Lafayette. He proved himself to be incompetent and resigned unregretted in September. He retired with difficulty to Coppet near Geneva where he was cared for by his daughter, Madame de Staël, until his death in 1804. In October, 1789, a mob went to Versailles and took the king and queen prisoners to Paris. The nobles and clergy in fear yielded all of their privileges and monopolies. Their action was too late, and the people knew that they were not actuated by patriotism. In December the property of the Church was confiscated to the state; the whole of France was divided into eighty-three departments, which took their names from the rivers or mountains which were near their boundaries (January, 1790). All titles were abolished in June. All of this was the work of the National Assembly, whose members swore in 1789 in the tennis-court at Versailles that famous "Tennis-court Oath" that they would not disband until they had given France a Constitution. They now handed the conduct of affairs over to the Legislative Assembly. Revolutionary clubs sprang up all over France. The most famous was the Jacobin Club at whose meetings every question was fully debated by such men as Mirabeau, Lafayette, Danton, and Robespierre before it was submitted to the National Assembly. Mirabeau wielded a great power all through until his death in 1791. It was felt that he was the only man who could have saved the country, or, at least, have kept the Revolution within bounds. Louis now tried to get aid outside of France and made overtures to Austria and Prussia

to send their troops to occupy the frontiers of France. In June, 1791, he attempted to make his escape from Paris, and left in a closed carriage with the queen, his two children, and the queen's sister. They got as far as Varennes, near Verdun, but were detected and sent back to Paris. Meanwhile the Austrians and Prussians had signed the "Convention of Pilnitz" on August 12, 1791. King Louis swore to the new Constitution in September, 1791, which provided for a free Parliament every two years, extension of the suffrage, freedom of the press, liberty of conscience, annulment of the laws of inheritance and entail, and abolition of titles.

All seemed to be going well, until the Legislative Assembly learned of the "Convention of Pilnitz," and that the king had been keeping up a treasonable correspondence with the foreign powers all the time that he had been dealing so treacherously with the people. All was now lost. War against Austria was declared in April, 1792. In June of the same year the Tuileries Palace was invaded and a red cap of liberty placed upon the king's head. Prussia issued a proclamation of war, and of punishment if King Louis were insulted. This so incensed the people that on August 10, 1792, the armed revolutionary bands of the Jacobin Clubs, called the "Sections," arose, stormed the Tuileries, massacred the Swiss Guard, took the king and queen and imprisoned them in the Temple prison. They deposed the king, transferred the duties of the Legislative Assembly to the National Convention of 749 members, mostly Republicans, which met in September, 1792. Two large parties composed the Convention. The Girondists were so named from Gironde, the department which contains the city of Bordeaux, and whose deputies were the leaders of the party. They sat on the right and had a large majority, as their views were moderate. The Jacobins sat on the left and higher up. They were the "Mountain," below them were the "Plain" and the "Marsh," made up of the timid reformers who inclined towards the Girondists. All, however, agreed upon the abolition of royalty and the proclamation of the Republic. The 22d of September, 1792, was known as the "First day of year 1 of the Republic." Roland was the leader of the Girondists and was minister of the interior under the Republic. The policy of the Girondists was too mild to suit the Parisian Jacobins led by Robespierre, Danton and Marat. Before the end of 1792 the Commune, the Mountain and Robespierre had defeated the Girondists, the Convention and Roland. In December, 1792, Louis XVI. was brought before the Convention and tried on the 15th, 16th and 17th of January, 1793. The Convention voted on the question of guilt and punishment. By a vote of 387 to 334 he was declared guilty and to be punished by death. On January 21, 1793,



Louis XVI., late King of France, was beheaded in the Square of the Revolution. All of this time the Austrian and Prussian armies under the Prince of Condé had invaded France. A small force under General Dumouriez marched out to oppose them. The prisons were full of royalists and priests. In the frenzy and rage a massacre of these people lasted four days in September 2-6, 1792. Dumouriez at first met with disaster and failure, but Kellerman met the Prussians at Valmy and in the face of great odds, won the battle with raw troops, September 20, 1792. It was followed by a victory for the French at Jemappes in November, and the complete defeat of the allies. Then followed the execution of the king. Nearly all of Europe forgot their mutual differences and combined against France. The French invaded Holland without success. Dumouriez deserted the cause of the Revolution and fled to England where he died in 1823. The Committee of Public Safety took affairs into its hands in Paris on the day of the execution of the king. Danton became the head of the Revolutionary Tribunal on March 10, 1793. On the same day the civil war in La Vendée broke out. Vendée was in the west in the wooded country. Its people were strongly in favor of the royalists, the clergy, and supported the Girondists. This war lasted from 1793 to 1796 and was a great source of trouble to the Jacobins and the Republic until it was put down. The struggle between the Jacobins and the Girondists kept up until on June 2, 1793, about thirty of them were arrested by the "Sections." Some managed to flee from the city but the great majority died either on the guillotine or by suicide. The "Reign of Terror" then began in Paris. The queen, Marie Antoinette (see WOMEN WHO HAVE INFLUENCED HISTORY), the Girondists, all "aristocrats," or "*ci devants*," Philip Egalite, the nearest kinsman of King Louis XVI. who basely voted for his death in order to curry favor with the Revolutionists, all died by the guillotine. In La Vendée, none who were suspected of association with the rebellion were spared. Most of the inhabitants of Toulon fled to English ships. Lyons was ordered to be destroyed and a new town "Commune Affranchie" established. Many of its people were guillotined but the process was too slow and the shooting by platoon firing was substituted.

The Committee of Public Safety was opposed by the Herbertists, the party of bloodshed and terror, so-called from their leader Herbert, and the Dantonists, who endeavored to restrain the people and moderate their acts. The Herbertists swept aside the Catholic religion, set up the worship of the Goddess of Reason and openly professed atheism. Robespierre was the leader of the Committee. He hated both the Herbertists and the Dantonists. In 1794 the Herbertists

were seized and put to death. Danton and his friends fell before the ambition of Robespierre, who became Dictator. He sought to restore a belief in deity and of the immortality of the soul. His efforts were appreciated by many and ridiculed by some. Smarting under the ridicule, he restored the "Reign of Terror." The Convention resisted. Robespierre resigned and retired to private life, which only strengthened the hands of his enemies. He and his chief supporters were arrested and imprisoned. The Commune was declared in insurrection. Five deputies who had been arrested with Robespierre were rescued from the jailer. Robespierre tried to shoot himself but only fractured his jaw. He and his friends, who were again arrested, were tried and guillotined the next day. With the death of Robespierre the "Reign of Terror" came to an end and there appeared upon the scene one of the greatest men in intellect and executive ability that the world has ever seen.

NAPOLEON.—(1769-1821.) The life of Napoleon "the Great" is more interesting and pathetic than any novel. The series of his successes is the most marvelous in history. Born of a private family in the little island of Corsica, beginning life as an obscure provincial, almost as a man without a country—he rose as high as the great heroes who had started in better circumstances. By being ready to act for his country when the call came to him, he obtained a position by which he was able to march with events, dictate to kings and emperors and become the most prominent man in the world. He stands out as a unique character in history.

Napoleon inherited in a large degree many of the good traits of his mother, who had great energy, a strong will, and excellent judgment. While speaking of the manner in which she had cared for her fatherless family of eight children, he once said: "She managed everything, provided for everything with a prudence which could never have been expected from her sex nor from her age. Ah, what a woman! Where shall we look for her equal? She watched over us with a solicitude unexampled. Every low sentiment, every ungracious affection was discouraged and discarded. She suffered nothing but that which was grand and elevated to take root in our youthful understandings. She abhorred falsehood, and would not tolerate the slightest act of disobedience. None of our faults were overlooked. Losses, privations, fatigue, had no effect upon her. She endured all, braved all. She had the energy of a man, combined with the gentleness and delicacy of a woman."

While a boy, he spent five years in a military school near Paris. He was quiet and studious. He was especially devoted to Plutarch's



lives, and Cæsar's "Commentaries," and was always trying to discover how the men whom he studied became great. He was both industrious and persevering and easily stood at the head of his class in mathematics. During play-hours, he often remained in the library to read works of history. Surrounded by boys who were rich and who ridiculed him and his country, he keenly felt his poverty. He was cold in manner, and talked little, but he had no ill-will for his classmates.

Chosen as one of the best scholars in the school, he was sent to the Military College at Paris, where he soon protested against the expensive manner in which the young men were living, and urged that they should learn great self-reliance, and eat simpler food—that they should practise temperance and activity in order to fit themselves for the hardships of war. He soon won the admiration of his teachers.

In 1785 he was made second lieutenant of artillery; but he continued to study subjects relating to government and military affairs. He read much, and wrote some essays. He often remained in his room at work, while other officers enjoyed themselves in social life and gossip. By his years of study, he made himself a master in the science of war, and well acquainted with the affairs of government. His years of preparation made him ready for the great opportunity which came to him in the events growing out of the French Revolution.

In October, 1795, when he quelled the mob and restored order in Paris, he became the hero of the hour. With entire self-possession, coolness, and never-failing courage he had shown himself equal to a great emergency. He was soon made general of the interior, with the command of Paris. For the next twenty years he was the commanding figure not only in France, but in Europe. His days of poverty were over, but he did not forget to sympathize with those who were still poor, and to help them.

In March, 1796, a few days after his marriage to Josephine, he was sent to command an expedition into Italy. Though he had an army "without pay, without provisions, without shoes," he resolved to strike quickly. Soon, he routed the Austrians, and stood upon the fertile plains of Italy. He struck quickly, unexpectedly, and hard. To his courageous and enthusiastic soldiers he said: "In fifteen days, you have won six victories; captured twenty-one flags, fifty cannon; many fortified places; conquered the richest part of Piedmont; you have captured fifteen thousand prisoners, and killed and wounded ten thousand men. You lacked everything; you have gained battles without cannon; crossed rivers without bridges; made forced marches without shoes; often bivouacked without bread; the Republican pha-

lanxes were alone capable of such extraordinary deeds. Soldiers, receive your due of thanks."

On May 15, he entered Milan in triumph. He said he gave all of the glory to his men "who had rushed like a torrent from the height of the Apennines." From that day his men were animated with a new spirit.

After a battle at Arcola which raged for three days, he drove the Austrians back and entered Verona in triumph. Two months later, he gained another great victory on the plains of Rivoli, which made him master of Italy. He immediately started to invade Austria, who, not caring to risk another battle with him, soon began negotiations which ended the war (1797).

While vanquishing enemies abroad Napoleon had also sent money to uphold the government at home. He had made his battles pay their own expenses and also furnish a surplus to send home.

Returning to Paris, he began to prepare for an expedition to Egypt—in order to gain control of the Mediterranean and to overthrow British supremacy in India. In the spring of 1798, he seized Malta, and in July landed in Egypt and carried Alexandria by storm. Three weeks later he encamped near Cairo, under the shadow of the monuments of the Pharaohs. "Soldiers," he said, "from the summits of these pyramids, forty centuries look down upon you." Then he led his courageous men to new victories which made him master of all Lower Egypt. Hearing that Nelson had destroyed his fleet, cutting him off from France, he said: "This reverse will compel us to do even greater things than we had planned." Advancing into Syria, he took Jaffa, but failed in an attack on Acre and returned to Egypt.

In October, 1799, leaving his army behind he suddenly and secretly went to Paris, put himself at the head of affairs, overthrew the weak Directory, and secured a new constitution under which he was chosen first consul for ten years. He put an end to anarchy and party strife, made laws which set the government on its feet, and organized a brilliant court. Later, he created a new nobility (based on merit), improved the educational systems, encouraged learning, began the construction of a great system of roads, canals, harbors, and other public works, and caused the laws to be revised, condensed, simplified. Gradually he centralized all power in the hands of a few officials at Paris. He had a favorite maxim that "The tools belong to him who can use them."

Having control of France, he resolved to be master of Europe. For fifteen years he set up kings and put them down at pleasure.

In 1800, he resolved to cross the Alps and strike the Austrians who had been attacking his troops in Italy. By his tireless energy,



within six days he took an army of thirty-five thousand men across the rocky snow-covered barriers, moved like an avalanche into the plains of Italy, and, after an obstinate contest won the great victory at Morengo, which led to the treaty of Lineville.

In revenge for the loss of Malta and Egypt he began preparations for the invasion of England, but decided to sign a treaty of peace at Amiens in the spring of 1802. A few weeks later, when he was made first consul for life with the privilege of choosing his successor, he formed plans to extend the area of his control—both in Europe and America. Realizing that he would be brought into conflict with England and needing money he sold Louisiana to the United States, but still held to San Domingo. In 1805 soon after he had been crowned emperor of the French and king of Italy, he began a contest with England and her allies which lasted ten years. It was a war of the giants, in which his brilliant achievements dazzled and amazed the world.

He resumed preparations for the invasion of England; but after the sea-fight off Cape Trafalgar, he turned all of his forces against Austria, and soon matured a scheme for starving England into submission by decrees against her commerce. After a victorious march, he entered Vienna in triumph. Three weeks later, at Austerlitz, he gained one of the most brilliant successes of his life. Here is what he wrote Josephine:—

“3d Dec., 1805.

“I have beaten the Russian and Austrian armies commanded by the two emperors. I am a little tired. . . . I go to sleep for two or three hours. . . . I embrace you.

NAPOLEON.”

After granting peace on his own terms, he dissolved the old German empire and proceeded to reconstruct Germany. He also seized Naples and placed his brother Joseph on the throne; then he converted the Netherlands into a monarchy under the rule of his brother Louis; and finally he bestowed nineteen Italian dukedoms upon his most trusted officials.

When the power formed a new combination against him, he completely humbled the Prussian monarchy in two tremendous battles (1806), and entered Berlin in triumph.

By the treaty of Tilsit, of July, 1807, he compelled Prussia to give up a large part of her territory, and from a part of it he created the kingdom of Westphalia, which he gave to his brother Jerome.

After giving Europe a brief breathing spell, he turned to swallow Spain and Portugal, in order to keep out English commerce. He jumped the Pyrenees, placed his brother Joseph on the throne of Spain, and took a title-deed to Spanish-America.

He had now almost reached the high-tide of his wonderful career, and was already sowing the seeds of future defeat. He soon found that the high-spirited Spaniards resented his invasion, and began to kindle fires which set the country in a blaze of war. He found that he had a whole nation to fight. He met his first reverse when Joseph was driven from Madrid. He prepared to give himself a second blow, when he quarreled with the Pope, annexed his city, and carried him off to France as a prisoner.

In 1809, when Francis I. declared war against him, Napoleon swept across the Danube, and for the second time brought Austria to his feet, entered Vienna in triumph and obtained new cessions of territory. In the following year he divorced Josephine and married Maria Louisa, archduchess of Austria.

He was now on the dizzy heights of his fortune and glory. He exerted a power greater than any one since Cæsar or Charlemagne. He ruled a vast empire, holding Austria and Prussia completely subject to his will, and with Russia and Denmark as his allies. But the morning of his success was ended. The sun of his fortunes had passed the meridan. By his wars, he had sown the seeds of discontent, weakness, and dissolution.

When Russia cast aside the ties of alliance with France, and admitted English goods to her ports, Napoleon bent all his energies toward the greatest attempt of his life. He felt that the crisis of his life had come. In June, 1812, he crossed to Russia with 550,000 men, and pushed onward to Moscow, where he was disappointed by finding no food nor shelter for the winter. The Russians had lured him on to his ruin. After five weeks he resolved to return. In the long retreat his "Grand Army" was almost entirely destroyed by cold and starvation.

Finding that a sixth coalition was formed against him, including Russia, Prussia, England, and Sweden, Napoleon put forth all his energy to prepare for the struggle. He was not the man to yield to superior numbers. By the spring of 1813, he was at the head of an army of three hundred thousand young men. Though he won two decisive victories he was finally defeated at Leipsic, and forced to retreat to Paris, which surrendered to the allies in March, 1814. He was forced to abdicate his throne, and was sent as an exile to rule the little island of Elba, a mere speck on the map of Europe.

In the following March, desiring a wider field of action, he escaped to France, disturbed the map-makers at Vienna, aroused the country by his personal magnetism, and marched in triumph to Paris, where the populace seemed delirious with joy because of his return. He desired peace; but when the allies leagued their armies to crush him,



he began preparations for his final combat with Europe. He had lost faith in himself but he worked with the old-time energy. Though he fought valiantly, he was defeated by Wellington in the desperate battle of Waterloo, on Sunday, June 18, 1815. As Wellington surveyed the bloody field, he said: "A great victory is the saddest thing on earth, except a great defeat."

Napoleon escaped to Paris with the spring of his strong will broken. Declaring that his public life was finished, he proclaimed his son emperor of France. He soon gave himself up to the English authorities, who sent him as a prisoner for life to the desolate rock of St. Helena, where he died in 1821.

Napoleon had both virtues and vices. His successes were due to his virtues. He was active, brave, and untiring in his efforts. He had a strong will and great energy. He did not like the word "impossible." When the Alps stood towering between his army and Italy, which he wished to invade, he said: "Impossible is the adjective of fools. There shall be no Alps." He led his troops across, and soon Italy lay at his feet. He often won by prompt action. He avoided delays. He preferred to be a quarter of an hour beforehand. He usually had a directness of purpose from which he never flinched nor turned aside. When he had a point to take he spared neither himself nor his men.

He had a marvelous power for work. Nobody labored harder. He kept several clerks busy. He seldom took over twenty minutes for dinner. He was very temperate, but ate rapidly. He was very prompt, and required others to be so. He worked constantly. He had courage for any event that might arise. In each moment he knew what to do next. He always had a plan for the future. He was a strong and ready actor who took occasion by the beard, and time by the forelock.

He neglected nothing that was important, and he never forgot the poorest who needed his kindness. In the joy of victory, he never forgot the wounded. Though he was ambitious, he hated selfishness. He knew how to control himself, and this made him better able to control others. In morals he will compare favorably with the men of his age. He acted upon the principle that the end justifies the means—that so long as the public good is the object almost any act is permissible.

Without attempting to pass judgment upon Napoleon's motives, or his faults and mistakes, it is safe to say that he put into motion the forces which resulted in good. He stirred Italy to a newness of life, and helped Germany to throw off old oppressions. He made good laws. He helped to spread principles of political liberty, which it was

impossible to smother by the reaction which followed the close of his brilliant career.

NELSON.—(1758–1805.) Horatio Nelson was born in 1758 in Norfolk, England. His father was a country rector. His mother, who was descended from a good family, died when he was nine years old. His life, like that of most leaders, was one of struggle from beginning to end. He struggled against poverty, ill-health, lack of appreciation, domestic trouble, and many other hardships.

Even as a boy he was fearless and ambitious. He was also self-reliant. Seeing that his father was poor, in ill-health, and not able to do much for him, he determined to do something for himself. At the age of twelve, he entered the navy, where, by his promptness, courage, alertness, readiness, and kindness, he made a record which the world will not soon forget. He became lieutenant in 1777, post-captain in 1779, and commodore in 1796. After he helped to win the battle of St. Vincent, he was made rear-admiral.

He won by his promptness, his continual alertness and his unflinching courage. He won the affection of his men by his kind and tender disposition. He ruled by love rather than by fear, and was always opposed to harsh discipline. He did what he could with his might and did it well. He was always interested in the welfare and happiness of others. He was known as a man who always kept his word. When but a midshipman, he remembered, while in the Arctic regions, that he had promised his father the skin of a white bear, if he could shoot one, and placed his life in peril rather than break his word. He never wasted any time. He won his advantages by being a little beforehand.

In 1798 he was sent to the Mediterranean to search for the French fleet. After several months he sighted it at the mouth of the Nile. He had scarcely eaten or slept for days, but now that he had the enemy in view, he ordered dinner before advancing to fight. About six o'clock on August 1, the fierce battle began. In fifteen minutes, two of the French ships were dismasted. At half-past eight three others were taken. Nelson, though he had received a severe wound in the head, was constantly busy and fearlessly brave. The French showed equal courage. From the upper deck of a vessel that was in flames, they continued to fire until the huge vessel exploded and left all in darkness. Among those who perished were Commodore Casabianca and his brave little boy of whom Mrs. Hemans has written:—

“The boy stood on the burning deck  
Whence all but him had fled;  
The flame that lit the battle's wreck  
Shone round him o'er the dead.



“Yet youthful and bright he stood,  
As born to rule the storm;  
A creature of heroic blood,  
A proud, though, child-like form.”

The battle raged until morning and the French suffered a complete loss. For four leagues the shore was covered with wrecks. Besides the vessels that were sunk or burned Nelson took nine sails-of-the-line. Looking at the scene of desolation, he said: “Victory is not a name strong enough for such a scene; it is a conquest.”

He soon received expressions of joy and admiration from many great rulers. England made him a baron, with a pension of £2,000 per year. The East India Company voted him £100,000. Emperor Paul of Russia sent him his portrait set in diamonds, in a gold box. The sultan of Turkey sent him presents valued at \$23,000. From the sultan's mother he received a gift of diamonds worth \$5,000. From others he had presents of smaller value. All Italy was enthusiastic in rejoicing.

Nelson was second in command at the battle of Copenhagen in 1801. When the battle grew hot he was given the signal to retreat. When told of the signal, he put his glass to his blind eye and said: “I really do not see the signal! Keep mine for closer battle flying! That's the way I answer such signals. Nail mine to the mast!” After five hours of heroic fighting, in which men stood knee-deep among the dead on the decks, an armistice was arranged. Nelson said: “I have been in one hundred and five engagements in the course of my life, but this has been the most terrible of all.” For his part in the battle, he was made a viscount, and, in the following October, took his seat in the House of Lords.

In 1805, Nelson attacked the combined fleets of France and Spain and at the expense of his own life, won the great victory of Trafalgar which destroyed the naval power of France and gave England control of the sea. His signal in the battle was “England expects every man to do his duty.” As he stood on the deck watching and directing, he fell mortally wounded at the moment of victory. His last words were:—“Thank God, I have done my duty.”

## NAPOLEON, EUROPE AFTER

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THE POLITICAL EVOLUTION OF THE NINETEENTH CENTURY—THE PROGRESS OF NATIONAL CONSOLIDATION, CONSTITUTIONAL LIBERTY, AND ECONOMIC DEVELOPMENT—THE MAP OF EUROPE IN THE TIME OF NAPOLEON—THE OUTBURST OF NATIONAL LIFE IN SPAIN, GERMANY, AND RUSSIA—READJUSTMENTS OF THE CONGRESS OF VIENNA—EXTENSION OF THE MARITIME EMPIRE OF GREAT BRITAIN—THE INDEPENDENCE OF GREECE AND DISMEMBERMENT OF POLAND—EUROPE IN THE MIDDLE OF THE CENTURY.

THE history of Europe during the nineteenth century, in connection with the wonderful development of the United States, is the history of modern civilization. The progress of the century has been marked by a more striking evolution, political and economic, than any preceding century in the history of the world. This evolution has proceeded with parallel steps along three great lines,—consolidation of national power, growth of civil liberty, and economic development. The first two phases of this historical process had some elements of antagonism when power was wielded by an absolute monarch, but they have been welded into harmony by the union of representative institutions and democratic ideas with the wide powers which are exercised by the modern state. Economic progress, vastly increasing the resources of the whole community, and raising to the ranks of the professional and higher social classes an increasing proportion of the people, has in itself been one of the potent factors in promoting that reign of civil justice, responsibility of rulers to the law, and equality of all men before the law, which have come to be recognized as the supreme test of our civilization.

How this reign of equality of rights under constitutional law has been brought about is the subject of this chapter and of those which follow. It will then remain to discuss the new political development upon whose threshold civilized society stands at the opening of the twentieth century. The movements for national unity and constitutional government have so largely done their work in the Anglo-Saxon countries, and even to some extent in Continental Europe, that the struggle is becoming less acute over merely political questions, and is taking on more distinctly the character of a contest over those purely economic questions which affect the well-being of the laborer in his daily work and of the nation in its struggle for commercial power. The champions of the right of the people to political privileges and to equality before the law are almost enabled by existing



conditions to furl their banners upon a field where their victory is acknowledged and complete; but the banners are being unfurled in a new contest, which promises to be more acute in some respects than that of the past century, and to lead, perhaps, as often to encounters upon the field of battle. This new conflict is that for commercial supremacy between the nations, and for equality of opportunity for wealth and happiness between the individuals in the nation. In its first aspect it involves the question of resolute diplomacy in behalf of national interests in all markets; in the other aspect, it involves the merits of socialism on the one hand and of unrestricted competition on the other. Upon these questions some light will be thrown by the history of colonial expansion which will conclude the political portion of this brief summary, and by the record of the increase in public and private wealth, in the equipment of society with the resources of production, and in the growing comforts of all classes which have been the consequence of the progress of the nineteenth century.

The French Revolution first rudely broke the bands which held the masses in servitude to the privileged classes, and lighted the torch which set aflame the democratic instinct throughout Europe. But the explosion of forces so long repressed by unbearable taxation, hostile discriminations, and brutal outrages, was so violent that it invoked an almost equally violent reaction. Napoleon, although the restorer of civil order, distorted the progressive elements of the French Revolution into a crusade against the national life of countries beyond the domains of France. When France, therefore, was driven back within her ancient boundaries, after Napoleon's defeat on the memorable eighteenth of June, 1815, at Waterloo, the Congress of Vienna was able for a time to repress the democratic movement toward popular rights, while giving something like normal direction to the tendency toward independent national life.

The process of consolidation of national power had been attempted by Napoleon, but along the lines of military conquest rather than of race affinity. He sought by means of force to impose the government of a single nation over other peoples, as desirous as the French of civil rights and independent national life. The shadow of the ancient consolidation which had been established by the Roman emperors lingered only in a name. That name Napoleon wiped out when he required the Austrian emperor, after the French victory of Austerlitz (December 2, 1805), to renounce the title of "Holy Roman Emperor." Mr. James Bryce well says:—

"Of those who in August, 1806, read in the English newspapers that the Emperor Francis II., had announced to the Diet his resignation of the imperial crown, there were probably few who reflected that the oldest political institution in the world had come to an end."

With the extinction of the title which had come down from the Cæsars, Napoleon dreamed of creating a new empire as powerful and far-reaching as theirs. After successive victories over Austria, Prussia, and Russia, culminating in the surrender of an Austrian princess as his empress, it seemed for a few years that he had brought under his sway the whole of Western civilization. When Bonaparte, not yet even emperor, negotiated the peace of Amiens with Great Britain, in 1801, he instructed his envoy Joseph Bonaparte, through Talleyrand, "You are forbidden to entertain any proposition relating to the king of Sardinia or to the internal affairs of Batavia, of Helvetia, or the Republic of Italy." This list of subjects excluded from the consideration of England, as Mr. Fyffe aptly declares, "was the list of aggressions by which Bonaparte intended to fill up the interval of Continental peace."\* The government of the Batavian republic was dissolved in September, 1801, and a more pliable government was substituted. The representatives of the Cisalpine republic, made up of the Northern states of Italy, crossed the Alps in the middle of winter to meet Bonaparte, at Lyons, and to receive at his hands a constitution already drawn up by Talleyrand, the French Minister of Foreign Affairs. They offered the presidency of the republic to the conqueror, on January 25, 1802, and it was a natural consequence, after he placed the crown of France with his own hands upon his head, in that dramatic scene of the second of December, 1804, at Paris, that he should be asked to transform the presidency of Italy into a crown, with himself as the wearer of it. The Illyrian provinces did not escape the greed of Napoleon. Southern Italy was an appanage of France under the kingship of Murat, who had won the hand of one of the sisters of the world conqueror. In Switzerland, civil war annulled the long preserved independence of the mountaineers and forced them into vassalage to France.

After Austerlitz, French power was extended over Germany by the formation of the Confederation of the Rhine. The Confederation included the Helvetic league,—what was left of the national life of free Switzerland,—the large Kingdom of Bavaria in the South, the Kingdom of Saxony in the heart of Germany, many smaller German states in the West, and the Duchy of Warsaw,—the phantom state by which the French conqueror sought, while breaking it to the hope, to keep the promise of national independence to the ear of Polish patriots. Holland became a vassal of France in 1805, by the crowning of Napoleon's brother Louis as king; the provinces of Flanders were divided up between France and Holland, and finally, in 1810, even the normal

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\* "History of Modern Europe," p. 163.



sovereignty of Louis was brought to an end, and Holland became a province of the French Empire. The Hanse towns, already occupied by French troops, were incorporated into the Empire in the same year. Portugal fell a victim to French bayonets because she refused to enforce "the Continental system" of excluding British goods and ships. Napoleon announced that "the House of Braganza had ceased to reign," and dispatched a French army under Junot to Lisbon to carry out his decree. In Spain the conqueror intervened as an arbiter between Charles IV. and his dissolute son, Prince Ferdinand, only to brush them both aside and to install his oldest brother Joseph on the throne of Castile.

The Empire of Napoleon, therefore, threatened for a time to submerge Western civilization almost as completely as that of Alexander absorbed the civilization of Asia, and Greece. From Lisbon on the Western edge of Europe to Warsaw, almost on the confines of civilization, and even to the tip of the Calabrian Peninsula, where once flourished the luxurious civilization of "Greater Greece," the authority of the French emperor was either openly acknowledged or was represented by puppet kings who had served in the French ranks and who were supported by French bayonets. But a consolidation of this character was not along the lines of natural development, and it was inevitable that an empire, thus conflicting with all the sentiments of true national life, should fall to pieces of its own weight after the fall of the conqueror, even more completely and finally than the Empire of Alexander, after his death, was divided among his generals.

The attempt of Napoleon to create an empire by force produced reaction among the conquered peoples which contributed much toward the creation of a true national spirit and the birth of modern European nationality. The first conflicts between France and her opponents were looked upon with comparative indifference by the masses of the people, as the contests of kings and governments for selfish puposes. But when the French Empire began to wipe out the boundaries of nations, and the French flag and French dictation were insolently flaunted in the faces of all European peoples, the true nature and tendency of the purpose of Napoleon began to dawn upon all men. Even Great Britain, in spite of the protection afforded by her sea-girt isles, was threatened with invasion, and her people were kept under arms, ready to respond to the beacon fires which were to be lighted if the French descended upon the English coast. It was in Spain, where devotion to the crown and the church, as the centers of the national life, was strongest, that the French first tasted the stubborn resistance of an aroused people. It was the skill of Wellington with his British troops, that turned back the army of Messena,

one of the most competent and stubborn of Napoleon's generals from the lines of Torres Vedras, which had been built for the protection of Lisbon (October, 1810); but it was the harrying of Messena's rear by the Portuguese, and Spanish, peasants which cut off the supplies of the French, broke their spirit, and made French control of the Peninsula a mockery. It became a proverb that "A Spanish army was easy to beat, but hard to destroy." The survivors dispersed after a lost battle, but came together again in small bands and so thoroughly harried the country that it was impossible for the French even to transmit messages without sending strong guards. It was in Portugal and Spain that the French first ceased to be invincible, and it was from Spain that Wellington crossed the Pyrenees and entered Bordeaux in the spring of 1814, at almost the same time that the allied armies on the North captured Paris and compelled Napoleon to resign his Empire.

It was the great uprising of the people of Germany, however, and the patriotic courage with which the Russian peasants sacrificed their all to resist the French invasion in 1812, that brought home most forcibly to Napoleon the difference between fighting an army and fighting a nation. German national spirit had been stirred by Stein, but the latter was compelled to flee to the Russian court, while the weak king, Frederick William, permitted himself to serve as a vassal of the French emperor. When the remnants of Napoleon's legions straggled back, through the blinding snows, from the deserted plains of Russia and the blackened buildings of Moscow, having left the flower of the French army dead, or prisoners in the hands of the Cossacks, the true leaders of the German people felt that the time was ripe for throwing off the French yoke. It required years of humiliation, the quartering of French soldiers upon the people, the exhaustion of farms and storehouses to supply the invaders, and repeated insults to German national ideals to impart to the phlegmatic people the flame which had caught so quickly in Spain and which burned so steadily in Russia. But the German national spirit was aroused at last, under the impulse of the ideas of Goethe, and Stein, and even the king was compelled to confess in a proclamation the failure of the French alliance and to appeal to the memory of the great Frederick and his predecessors as justification for resistance to France. When it became clear that the German movement against Napoleon was not merely political, but an outbreak of independent national life, his doom was sealed. The accession of Austria, to the alliance of Russia, Prussia, and England, created forces which overwhelmed the exhausted armies of France, sent Napoleon into exile, and enabled the Congress of Vienna to make over the map of Europe. The



return of Napoleon from Elba in the spring of 1815 was a brilliant and romantic episode, but it stayed for only a moment the evolution of the new order of things. Even if the strategy of Napoleon had been successful at Waterloo, his victory would have been only temporary in its results and could not have sterilized the seed which was to bloom during the century in the union of Germany and the unity of Italy.

The Congress of Vienna brought together all the crowned heads of Europe, including two score petty German and Italian princes, and their ministers of foreign affairs. The Congress was nominally held to decide upon the redistribution of the territory which had been appropriated and distributed by Napoleon. Its proceedings, however, were more or less of a formality, since the four great powers which had overthrown Napoleon,—Great Britain, Russia, Prussia, and Austria,—had already decided by a secret treaty what action should be taken on the most important questions. Russia had already gained Finland, Bessarabia, and the greater part of Poland; Austria had won Venice, and the Illyrian provinces; Prussia had received an extension of territory in Poland, and in Northern Germany which more than doubled her area. Several of these changes had taken place before the fall of Napoleon, and with his sanction, and none of these powers proposed to surrender to their ancient rulers the conquests they had thus obtained. In Spain, Holland, Westphalia, Piedmont, and Tuscany, the banished royal houses resumed their sovereignty. Norway had been promised to Bernadotte, king of Sweden, in return for his support against Napoleon. The Norwegians in vain protested against being handed over like slaves to a new ruler, but the compact, originally made by Alexander of Russia, had the endorsement of the Allies, and a British fleet was sent to aid Bernadotte in stamping out the resistance of the Norwegians (April–August, 1814).

The deliberations of the Congress of Vienna were still going on when they were interrupted in a dramatic manner by the news that Napoleon had returned from Elba, that Louis XVIII. had fled from Paris on the night of March 19, 1815, and that Napoleon had entered the city in triumph on the next day and had again set up his Empire. The powers acted promptly in renewing the Treaty of Chaumont, by which they had bound themselves just before the first fall of Napoleon, in 1814, to sustain their coalition against France if need be for a period of twenty years. When the brief interlude of "the hundred days" was at an end,—the period during which Napoleon reigned,—and Louis XVIII. was again seated on the French throne, matters were adjusted much according to the original program, except that France lost a little more territory than was originally proposed. The

second treaty of Paris compelled her to pay indemnities of about \$200,000,000, to consent to the occupation of the Northern provinces by an allied force of 150,000 men for a period not exceeding five years, and to pay the cost of this occupation.

The map of Europe after the fall of Napoleon resumed something of its character before 1792, but several changes had been made tending toward that unity of national life which afterward became the dominating movement of the century. The Kingdom of Poland remained a memory; Prussia was greatly enlarged, and was put in a position to lead in the unification of Germany in later years; Austria had become a greater power than before the wars; and Russia had emerged more distinctly than before from the mists of Asiatic barbarism to enter more fully the circle of the civilized powers of the West. "Germany and Italy," Mr. Fyffe declares, "were no longer mere geographical expressions; in both countries, though in a very unequal degree, the newly aroused sense of nationality had brought with it the claim for unity and independence." Great Britain, whose resolute spirit and liberal grants of money had done so much to keep alive the opposition to Napoleon, was well rewarded for her sacrifices. Many of the outposts of that Empire upon which the sun never sets were confirmed in her possession by the treaty which preceded the Congress of Vienna. In Europe, Great Britain received two strongholds which, with the key of the Mediterranean at Gibraltar, gave her a footing at each strategic center of this great thoroughfare of European commerce. The new points were Malta, the ancient fortress of the Knights of St. John, lying directly south of Sicily and Italy, and the Ionian Islands, commanding Asia Minor and the path to Constantinople. The small Island of Heligoland in the North Sea also remained in British hands; in America, a portion of the old Dutch colony of Demerara was converted into British Guiana; two islands in the West Indies were taken from France; and the valuable island of Mauritius in the Indian Ocean was ceded by the same power; and Ceylon became an annex of British India. Holland gave up her settlement at the Cape of Good Hope, which became a safe stopping place on the way to India, and the nucleus of the British Empire in South Africa. While these points of vantage were of the first importance to Great Britain, she acted with a certain degree of generosity in handing back to France, and Holland, many valuable colonies which had fallen into her hands by the fortunes of the naval wars.

While the reaction against the military empire of Napoleon tended, therefore, to strengthen the sentiment of nationality, and to create rallying points for the future, the principle which guided the great ministers at Vienna was that of the "equilibrium of Europe;" or the



so-called "balance of power." France was shorn of her conquered provinces, including some which had become essentially French, in order that she might not be stronger than either of the other great powers, or at least not stronger than any two of them. Switzerland, and the Netherlands, were restored to independence, and their neutrality was guaranteed by the powers, more that they might act as buffer states between France and her greater neighbors than from any wish to conform to the wishes of their people. There was so little sympathy, indeed, between the Protestant provinces of Holland and the Catholic provinces of Flanders, and the Belgians were treated with such scant courtesy by the Dutch king and his advisers, that they had the sympathy of all western Europe in their revolt in 1830. Belgium became an independent state by the tardy acknowledgment of the great powers in a conference held at London in 1831. This was the first serious breach in the "equilibrium" established by the Congress of Vienna. Liberal ideas continued to undermine the foundations of the old order, but "the peace of Europe" remained practically undisturbed for nearly forty years,—and even then was broken only by a conflict over a disturbance of the equilibrium at the eastern gate of the Mediterranean, upon which Russia had long fixed her eager eye, but which had not been thought important enough for consideration by the powers in 1815.

While western Europe slumbered in comparative submissiveness under the policy of reaction adopted by the great powers, unrest began to show itself in the misgoverned provinces of European Turkey. Servia, which had long been struggling for wider privileges, gained local autonomy under its own princes in 1817, although still garrisoned by Turkish troops and paying tribute to the sultan. Russia, who had been for her own purposes the constant friend of the Slavonic Christians, had been compelled, by the treaty of 1812, to abandon Wallachia, and Moldavia, near the mouth of the Danube, to the Turkish government as an incident of her preparations for resisting the French invasion. The territory of ancient Greece had apparently been passed over in the military movements and diplomatic intrigue of the Napoleonic period. The country was inhabited by a mixed race of Greeks and Albanians, among whom the Greek strain predominated. The worst form of tax-farming and extortion governed most of Continental and Peninsular Greece, but many of the Greek islands in the Mediterranean enjoyed comparative safety and prosperity through the payment of fixed sums to the Turkish tax gatherers. The Ionian islands had fallen to France when Napoleon conquered Venice in 1797, but were captured by the British after the French fleets had been driven from the sea.

The revolt of the Greeks did not at first arouse much sympathy in western Europe. The crowned heads of the powers which had crushed Napoleon hesitated, in the forcible language of Mr. Oman, whether to regard the Turkish sultan, Mahmud, "as a legitimate monarch endeavoring to suppress Liberals, and therefore, a friend, or as a Mahometan, persecutor, outside the pale of a 'Holy Alliance' of Christian kings." The first uprising took place in Roumania on March 6, 1821, under the lead of Hypsilanti, a Greek refugee from Russia. The movement was not cordially sustained by the Christian masses, and sympathy for Hypsilanti was promptly disavowed by the Russian czar. The Greeks of the Morea, the old Hellenic peninsula, who more nearly represented the ancient Greek nationality, raised the standard of revolt on April 2, 1821, massacred the Mohammedans wherever they were found, and incited terrible reprisals, involving the murder of the Greek Christians in Constantinople and in Asia Minor. At first the Turkish government showed weakness and inefficiency in putting down the revolt, and the resolute courage of the Greeks in cutting off and destroying the Turkish armies gradually opened the eyes of Europe to their probable success.

The Turkish sultan called upon Mehemet Ali, the pasha of Egypt, to bring his disciplined forces to his aid for the subjugation of Greece. The destruction of the monuments of ancient civilization sent a thrill of horror throughout civilized Europe, where attention had already been attracted to the heroism of the Greek struggle for freedom by the poetry and the tragic death of Lord Byron. The defense of Missolonghi, which held out for a full year, until the spring of 1826, against the Turkish commander, contributed to raise the character of the Greeks still further in the eyes of the world. Canning, the leader of the English Liberals, succeeded Castlereagh as prime minister and made no secret of his sympathies with the insurgents. Russia, at first hostile to any outbreak of liberalism, but always on the alert to gain ground against Turkey, realized that intervention in Greece was certain to come from the Western powers and determined to anticipate them. A note proposing a division of Greece into three principalities, with local self-government under the sultan, was addressed to other courts as early as January 12, 1824, and was followed by a treaty signed at London in July, 1827. England, Russia, and France, agreed to intervene to stop the conflict in Greece, and sent the necessary instructions to the admirals of their Mediterranean squadrons.

The time soon came for action. Ibrahim Pasha, the Egyptian commander, son of Mehemet Ali, had entered upon a policy of wiping out the villages and destroying the growing crops throughout the Morea. When a message was sent by the allied admirals to his head-



quarters at Navarino, word came back that he was absent in the interior. The allied fleets lost no more time. Codrington, the English commander, sailed into the harbor of Navarino at noon on October 20, 1827, followed by the French and the Russians. He met a stubborn resistance. Vessel after vessel of the Egyptians was sunk, and when Ibrahim returned from the interior the next day he found the harbor strewn with wrecks and dead bodies. England drew back from further intervention, but Russia came forward as the avowed friend of the Greeks, attacked Turkey on the Danube, and in Asia Minor, and forced the recognition of Greek independence by the treaty of Adrianople (Sept. 14, 1829). It was several years before orderly government was established in Greece under King Otho (Feb. 1, 1833), but the decisive steps had already been taken to create a modern civilized state where Turkish barbarians had lorded for centuries over the remnants of the highest civilization of antiquity. Greek financial, and political, administration have not been altogether fortunate during seventy years of freedom, but Athens has formed a nucleus for the new life of Greece which has drawn back many of the most patriotic and successful of her children from all quarters of the world. Rich endowments have restored the monuments of antiquity and created others worthy the taste and splendor of the fountain-head of the art of the world.

The tendency to national consolidation, which has been the dominant note of European history during the century, operated toward the absorption, by other states, of the ancient kingdom of Poland. This considerable monarchy, divided in the eighteenth century between Russia, Prussia, and Austria, lacked some of the elements of a true national life because of the complete dominance of a feudal aristocracy. The peasants were a subject and oppressed class, and even the small landholders had little share in the government. Alexander I., who was infected with some of the liberal ideas of Napoleon, in the settlements of 1815 recognized the independence of the Duchy of Warsaw, the portion of Poland which had fallen to Russia, and assumed the title of king of Poland. He granted a constitution, creating a separate army, and administration, into which no person not a Pole could enter. The relations were not harmonious, however, between the Poles and their Russian masters, and when some of the former were put on trial for conspiracy against the government, they were acquitted by the senate at Warsaw. The Emperor Nicholas thereupon stationed Russian troops in the country, in violation of the constitution of Alexander. The spirit of discontent smoldered for a time, but finally broke into open revolt at Warsaw (Nov. 29, 1830).

The Poles imagined for a moment that they could accomplish a constitutional revolution which would be accepted at St. Petersburg, or that they could bring the forces of France and other liberal nations to their rescue. A Commission was sent to St. Petersburg to present the demands of the Polish people. Nicholas made it plain that he would have submission or armed conflict. The very messenger who carried back this information to Warsaw found the roads filled with Russian regiments moving on Poland. The Diet passed a resolution declaring that the House of Romanoff had forfeited the Polish crown; but after a desperate contest, the Russian armies which were converging upon the country, united and made their entrance into the capital (September 8, 1831). The constitution of Poland was abolished, its defenders were driven to seek safety in exile or were transported to Siberia, and the country became a province of the Russian Empire. The next rising took place in Galicia in Austrian Poland, in February, 1846, but was largely of an agrarian character, and was quieted by the reorganization of the Austrian land system.

The last despairing outbreak of Polish national spirit occurred in 1863. The Czar Alexander II. was inclined to give Poland a large degree of local self-government, but was not willing to establish a separate legislature and an independent army. His unwillingness to grant all that was desired caused ever-growing irritation instead of gratitude. A levy for the army, in which the Russian officers in Poland were instructed to secure all known to be connected with the disorders in the towns, caused an outbreak which extended into the Russian provinces of Lithuania and Podolia. The war cry of the insurrection, that Poland must be reconstituted with the limits of 1772, including Russian territory which had never been essentially Polish in language nor sympathies, aroused the whole Russian people. When the insurrection had been crushed in the spring of 1864, the Czar determined to array the Polish peasant classes against their masters by a drastic policy of liberation, and assignment of land, and empowered his officers to stamp out the souvenirs of Polish nationality by introducing the Russian language, and Russian official methods, into every Polish province. Never since, in spite of smoldering discontent, has there been concerted movement to revive in fact the dream of an independent Poland.

The first half of the nineteenth century drew to a close with few changes in national boundaries from the lines drawn by the four great powers which controlled the Congress of Vienna. Belgium had been created a neutral state between France and Germany, and Greece had become free. These were only minor changes in the map of Europe, and they did not disturb the balance of power, which was



the aim of the great powers. The attempt of the Poles to reconquer their independence had been crushed with an iron hand, and the aspirations of the Italian and German peoples for free national life, whose manifestations have yet to be set forth, had seemingly been suppressed by their royal and princely masters. But these aspirations were already working changes in old conditions, which were to lead to a free Italy and a united Germany; to shake the yoke of absolutism from the necks of many peoples, and, by revealing the love of constitutional liberty as the dominant note of modern life, to make it the efficient weapon in the hands of kings and ministers for the creation of a new Europe of powerful nations, knit together by the harmoniously blended sentiments of devotion to the state and to the equality, security, and happiness, insured by rational freedom under national laws.

## LIBERALISM, THE BIRTH OF MODERN

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THE IMPRESS LEFT ON EUROPE BY THE INSTITUTIONS OF NAPOLEON—THE POLICY OF REACTION—THE CONGRESSES OF THE GREAT POWERS—THEIR INTERVENTIONS IN FAVOR OF ABSOLUTISM—PARLIAMENTARY REFORM IN ENGLAND—THE REVOLUTIONARY OUTBREAKS OF 1830 AND 1848—FRANCE UNDER LOUIS PHILIPPE AND NAPOLEON III.—APPARENT DEFEAT OF CONSTITUTIONAL LIBERTY IN GERMANY AND HUNGARY.

THE development of liberal ideas and republican institutions in Europe seemed about to pass under a long eclipse when the Congress of Vienna in 1815 restored absolutism in Portugal, Spain, and France, and invited back to these countries, and to most of the German and Italian states, the princes who had been driven out by the people. In France, even during the brief interval before the return of Napoleon from Elba, the conduct of the Bourbon king, Louis XVIII., and his courtiers, had given point to the epigram, that the Bourbons learned nothing and forgot nothing. Napoleon, in spite of his lust for conquest, had given civil law and modern institutions to the countries which he had overrun. The French eagles had been carried to Spain as the symbols of liberation from priestly tyranny, and to Poland as the harbingers of a re-born nation. The effect of these measures, and of the abolition of special privileges in nearly every country of western Europe, could not be entirely undone; but

the history of the fifteen years which followed the battle of Waterloo was, at least so far as concerned the formal acts of government, a history of the triumph of reaction and of the systematic suppression of every visible movement for popular rights.

In France Louis XVIII. promulgated a constitution known as the Charta (June 4, 1814), which though less liberal than the constitution accepted by Louis XVI. in 1791, established the rudiments of representative government. The influence of reaction was soon felt, however, through the influence of the returned courtiers, many of whom had held commissions in foreign armies and navies, against their country. These officers, particularly in the navy, were put over the heads of men who had risen from the ranks and who had been covered with honorable wounds under the eagles of Napoleon. The tricolor was superseded by the white flag of the Bourbons, the Imperial Guard was removed from the service of the palace, and the military establishment of the old monarchy was revived. It is not surprising that discontent spread through the army, and that Wellington, who was ambassador at Paris, partisan as he was of reaction, was compelled to write to England, "The truth is that the king of France without the army is no king."

The history of Europe for fifteen years after the Congress of Vienna was the history of a combination of absolute monarchs to repress the yearning for constitutional liberty wherever it appeared. Alexander I. of Russia, cherished some romantic ideas in favor of liberalism and was looked upon by Metternich, the able absolutist minister of Austria, as little better than a Jacobin. But the Liberalism of Alexander had little practical effect and he was easily frightened out of it by Metternich when liberal demonstrations broke out in Germany and France. To his initiative was due the formation of the "Holy Alliance," which was long regarded by European Liberals as a compact of the sovereigns of the great powers to suppress constitutional liberty. The fact seems to have been that the "Holy Alliance" was nothing but a religious fancy, growing out of the influence exercised over Alexander by the mystic Madame de Krodener. The compact proposed by Alexander, full of high sounding religious phrases, added nothing substantial to the political compact already made, and was taken seriously only by the king of Prussia. The emperor of Austria signed out of courtesy, but Lord Castlereagh explained that the English king was not constitutionally competent to bind Great Britain by his personal signature to such a document. England was a party to the compact against Napoleon, and this political document was much more potent during the next dozen years than was the mystic verbiage of the Russian czar. M. Seignobos



sums up the real significance of the "Holy Alliance" in these words: \* —

"The 'Holy Alliance' remained a solemn manifestation without practical result. Metternich qualified it as 'sonorous emptiness.' But it produced a profound impression, especially in France, on the enemies of the Restoration. The public confounded it with the alliance of the powers against France. It became accustomed to designate the Allies of 1814 under the name of 'Holy Alliance' which became for the Liberals the synonym of hostility to France and the Liberal *régime*."

In view of the manner in which the three absolutist powers of the Continent sought to regulate the affairs of Europe, it is not surprising that this impression gained ground. The battle of Waterloo had not been fought when King Ferdinand of Naples, having been thrust back upon his throne by the powers, signed a treaty of alliance with Austria, containing a secret clause, pledging the king to introduce no change into the government of the kingdom inconsistent with its old principles or with those which had been adopted by the emperor of Austria for the government of his Italian provinces. Ferdinand had been compelled by Great Britain, two years before, to grant a constitution to Sicily, and was at this moment promising one to Naples, but Great Britain took no serious steps to punish his bad faith or to resist the measures of Austrian absolutism. When the Sicilian Parliament was abolished, the English premier, Lord Castlereagh, stipulated only that the Sicilians who had taken part in the free political life of the country should not be persecuted. In several other provinces of Italy, the Austrian policy was successful, but the king of Sardinia, with the support of the Czar Alexander, maintained his independence, and the Pope resisted a general federation of Italy under Austrian leadership. In Spain the liberal charter was abolished and the leaders of the Cortes, after being declared innocent by the tribunals, were arbitrarily sentenced to long terms of imprisonment by the king.

The policy of the four Continental powers, including France, was kept in harmony at several general meetings of the sovereigns or their ministers. One of the first of these was held at Aix-la-Chapelle in September, 1818, to decide the terms upon which the foreign garrisons should be withdrawn from France. There were already signs of unrest among the French people, and three Continental powers,—Austria, Prussia, and Russia,—made a secret agreement again to impose their authority upon France by force if disturbances broke out there which threatened the peace of Europe. They even designated the points at which the troops of each power should assemble. Great Britain promised coöperation only in case of an attempt to

\* "Histoire Politique de l'Europe Contemporaine," p. 713.

restore the Napoleonic dynasty. Canning was now in power, and he clearly pointed out to his associate ministers that a permanent league of the great powers would array their governments against liberty, and that a British ministry which joined in such a compact would be held to sharp accountability by Parliament. Metternich was left to pursue his policy of repression with the aid of the Continental powers only, but with their aid he found the means for keeping German liberalism under restraint for a generation, and for spreading the influence of absolutism far beyond Germany. He warned the Prussian king, in 1818, against creating a representative system, and advised him to stamp out the Gymnasias and to restrain the press. These measures were agreed upon at a meeting of the German ministers at Carlsbad (August, 1819), which was completely dominated by Metternich, and were promptly sanctioned by the Imperial Diet.

Another Congress under the influence of Metternich was held in 1820, at Troppau, in Moravia; this had to do chiefly with the affairs of Naples, where resistance to the Bourbon king had broken out. The emperor of Austria, at the end of October, received the Czar and King Frederick William at Troppau, and it was determined to invite King Ferdinand of Naples to meet his brother sovereigns at Laibach in the Austrian province of Carniola. The conference at the latter place (January, 1821) determined to occupy the kingdom of Naples by an Austrian army for some years to come. Ferdinand had already made the most liberal promises to his people and a constitutional government was in operation, but he was now encouraged to send a letter home, declaring that he had found the three powers determined not to tolerate the revolution and to restore his ancient power. The Austrian army crossed the Po and, after some sharp fighting against the Neapolitan people, entered Naples (March 24, 1821).

The powers had not disposed of Naples before their attention was directed to Spain. Revolution had indeed broken out there on New Year's Day of 1820, and King Ferdinand had been compelled (March 9, 1820) to take the oath of fidelity to the constitution of 1812. The uprising was due more to the army than to the masses, for the soldiers felt more directly than did the peasants the results of the misgovernment which kept their pay and supplies in arrears and which sent them to die of want and disease in the futile effort to hold for Spain the revolted colonies of Spanish America. The powers, while deprecating all popular movements, were slower to act in the case of Spain than in that of Naples, because conditions in Spain did not so directly threaten the peace of Europe. The Spanish constitutional party, however, was small in reality and it struggled with difficulty against clericalism on the one hand and the extreme measures of the red rev-



olutionists on the other. When the Congress of Verona (October, 1822) decided that the powers should exact pledges from the Spanish government or withdraw their ambassadors, the work of enforcing absolutism was assumed by France. A French army under the Duke of Angoulême crossed the frontier (April 7, 1823), and within a few months Ferdinand was restored to absolute power. Against the advice of the French commander, edicts were issued declaring void all the acts of the Cortes affecting the monastic orders, dismissing all officials appointed since March 7, 1820, and finally at a later date (October 4, 1823) banishing forever from Madrid and from the country for fifty miles around, every person who, during the preceding three years, had sat in the Cortes or had held any public office of importance under the constitutional government. Only in Portugal a gleam of the light of constitutional liberty shone unextinguished, when Canning, under the authority of definite treaties, dispatched English troops to sustain the regency formed under the new Portuguese constitution. The warning which Canning gave (December 1, 1826), that England would fight, if need be, and that she would inevitably draw to her support the liberal sentiment of all Europe, was the first open intimation that the conspiracy of the monarchs of the great powers against liberal ideas was to come to an end.

While Great Britain had been giving at least her tacit consent to the restoration of absolutism on the Continent, the spirit of reform was stirring vigorously among her own people. The oldest Tories began to give way in the government to the younger members of the party, whose minds had been penetrated by a few rays of light from modern ideas. When Castlereagh died, in 1822, he was replaced by Canning, who openly proclaimed his friendship for the struggling Greeks, and who permitted many Englishmen, including the daring seaman Lord Cochrane, to enter the Greek service. Catholic emancipation was being earnestly pushed by Daniel O'Connell, who asked only the fulfillment of the pledge given by Pitt when the Irish assented to the union with Great Britain in 1800. Pitt had promised that the Catholics in Ireland should have the same rights as had the Protestants, but through the obstinacy of George III., he had been unable to carry out his pledge.

O'Connell in 1823 founded the Catholic Association, which drew from the Irish people a kind of tribute called the "Catholic Rent," which was paid with more regularity than the king's taxes. Wellington was prime minister when the matter came to an issue in 1828 and at first refused to listen to any concessions to his fellow-countrymen of the Catholic faith. Finding, however, that public opinion was too strong for him, he suddenly changed his position, in the spring

of 1829, and brought in a bill placing the Catholics in the same position in political matters as that occupied by members of the Established Church. The measure was passed by the union of the Whigs and the liberal Tories,—much to the disgust of the old Tory friends of the duke, who never again felt entire confidence in his steadiness of purpose.

The next important step in the progress of liberal opinion in Great Britain was the agitation for Parliamentary reform. The distribution of seats in Parliament dated back to the time of Elizabeth and had become grotesquely unequal by the lapse of time. Scores of boroughs which had once been flourishing towns or seaports had sunk into decayed villages or dwindled to two or three houses. Great manufacturing and mercantile centers had grown up, like Leeds or Birmingham, which had no representation. The "rotten boroughs" so-called, where a mere handful of voters had the power to choose a member of Parliament, were the darling perquisites of great lords. The practice of buying seats for cash was openly practised. The great middle class which had grown up with the progress of English manufacturing and trade began to call aloud for reasonable representation in the government. Most of the "pocket boroughs," as some of the rotten boroughs were called, because they were carried in the pockets of a few individuals, belonged to the Tory lords and contributed to prolong the reign of Toryism long after it had ceased to command the respect of the nation. The Whig leaders brought the subject before Parliament almost every year, but it was not until after the fall of Wellington in 1830 and the installation of the Whigs under Lord Grey, that the movement began to assume a serious character.

The first reform bill was brought in by Lord John Russell in March, 1831. So powerful was the opposition of the rotten boroughs that the second reading of the bill in the Commons was carried by only one vote (302 to 301) in the largest total ever recorded. Parliament was dissolved and another election was held, which brought the ministers back to power with a majority of 136. The reform bill promptly passed the Commons, and the resistance of the Tories was transferred to the House of Lords, in which they were omnipotent. The Lords rejected the bill by a majority of 41, but only to invite a popular agitation which lasted for months and threatened an appeal to force. The bill was again passed and was given its second reading in the Lords by a small majority, April 14, 1832. The Tories attempted to mutilate it, but were met by Lord Grey with a refusal to carry on the government unless he could have the bill as it passed the Commons. The Tories dared not accept the responsibility of forming a cabinet in the face of an indignant nation. Lord Grey



would not return to power until he had a pledge in writing that if the Lords still resisted the demand of the people, the king would create a sufficient number of peers to make a reform majority in the upper House. There was nothing left for the Tories to do but surrender. They absented themselves from the House of Lords when the vote was taken and allowed the reform bill to pass by a safe majority (June 4, 1832).

There was nothing in the character of the new legislation to alarm the Tories to the extent of fearing that Great Britain would become Jacobin, nor even to justify the hopes of the laboring masses that they would have a larger influence in the government. The suffrage was still limited to householders occupying tenements of the value of £10 (\$48.50), and in the counties, to copyholders and to leaseholders holding lands of the same annual value, and to tenants at will of holdings of £50. The artisans in the town and the agricultural laborers in the counties were still without representation or direct influence in their government. The conservative character of the reform is shown from the fact that the ratio of voters was still only one in twenty-two of the population (while under universal male suffrage it is about one in six), and that the number increased only from 247,000 to 370,000 in the counties, and from 188,000 to 286,000 in the boroughs. It was the redistribution of seats that contributed most to correcting the inequalities of the old apportionment. No less than 56 rotten boroughs lost their members, while 30 small towns were reduced from two members to one. There were 143 seats distributed among the new centers of population, without increasing the total membership of the House of Commons. London had ten of the new seats, and twenty-two large towns, including Liverpool, Birmingham, and Manchester, received two members each. Scotland received eight new borough members, but the districts in Ireland, as they dated back only to the year 1800, required little change.

The champions of reaction had nothing to fear in France, if they judged by the elections which were held after the second restoration of the Bourbons. The Liberals and the friends of Napoleon were cowed by recent events, and a Chamber of Deputies more reactionary than the king himself was chosen. The Count of Artois, the brother of the king, was the ruling element among the returned emigrants; and even Talleyrand, facile as he was in turning his political coats to meet the exigencies of the moment, could not satisfy the Royalists that he was enough of a reactionary to continue in power. "Retribution upon traitors" was the first demand of the new Chamber. Marshal Ney was put to death (December 7, 1815), thousands of persons in all grades of the public service, even those in the schools and

colleges, were dismissed from their posts, and the king himself was unable to check the extreme measures of the ultra-Royalists. There began to develop a schism between the Throne and the Chambers, in which the latter, seeking the restoration of the old *régime*, found themselves contending for privileges which had belonged to the Crown prior to the Revolution.

The triumph of the government over the extremists in the elections of 1816, led to a new electoral law, which gave power to the middle class which had acquired wealth by banking, commerce, or manufactures, and which was imbued with modern ideas. Liberal ideas made such rapid progress in France that Richelieu, who had restrained the Royalists at the beginning, gave place to a young and progressive minister, Decazes, and the latter in turn was beaten in the elections of 1819 by the demand for still greater progress. The assassination of the Duke de Berry (February 13, 1821) created a temporary Royalist reaction, but only paved the way for the downfall of the Bourbon family. The Count of Artois succeeded to the throne as Charles X. in 1824, to the great delight of the reactionists. But the country was too strong for them. The elections of 1830 resulted in a great majority against the government. Charles attempted to declare the elections void, to silence the press, and to revise the electoral system. Revolt broke out (July 27, 1830) on the day after the publication of the ordinances. The troops and the guards refused to sustain the government. Louis Philippe, Duke of Orléans, a representative of one of the younger branches of the Royal house, was first made lieutenant-general of the kingdom and then king.

While there was little to be feared from the elevation of Louis Philippe, by event the most timid supporters of privilege, the circumstances surrounding the revolution revealed the fact that a new Europe was born, which was no longer helpless under the yoke of absolutism. It was found impossible for the allied powers to unite against the expulsion of the elder Bourbon line. Intervention might possibly have taken place if an attempt had been made to restore the Napoleonic dynasty or to perpetuate the republic. Louis Philippe was prompt to represent to the powers that he had accepted the throne only to check the revolution; that his presence alone guaranteed France against republicanism, and that the treaties of 1815 would be maintained. The English Government ordered its ambassador to remain at Paris and there to recognize the new government. The Czar of Russia at first prepared to execute the compact of 1815, by directing Russian subjects to quit France and by forbidding the display of the tricolor in Russian ports. He even sent agents to Austria and to Prussia to urge war; but the other governments had



already recognized Louis Philippe, and the czar was compelled to express his disgust by refusing the title "My Brother" to the new sovereign, as he afterward sought to refuse it to Napoleon III.

The government of Louis Philippe appealed neither to the love of military glory among Frenchmen nor to the sober instincts of the supporters of constitutional liberty. The new king was driven by foreign complications, growing out of his effort to build up the fortunes of his family through the Spanish marriages, to seek alliance with Austria and to imitate her policy of reaction. The Spanish marriages,—which united the Duke of Montpensier, youngest son of Louis Philippe, to the sister of the queen of Spain, on the same day that the queen herself married a cousin, physically unfit for marriage (October 10, 1846),—were made in the face of promises to Great Britain that no such arrangement should be made for extending the influence of France. The reactionary tendencies of the French court prevented the king from comprehending the force of the gathering storm which broke over his head in 1848. The Chambers were elected under a franchise which gave a vote to no more than one person in one hundred and fifty, and were so packed with officials of the administration that moderate reformers despaired of accomplishing any valuable results by agitation. Socialism, taught upon a more or less scientific basis by Saint-Simon and Fourier, was in the meantime making headway with the masses. When Louis Philippe, in the speech from the throne, at the close of 1847, defied popular sentiment and later attempted to break up a reform banquet, the spirit of revolution blazed forth. Louis Philippe abdicated in favor of his grandson, the Count of Paris (who afterward served with such distinction in the Civil War in America on the staff of Gen. McClellan), and fled from Paris (February 24, 1848). A provisional government was established and a republic was proclaimed.

The new government of France was controlled by socialists of an impracticable, if not a dangerous, type. The experiment of the "national workshops," which extended an invitation to the shiftless and idle to come to Paris from all over France, to draw salaries from the public treasury, invoked a dangerous uprising when they were suppressed. The fighting of "the four days of June" (June 23–26) was one of the ugliest manifestations of the temper of the revolutionary classes that had been witnessed since the times of the first revolution. Gen. Cavaignac, minister of war, having been invested with supreme authority, summoned all the troops in the neighborhood of Paris to his aid, and fought through the streets with bayonets, solid shot, and artillery, until the revolt was crushed. The unpleasant impressions left by this movement contributed much to the willingness of the

more substantial classes to accept Louis Napoleon as the savior of society in France. This new figure in French politics was nominally a nephew of Napoleon I., by his brother Louis and his step-daughter Hortense. He had been in exile all of his life, but was elected to the Chamber from four different departments before the decree of exile was suspended. He was now elected president over the head of Cavaignac (December 10, 1848) by a vote of about 5,000,000 out of a total of 7,000,000 votes, which were cast under the system of universal suffrage embodied in the new constitution.

Louis Napoleon, like his great uncle, had supreme faith in his "star." The opportunity was ripening for carrying out his long-cherished project of winning the throne, but it required skillful maneuvering to put the Assembly in the wrong and to pave the way for transforming the constitutional republic into a revival of the Napoleonic Empire. The republicans and the Assembly struggled in vain in the toils which a clique of insignificant but unscrupulous conspirators spread for them. In the early morning of December 2, 1851, was executed the famous *Coup d'état* which made Napoleon master of France. The leaders of the Assembly, and other prominent statesmen, were arrested and imprisoned, those members who escaped arrest, and tried to do business, were dispersed by bayonets, and proclamations were issued changing the frame of government and appealing to the army for support in the restoration of the Napoleonic traditions. There was some fighting against the new *régime*, but the army stood firm for the Prince President, as the Napoleonic adventurer was called, and it remained only to submit to popular vote the question whether he should be invested with power to frame a constitution. This vote (Dec. 20, 1851) was more than ten to one in the affirmative and on New Year's Day, 1852, Louis Napoleon took possession of the Tuileries, the ancient palace of the kings of France, and restored the eagle as the military emblem of the army. The Empire was restored in all but name, and the name was assumed a year later (Dec. 2, 1852) on the anniversary of the coronation of the first Napoleon in 1804. Louis Napoleon took the title of Napoleon III., assigning to the young son of Napoleon I. and Marie Louise, who had died in exile near Vienna, the title of the second of the name.

The revolutionary movement of 1848 was not limited to France. While the destruction of the Republic by Louis Napoleon was not a triumph of constitutional liberalism, it had the peculiar significance that it was in direct defiance of the conventions of 1815 against the restoration of the Napoleon dynasty or the republic in France. Notwithstanding this fact, the great powers took no steps to enforce the treaty of 1815. There was grave fear at first that the French



Republic would take the offensive, in accordance with the traditions of the first revolution, and enter upon a way for the emancipation of the Poles and Italians. Lamartine allayed these fears by the announcement that the Republic meant peace. This pledge was renewed by Louis Napoleon, in spite of the vamping in which he indulged for the benefit of the French army regarding the restoration of the glories of the first Napoleon. The other powers, in truth, had all they could do to maintain absolutism at home, without entering upon a crusade in its behalf against the French Government. All Europe seemed to be in a ferment in 1848. France was not the first spot in which signs of uneasiness appeared, but the revolution of February at Paris lighted a torch which served as a beacon to the revolutionists in other countries.

The aspirations of the Germans for constitutional liberty were severely repressed after the settlements of 1815. Stein, the great patriot who had aroused German national feeling against Napoleon, looked forward to the creation of free institutions when Prussia and Germany were restored to their ancient prestige. The Prussian King, Frederick William, promised the fulfillment of these hopes by an ordinance (May 22, 1815), declaring that a representation of the people should be established. Delay in preparing the constitution, and proposals to give the controlling power to the upper classes, gradually changed the hopes of the German Liberals into despair. Then came the submission of Prussia to the reactionary policies of Metternich and the substantial postponement of German liberty for a generation. The government of Germany, however, was not corrupt and oppressive in the sense of Spanish or Neapolitan absolutism. The men who gathered about the king sincerely desired to promote the greatness of Prussia, and to their policy is to be attributed the adoption of the system of popular education, which became one of the foundations of the intellectual and political life of modern Germany. In Weimar, where the grand duke was the friend and associate of Goethe and Schiller, representative institutions were put in working order at an early date, and in some of the other minor states it began to be recognized that dependence upon the people was the best safeguard against the supremacy of Prussia. When the revolution of 1830 began to cause a ferment throughout Europe, the courts of Hanover and Saxony promptly responded with liberal constitutions.

In Prussia, absolutism continued to hold sway until after the death of Frederick William III. in 1840. Much was expected from his son, Frederick William IV., but high-sounding promises evaporated without action until just before the revolution of 1848. The king at that time proposed to establish a semblance of constitutional government

by convoking the United Diet of the kingdom (February 3, 1847). It was soon developed that the king proposed to grant no real share in the government to the Diet, and there was a vigorous revolt by the Liberal deputies. The dissolution of the Diet (June 26) left the Liberals in sour mood toward the king and the government and ready for the spark which was lighted early in the next year. The demand for a constitution gathered crowds in the streets of Berlin, in the early days of March, 1848, and drew from the king (March 18) an edict summoning the United Diet for April 2, and announcing that the king had determined to promote the creation of a German Parliament and constitutional government in every German state. An unfortunate conflict broke out between the troops and the people, apparently through accident, but further trouble was allayed by the action of the king in proposing to put himself at the head of United Germany.

The King promised, in a proclamation of March 21, not only to place himself at the head of the German nation, but to grant to his people nearly all those great reforms which lie at the basis of constitutional liberty in England and in the United States,—liberty of the individual, the right of public meeting, trial by jury, and the conduct of the government by a responsible ministry. But these promises were soon repented of. While the Parliament of Frankfort was endeavoring to draw a constitution for all Germany, the new Prussian Assembly went to extremes in Berlin. Disorders that almost threatened the foundation of the social order continued all through the summer of 1848. King Frederick William withdrew to Potsdam and put himself in communication with the reactionists in Austria. The Prussian Assembly debated a constitution abolishing nobility, orders, and titles, and striking out from the title of the sovereign the words which described him as king by the grace of God. When the king heard of the fall of the Liberal government at Vienna before the cannon of Windischgratz, he dismissed his Liberal ministers, called to office a soldier, the Count of Brandenburg, turned his back upon a deputation from the Assembly, and prorogued its meetings to Brandenburg (November 27, 1848). Parliamentary resistance was made, but troops entered Berlin, dispersed the Assembly, and the king conferred upon Prussia a constitution drawn up by his conservative advisers.

In the diverse countries united under the crown of Austria, the popular uprising took the form of national and race movements. The Hungarians had enjoyed from the time of Maria Theresa a separate constitution. The Diet of the Hungarian nobles was required to be assembled every three years, but the last meeting for many years, was held in 1812. Friction was frequent between the central gov-



ernment at Vienna on the one hand and the ancient aristocracy and the Liberal leaders in Hungary on the other, but it was not until 1848 that this friction developed into armed revolution. Disorder broke out in Vienna upon the news of the revolution at Paris; Metternich, the high priest of absolutism, was dismissed in terror by the emperor; and a central committee was formed for the government of the city. The press was declared free and a constitution was promulgated on the order of that of Belgium (April 25, 1848). The emperor finally fled to the Tyrol with his family, and the new Constituent Assembly, elected by universal suffrage, met at Vienna on July 22. Differences of race and language were serious obstacles to united action, but the abolition of the *corvée* (forced labor by the peasants on the highways) was voted, and many privileges of the nobles were suppressed or curtailed. In Hungary, upon the motion of Louis Kossuth, a brilliant orator and fearless Liberal leader, an address was voted to the emperor (March 3, 1848) demanding a constitution. Liberty of the press, equality of taxation, and the abolition of aristocratic privileges, were promptly voted by the Diet under the pressure of the Liberal clubs. The government at Vienna yielded to the demands of the Hungarians, and the Palatine of Hungary was authorized to exercise all the powers of the king.

The fair prospect of civil and national liberty in Hungary was soon dissipated. The emperor, encouraged by some Austrian victories in Italy, withdrew from the Palatine his powers, and declared that the concessions made to the Hungarians would not be considered valid without the consent of the other sections of the Empire. The Slavic element of the population, bitterly hostile to the Hungarians, was turned against the latter, the Palatine fled from Hungary (September 24), and the democratic element in the Hungarian Diet named a committee of public defense, of which Kossuth was the controlling spirit. Lambert, an Austrian general, was sent from Vienna to take command of the Hungarian troops, in defiance of the new constitution. He was surrounded and massacred, and Jellachich, the Slav commander, was able to escape from Hungary only with the loss of 10,000 men. Hungary was declared in state of war, and the Diet dissolved, but regiments at Vienna refused to march against the Hungarians, there was a popular uprising, and the emperor again fled. War against Vienna and the Hungarians was now organized by the Royalists, upon a large scale, Windischgratz besieged and captured the city, the democratic chiefs were shot, and the constitution was practically suppressed.

In order to crush the revolt in Hungary, Kossuth and his accomplices were declared guilty of high treason, and Windischgratz was

given supreme authority. The Emperor Ferdinand was made to abdicate (December 2, 1848), and the crown was conferred upon his nephew, Francis Joseph, in order to liberate the government from the oath taken by Ferdinand to the Hungarian constitution. The Austrian army was repulsed in its attacks, Hungary was declared independent, the republic was proclaimed, and Kossuth was elected president. The Austrian emperor, driven to the end of his resources, appealed to the Czar of Russia against the party of European revolution. Nicholas promptly responded, an army of 80,000 Russians crossed the Carpathians (June 14, 1849) and the Hungarian army capitulated at Vilagos (August 13). Kossuth and his circle escaped to Turkey and from thence to the United States, where the hero of Hungarian liberty made a tour of the country and received a great ovation. Absolutism was restored throughout Austria, the ancient constitution of Hungary was declared forfeited by her revolt, and the central government was strengthened in a manner intended to prevent future outbreaks.

## LIBERALISM IN EUROPE, THE TRIUMPH OF

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REAL SIGNIFICANCE OF THE EVENTS OF 1848—GENEROUS POLICY OF BISMARCK IN GERMANY—FRANCIS JOSEPH ACCEPTS THE HUNGARIAN CONSTITUTION—FRANCE AFTER 1870—THE EVOLUTION OF REPRESENTATIVE GOVERNMENT AND RESPONSIBLE MINISTRIES THROUGHOUT EUROPE—DIFFICULTIES OF PARTY ORGANIZATION—THE REFERENDUM IN SWITZERLAND—SOCIALISM AND THE ABOLITION OF THE SLAVE TRADE—THE PRESENT STATE OF EUROPE.

WHILE the popular uprisings of 1848 seemed in every case to have resulted in the triumph of privilege—in the suppression of the democratic movement in Italy, the dispersal of the German assemblies, the conquest of Hungary by Russian bayonets, and the coronation of an imperial adventure in France—the moral effect of these movements was far otherwise. In every state it was coming to be recognized that there was a new force arising which must be reckoned with in forming and in carrying out public policies. It was recognized by all who could read intelligently the signs of the times, that this force,—the public opinion of the masses,—had been only temporarily repressed by the utmost exertion of the power of absolutism, and that it was bound to wax strong with the spread of knowledge and popular education, while the artificial strength of the old *régime* steadily waned before it. This triumph of the forces of



political progress over those of reaction was so clearly written in the political heavens that it came in Germany and Austria almost without a struggle, soon after the bitterness caused by the events of 1848 had had a brief period to subside.

While the Revolution of 1848 left little mark upon the form of the Prussian government, a new Germany was growing up which would not brook the perpetuation of old conditions. Bismarck, the apostle of the headship of Prussia in the German nation, was at first the disciple of reaction, but after the defeat of the Austrians at Sadowa, he saw that he must appeal to the national feeling of the German people if he would build up a strong and united country. When he proposed, in the conferences over Schleswig-Holstein in the spring of 1866, that the Federal Diet should consider the reorganization of the constitution, with a view to a national congress elected by universal suffrage, his proposal was ridiculed as a mere political feint. But when Bismarck returned from Sadowa, midst the acclamations of the German people, he proved that his proposals were genuine and sincere. He even went so far as to admit the illegality of his previous dealings with the Prussian Assembly in raising taxes without their consent, and asked for an act of indemnity. A new party, called the National Liberal party, rallied around the king and prime minister, who were showing so clear an insight into the means of securing the future greatness of the nation. The constitution of the North German Confederation, which was promptly drawn up, provided for a parliament elected directly by the people. The leaders of the liberal opposition in the outlying states entered the new representative body and found there an opportunity for a wider political career than within the limits of their own states, which contributed to enlist them under the banner of a united and free Germany.

The desire for constitutional government in Austria survived the tyranny of Metternich. When the Austrian armies returned, defeated, from Magenta and Solferino, in 1859, disruption threatened the Austrian state. The Treasury was nearly bankrupt under the long *régime* of irredeemable paper money, rebellion threatened to break out in Hungary, which had contributed thousands of soldiers to the Italian camp, and it was obvious that the future of the nation depended upon serious concessions to the growing spirit of liberalism. The emperor proposed to create an Imperial Council (Reichsrath) drawn from the members of the provincial councils, and at once appointed a central council to study the financial needs of the Empire (March, 1860). In order to secure the attendance of the Hungarian members, the emperor promised to restore the ancient county organization and to take measures for assembling the Hungarian Diet. When the new

council met, a compromise was proposed between the champions of Hungarian independence and the advocates of a centralized Austrian monarchy. To Hungary was given back its old constitution, and a separate Hungarian Diet was authorized to deal with all measures except those affecting the whole Empire. The Magyars, the imperious upper classes who ruled Hungary, insisted upon independence. The Diet declared against the validity of all laws made without its consent since 1848, and Hungary stood for two years upon the verge of rebellion, in spite of the popularity in other parts of the Empire of the liberal concessions made by the emperor.

After the defeat of Austria at Sadowa, an accommodation was finally reached which recognized nearly everything for which the Hungarians had contended. Francis Deák, the conservative, but firm, champion of constitutional government for Hungary, had already secured the appointment of a committee, by the Diet, to meet half-way, if possible, the liberal propositions of the emperor. The report of this committee (June 25, 1866) was made eight days before the battle of Sadowa. The emperor promptly called to office Count Beust and granted practically all that the Hungarians demanded. Francis Joseph was crowned king of Hungary (June 8, 1867) amidst the acclamations of the Hungarian people at Pesth; he proclaimed a universal amnesty, and distributed among the families of those who had turned against him in 1849 the gift of money made to an Hungarian monarch on his coronation. Kossuth alone refused to return to Hungary so long as a Hapsburg was its king. The Reichsrath continued to act as the federal legislature of the Empire, and as the local legislature of the Western provinces. Metternich had been dead less than eight years, but the work of his lifetime in the service of absolutism was undone, and Austria took her place among the constitutional governments of modern Europe.

Great Britain, under the free working of the institutions handed down from King John and the Revolution of 1688, advanced steadily in economic development and in the extension of popular rights during the century. The rise of the factory system, following the application of steam to machine production, led to evils which soon attracted the attention of statesmen and philanthropists. The government of Sir Robert Peel, which began in 1841, passed acts prohibiting the labor of women and children in the mines, reducing child labor to eight hours a day, and appointing inspectors to see that proper sanitary laws were observed in the factories. The list of crimes for which capital punishment was inflicted, which in the eighteenth century included almost every serious offense, was gradually reduced early in the nineteenth century. The last hanging for forgery oc-



curred in 1829, and capital punishment was practically abolished for all crimes save murder and treason, in 1841. Abolition of imprisonment for debt, the modification of the laws which had prevented combinations by laborers, and the foundation of popular education, were other features which marked the progress of Great Britain in the path of modern civilization.

Among the most important forward steps taken in extending education and the capacity of the people for self-government, were the adoption of penny postage, the reduction of the stamp tax on newspapers, and the reduction of the excise on paper. Sir Rowland Hill was considered a hopeless visionary when he first brought forward the project for abolishing high discriminating rates on letters and establishing a uniform rate of one penny for a package of a half ounce sent anywhere within the kingdom. The average postage on every chargeable letter throughout the United Kingdom was then six pence and a farthing (13 cents) and to send a letter from London to Belfast cost a shilling and four pence (32 cents). The proposition to reduce the rate to one penny, it was declared by the Postmaster General, Lord Lichfield, in 1837, would result in such a rush of mail matter that the walls of the postoffice would burst, and the whole area in which the building stood would not be large enough to receive the clerks and the letters.\* But Sir Rowland Hill and his supporters did not consider the argument conclusive against a project that would so greatly serve the public convenience as to result in an appalling increase of business. They brought the government to their side in 1839. The stamp tax on newspapers had already been reduced in 1836 from four pence to a penny, in spite of the lamentations of conservatives that it would result in a flood of cheap newspapers, and turn the heads of the masses.

These steps in affording the people a broader knowledge of public affairs, with the aid which was brought to the spread of this knowledge by the railway and the telegraph, were naturally followed by other political reforms which supplemented and completed the reform of the rotten-borough system in 1832. Several projects for extending the franchise to larger classes of voters were proposed before a comprehensive act finally became law. Lord John Russell brought in a bill in 1866, which would have added about 400,000 electors to the 2,000,000 already in existence. The Tories opposed the bill, and secured its defeat by the aid of a small party of Liberals, who were dubbed by Mr. Gladstone, "the Cave of Adullam," because to their group, as to David of old, fled "every one who was in distress, and

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\* See the interesting narrative of Justin McCarthy, "A History of Our Own Times," ch. iv.

every one who was discontented." It was reserved for the Tories, now called the "Conservatives," to propose the next reform bill, under the leadership of Disraeli. The project was amended and broadened in the Commons, by the Liberals, but Disraeli accepted all the amendments, against the protest of many members of his own party, and the project became law (August, 1867). A proper qualification for the franchise, of £5 rental value in the towns, and £12 in the counties, was still retained. The last considerable class still deprived of the franchise, the agricultural laborers in the counties, was admitted to the suffrage by the reform bill of 1884, which provided also for a redistribution of seats.

The spirit of dissatisfaction with old conditions took the form in Ireland of the Land League organization and the agitation for Home Rule. The Irish had long desired an Irish Parliament, and the agitation in its behalf, in 1877, was in a certain sense a revival of the demand of O'Connell for the repeal of the union. The inspiring causes of the later agitation, however, were largely economic, and grew out of the unfortunate state of agriculture and land tenure. The Home Rule party began to make itself felt when the leadership fell to Charles Stuart Parnell. Finding themselves unable to obtain serious consideration for their demands from the conservative administration, a policy of obstruction was adopted by the Irish members in Parliament. This policy was encouraged at home by the growing poverty of the Irish peasants under the system of absentee landlordism and excessive rents, which was draining away, without compensation, the surplus product of the country. Mr. Gladstone undertook to remove their grievances by correcting several obvious abuses. A land court was created in 1881, which was empowered to fix rents against which protest was made, and which actually made reductions ranging in some cases from 30 to 50 per cent. These measures seemed to fan the flame rather than to smother it, and the celebrated Land League was formed to agitate against landlordism.

Then came in quick succession a series of events which aroused the feeling of the British people more keenly than had any occurrence during a generation. Mr. Forster, the secretary for Ireland, imprisoned Parnell and forty other chiefs of the Land League. Outrages upon landlords and their agents redoubled, Parnell issued a manifesto urging the whole tenantry of Ireland to refuse to pay rent until they brought the government to its knees, and his advice was largely acted upon. Gladstone astounded conservative sentiment in England by the celebrated "Kilmainham treaty" (April, 1882), by which Parnell and his associates were released upon an agreement to withdraw the No-Rent Manifesto, and to discourage outrages. Mr. Forster, the Irish



secretary, and the viceroy, at once resigned. Lord Frederick Cavendish was appointed secretary, and within six days was assassinated, in broad daylight, in Phoenix Park, Dublin. A strong revulsion of feeling against the government broke out, but the Liberal party retained its majority in Parliament and when Gladstone, after a brief term out of office, returned to power in 1886 he entered upon negotiations with the Irish leaders for Home Rule.

The mere rumor that the prime minister was negotiating for the creation of an Irish Parliament and a separate Irish exchequer stirred England to its depths. Mr. Joseph Chamberlain resigned (March, 1886) as a member of the cabinet, and his resignation was followed by others. Gladstone persevered, however, and introduced the Home Rule bill. Debate ran along for two months (April 8–June 7, 1886). The Parnellites were ready to support the measure, but as member after member among Gladstone's former followers in the Liberal side, rose and declared war on his chief, it became evident that the bill could not pass. It was beaten on the second reading (June 19) by a vote of 341 to 311, no less than 93 Liberals voting against the government. Mr. Gladstone at once dissolved Parliament and appealed to the country. The dissenting Liberals stood openly as opposition candidates and found Gladstonians fighting to wrest their seats from them. When the returns were in it was found that the conservatives numbered 316, the Gladstonians, 191, and the Parnellites 85. The Liberal Unionists, or dissenting Liberals, were 78. The conservative government, which was established, passed a coercion bill of a stringent character and secured the reform of the rules of procedure in the House of Commons.

The refusal of the English people to consent to Home Rule was substantially the end of the contest. The struggle was continued by the Irish members of Parliament, but divisions broke out in their ranks, which gradually frittered away the strength they had derived from the moral support of a considerable section of the English people. Parnell, although refused recognition by Gladstone, after his connection with a private scandal became public, struggled against his deposition from leadership, and caught a cold at one of his outdoor meetings which caused his early death (October 6, 1891). Gladstone returned to power in 1892 and brought in a new Home Rule bill which created a local Irish Parliament, but continued the Irish representation in the Imperial Parliament at Westminster. The bill passed the Commons, 301 to 267, but was promptly rejected by the House of Lords by a majority of 419 to 41 (September 8, 1893). Gladstone retired from office in March, 1894, and Lord Roseberry, who succeeded him as Liberal leader, announced that so long as England was op-

posed to Home Rule the question must be relegated to the future. The split in the Liberal party was not healed, however, and most of the Liberal Unionists united permanently with the conservatives in support of the resolute policy in foreign affairs sometimes denominated imperialism.

All European governments, with the exception of Russia and Turkey, are now constitutional in their form if not in their actual working. The French Republic, perhaps the furthest advanced toward complete democracy, although threatened during its first twenty years with many perils from within as well as from without, has proved the most enduring form of government which France has enjoyed since the Revolution of 1780. Adolphe Thiers, a former minister of Louis Philippe, was elected president during the panic of the German invasion, and succeeded for two years in commanding a majority of the Assembly, in spite of the conflicting elements of which it was made up. The president of the French Republic enjoys a somewhat peculiar position at the head of the state, without much real power. The theory at first adopted gave him a position similar to that of a constitutional monarch, above the party divisions of the Assembly and the ministers. When Marshal MacMahon (president from May, 1873, to January, 1879) undertook to interfere directly with the government, in behalf of conservatism, his course led to the suspicion that he proposed to restore the monarchy, and when he appealed to the people he was compelled to resign in the face of the overwhelming majority elected to the Chambers.

The administration of President Grévy, who followed MacMahon, was marked by important concessions to the radicals. A host of officials was discharged in favor of men of more advanced views, and even the law protecting judges from removal was suspended in order "to drive from the bench the enemies of the Republic." The country, as a whole, however, was more conservative than was the radical wing of the Republican majority. The radicals swept the elections, because of the lack of union among the conservative Republicans. Then came the tendency to turn toward some strong man who would maintain order, which led to the ridiculous demonstrations of Gen. Boulanger. Boulanger, who was minister of war from January, 1886, to May, 1887, proposed the revision of the constitution, but was so hazy in defining the nature of the revision proposed that he attracted the radicals on one hand and the Bonapartists, and reactionists, on the other, who hoped for the restoration of the Empire. The Republicans were aroused and united, and Boulanger badly beaten in the elections of 1889. The fact that the Royalists and the Bonapartists had given him support greatly reduced their strength with the peo-



ple, and another fatal blow was dealt at reactionary plotting when Cardinal Lavigerie (November, 1890) declared that the church was not necessarily opposed to the Republican form of government in France. As the church had heretofore been allied with the reactionists, this declaration was of high significance, which was strengthened when the Pope, in the spring of 1892, issued an encyclical letter to the same effect.

The tendency in France in recent years has been toward a more general recognition that the Republic has come to stay, and that those who desire orderly and conservative government must seek it under the Republic and through constitutional means rather than by agitation for the restoration of the monarchy. This sentiment of loyalty to the government is vital to the successful working of representative institutions, because party alignments on economic questions become difficult, and even of subordinate importance, when one or more of the existing parties is openly working for the overthrow of the form of government. The absence of two coherent and responsible parties with definite political programs, while due to other causes as well as to the irreconcilable hostility between the government and its enemies, has proved one of the most serious difficulties in the way of constitutional government in all the countries of the Continent. The lack of such parties takes away that full responsibility of the administration to the people which exists under the English and even under the American system, in spite of the absence in the latter of the responsibility of the ministers to the representative body. In France, and in most other Continental countries, there are no central party organizations and no party platforms. Each candidate for the chamber of deputies stands upon his own platform and seeks such political affiliations as he chooses after he enters the chamber. The French chambers have, therefore, remained split into small groups, which have made it difficult for any ministry to hold power long without offending some one of the groups upon which it has relied for support. The evils which result are thus described by Mr. A. Lawrence Lowell: \*—

"The ministers are compelled to ride two horses at once. They must try to conciliate two inharmonious bodies of men, on pain of defeat if either of them becomes hostile; and hence their tenure is unstable and their course necessarily timid. Now the larger the number of discordant groups that form the majority, the harder the task of pleasing them all, and the more feeble and unstable the position of the cabinet. Nor is the difficulty removed by giving portfolios to the members of the several groups; for even if this reduces the labor of satisfying the parties, it adds that of maintaining an accord among the ministers themselves, and entails the proverbial weakness of coalition governments."

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\* "Governments and Parties in Continental Europe," Boston, 1897.

This difficulty has hampered the free working of the Parliamentary system in Germany, Italy, and Austria, as well as in France. The disposition to subordinate details to a common purpose, and ultimate ideals to practical results, has not yet been taught by years of healthy political life, as in Great Britain, and the United States. In Germany, the union of the National Liberals around Bismarck gave him for a time the support of a vigorous and united party, but they were not willing to follow him in some of his measures of repression against the socialists. It was this incident, coupled with growing antagonism between the old minister and the young emperor, that led to Bismarck's fall in 1890. The German *Reichstag* has recently contained members of no less than fifteen parties or groups, representing not only different political and economic policies, but conflicting local and race interests.

Cavour was able for a time to accomplish in Italy the same unity in support of his national policy that Bismarck accomplished in Germany. He relied at the outset upon the support of the moderates, but as the grandeur of his projects for the emancipation of Italy came to be understood, opposition faded away, and in the first Italian Parliament (elected in January, 1861) his supporters numbered 407 and the opposition only 34. His followers broke up after his death in the following June, and the later history of Italy has been a succession of short-lived ministries with little definite political aim. The condition of the Austrian *Reichsrath* has been much the same in respect to party divisions as the German *Reichstag* since the death of Bismarck. United party action has been prevented by the bitter conflicts which have repeatedly broken out between the representatives of different provinces and races.

In spite of these obstacles to the free working of popular institutions, constitutional governments have been established in nearly every European state. The degree of their responsibility, and the degree of interference by the sovereign with the action of the popular assembly, still vary greatly and may be the occasion of future conflicts. Perhaps the most advanced constitutional state in practice is Italy, who came so recently to her heritage of freedom. The sanction of the king is nominally required for laws passed by Parliament, but it is never refused. Certain treaties may be made without the assent of the chambers, but all are, in practice, submitted to Parliament. The king has power to declare war, to issue decrees, to create senators, and to dissolve the Chamber of Deputies, but all these powers are exercised in his name by the ministers, and no act of the government is valid without their signature. The ministers substantially direct the work of Parliament, and have a right to be present



and to speak in either chamber. In Germany, the progress of constitutional government has not been so great. The chancellor is not compelled to resign on a hostile vote in the *Reichstag*, and Bismarck always insisted that he was responsible to no one but the emperor. The motto, which has obtained so firm a footing in Great Britain, "The king reigns but does not govern," he declared had no application to the House of Hohenzollern. In Austria, conditions are somewhat the same. The constitution is more democratic in its language, declaring that the emperor governs by means of responsible ministers, and that all his acts must be countersigned by a minister. The incessant quarrels between the different races in the *Reichsrath* have resulted, however, in a failure to form coherent parties, and have given to the emperor much freedom of action and control over public policy.

More potent in some respects than forms is the real power exercised by public opinion, informed by a free and enlightened press, throughout all the countries of Europe, even with some qualifications under the absolute government of Russia. Universal suffrage is the basis of the choice of the representative bodies in nearly every country where constitutions have been established. The Chamber of Deputies is elected in France by universal suffrage and by secret ballot, in which a majority vote, instead of a mere plurality, is required to make a choice. In Germany, the *Reichstag* is elected for five years by universal suffrage and secret ballot. In Italy, the suffrage was originally very restricted, but was broadened in 1882. Voters are still required to be able to read and write and to pass examinations on the subjects comprised in the course of compulsory education, but examination is not required in the case of the official and professional classes. In Austria, the upper house consists of the hereditary nobility, but the lower house is elected for six years by the provincial voters. The voters are divided into five classes, and they vote by classes rather than in territorial districts. The general class of voters includes nearly all men not in domestic service, while the provisions for the land-owning class, who are required to pay certain taxes, grant the right to vote to women and to corporations. Universal suffrage prevails in the choice of the lower chambers in Spain, Sweden, and Belgium, but in the latter country, supplementary votes are given to those who pay certain taxes.

While government which is responsible in form to the people has thus been established in nearly every European state, it is generally understood that the degree of real popular liberty and of the sanctity of the person and property of the individual under the law, differ greatly in different countries. The right of censorship of the press is still exercised in Prussia and in Austria as well as in Russia. In

Austria, the permanent bureaucracy exercises great power over the rights of the citizens; public meetings are restrained, and, in spite of the guarantee of the fundamental law that expression of opinion shall be free and that there shall be no censorship of the press, orders are issued by the police to the newspapers to omit offensive articles or to refrain from discussing particular subjects. Upon the whole, however, the privilege of independent political action has become so well established in every country except Russia and Turkey, that serious abuse of the rights guaranteed to the citizen occurs only on rare occasions.

Some of the most striking steps in direct government by the people have been taken in Switzerland. Up to the close of the eighteenth century, such popular government as existed was by direct action, in general assemblies of the citizens. Even when representative government became well established, after the outbreaks of 1830, the people were jealous of their own officers, and sought to control them by direct action. Hence came the adoption of the veto and referendum. The submission of the law or a constitution to a popular vote was not an entirely novel expedient, but the systematic application of this principle, in the form of the veto, dates from 1831, when it was established in the canton of St. Gall. The veto involved the right of the people to refuse their consent by vote to any law passed by the legislature, and the member who proposed it had in mind the veto exercised by the Roman tribunes. The use of the veto was gradually extended until it was superseded by the referendum. This meant that upon certain classes of measures, the question whether the measure should be adopted or not, should be submitted to the direct vote of the people.

The use of the referendum extended rapidly soon after 1860. It was adopted in 1869 and 1870 by Zurich, Berne, Soleure, Aargau, and Thurgau, while Lucerne adopted it in an optional form. The example of these cantons was followed by others, until at present all but Freiburg possess it in some form. The referendum was adopted by the Swiss Confederation, or central government, in an optional form in 1874, and has been frequently appealed to. All amendments to the constitution must be submitted to popular vote, while laws having a general application must be submitted upon the demand of 30,000 citizens or of eight cantons. The laws to which the referendum is applicable do not go into effect until ninety days after passage by the Assembly, in order to allow time to appeal to the referendum. The number of cases in which the referendum was employed from 1874 to November, 1895, was twenty, out of 182 laws to which it was applicable. Of these twenty laws the people ratified six



and rejected fourteen. A good deal of intelligent discrimination is usually shown by the people in voting upon laws and constitutional amendments under the Federal constitution. A vote given in 1891, to amend the constitution so as to permit the formation of a federal bank of issue instead of the state banks, was followed, in 1897, by an emphatic rejection of a proposition for a bank owned and conducted by the state instead of by private enterprise. The French cantons generally voted against state ownership, and only the German cantons, where socialism had made progress, voted in its favor.

One of the crowning acts in the progress of popular rights during the nineteenth century was the abolition of the slave trade throughout the civilized world, the abolition in Europe of slavery and of the various forms of feudalism resembling slavery. The steps necessary to establish the freedom of the individual, his right to go and come at will, and to contract freely with his employer, were taken in Great Britain long before the nineteenth century. In Austria, in the middle of the eighteenth century, Maria Theresa liberated the peasants from the obligation to remain on the lands of their lords, and protected them against ejection, so long as they performed certain labor for the lord, on a fixed number of days, in payment of their rent. It remained for later monarchs, under the pressure of the revolutionary victories in France, to establish entire freedom for the individual in Austria. In Prussia, the work of emancipation was a part of the great program of Stein, who in the edict of October 9, 1807, abolished personal servitude, permitted the noble and the peasant to follow any calling, and abrogated the rule which prohibited land from passing into the hands of a class different from that to which it belonged. The peasantry of Poland had already been emancipated in a measure, but it remained for Alexander II., in 1864, to provide an equitable division of the land between peasant and lord as a means of arming the former against the latter in future struggles against Russian supremacy.

The emancipation of the serfs in Russia was one of the last great steps in the recognition of the rights of man in Europe, which immediately preceded the abolition of slavery in the United States. The condition of the Russian serfs was essentially that of slaves. This relationship existed not only on the feudal domains, but among the artisans, who were required to pay an annual tribute to their lords and to go and come at their orders, and among the two million Russian men and women employed in personal services in the houses of their masters. The latter classes were liberated at once without conditions. In the case of the peasants, more elaborate provisions for their future were made. This great reform was announced in an

ukase signed by Alexander II., on March 3, 1861, which was read within the next few weeks in every church of the Russian Empire. Not only was the peasant liberated from his old fetters, but he was awarded a part of the land, to be paid for in small annual installments extending over many years. Bonds were issued by the government to the landholders in order to compensate them at once for their losses, the amount thus allotted them reaching, from 1862 to 1891, a sum of 892,139,163 rubles (\$450,000,000).

The termination of the slave trade, with its nameless abominations, aroused strong popular support in Great Britain early in the century. The subject was one of those urged most strongly upon the Congress of Vienna in 1815, but Spain and Portugal strenuously resisted an agreement, and all that was obtained was a solid condemnation of the trade as contrary to the principles of civilization and human rights. When Napoleon returned from Elba in the spring of 1815, he abolished the slave trade in France and its dependencies, in the hope of placating the British Government. The abolition of slavery in the British West Indies took place in 1833, but many years passed before civilized nations united in effective measures for putting down the slave trade on the ocean. The United States was slow in joining the European nations in the severe measures necessary to carry out the mandate of the Federal constitution, which abolished the trade in 1807. The barbarism lingered on the African coast even down to the close of the nineteenth century, when several conferences at Brussels resulted in a comprehensive organization for stamping out the evil. Naval vessels were ordered to cruise on the African coast and each of the great powers waived the privilege of the flag and granted the right of search by the vessels of any other power. The United States had long resisted the assertion of the right of search, but the Senate ratified the Brussels treaty on January 11, 1892, and the final act of the century was performed for putting an end to the servitude of human beings.



## WOMEN WHO HAVE INFLUENCED HISTORY

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INFLUENCE OF WOMEN IN ALL TIMES UPON THE CHARACTER OF MEN—POSITION OF WOMEN IN GREECE AND ROME—ASPASIA—CLEOPATRA—THE WIVES OF THE ROMAN EMPERORS—THE BARBARIAN QUEENS—JOAN OF ARC AND CHARLOTTE CORDAY—MADAME DE MAINTENON AND THE CHECKERED CAREER OF MARIE ANTOINETTE—THE EMPRESS EUGENIE AND THE FRANCO-PRUSSIAN WAR—THE WIVES AND DESCENDANTS OF PETER THE GREAT—THE AGES OF ELIZABETH AND VICTORIA.

IN A broad sense, the influence of women upon history has been felt at every stage of the progress of the world. As mother, she has molded the spirits of warriors—Spartan mothers taught their sons to die rather than retreat before a foe; as wife, she has supported her husband by her sympathy and advice on small as well as great occasions; and as daughter has been willing to die, like Virginia and Lucretia in ancient Rome, for her own honor and that of her country. In every historic period, the influence of woman has been felt, whether more or less conspicuously, as a stimulus to the courage of men and as the molder of the minds and ambitions of youth. A chapter like this must necessarily be limited to a brief sketch of some of those women who have stood before the footlights of history as empresses, queens, or favorites of great monarchs, even though they may have rendered less service and exercised less influence upon the spirit of their times than those thousands of unknown women who, in chaste and humble homes, contributed to building up and cherishing the manhood of the race. Unfortunately, from some points of view, the women who have influenced history the most as the mothers and wives of great and noble men, have often been least conspicuous upon the world's stage, and those whose influence has been most baneful,—who have lured men from the path of duty and honor, or who have illustrated the pettiness and violence sometimes ascribed by severe critics to the feminine nature,—have stood forth most conspicuously in the public gaze. Many, however, even of those women who have been maligned the most, whose masculine minds have sometimes ignored the conventions or obligations imposed by a strict code of morality upon their sex, have not failed to render distinguished services upon the throne, or as the trusted friends and advisers of the greatest men of their time.

Women are the chief actors in the two masterpieces of ancient literature,—the “*Iliad*” of Homer and the “*Æneid*” of Virgil. It is a woman, though a goddess,—Eris, or Discord,—who throws among the guests at the wedding of Peleus and Thetis the fateful golden apple inscribed: “To the most beautiful.” It is three goddesses, Juno, Venus, and Minerva,—or under their more musical Greek names, Hêre, Aphrodite, and Athêne,—who each lay claim to the apple as the inherent privilege of beautiful womanhood. But it is Aphrodite who shows herself most the woman by her accurate measure of what man esteems the most, when she promises Paris the most beautiful woman in the world if he decides the contest in her favor. Jupiter, guided by a just appreciation of the delicacy of the decision, has turned the duty over to Paris, whom the three goddesses find tending sheep on Mount Ida. Hêre promises him power and riches if he decides for her; Athêne promises renown in war; but his decision is given for the Goddess of Love, who has played so well by her bribe upon man’s strongest passion. Paris, who is the son of King Priam of Troy, visits Menelaus, king of Sparta, and there finds Helen, the promised reward of his decision. He persuades her to elope with him to Troy, the Greeks prepare for revenge, and thus begins the Trojan War, the subject of Homer’s immortal song. Whether it be history or legend, it sounds the note of nature and of the ages, in making woman the center around which the passions and struggles of men revolve.

In Virgil’s great poem, also, a woman plays the part which appeals most to modern sympathies, even if her sorrow was a part of the inexorable fate which sent Æneas relentlessly on his great mission of founding Rome. Dido, queen of Carthage, lamenting her forgetfulness of her first husband and the treachery of her second, throws herself on the funeral pyre, calling upon the gods to raise up an avenger against the man who is deserting her. Her pathetic grief, when she sees his sails receding in the distance, strikes an answering chord in the hearts of the women of all the centuries, when trusting love falls victim to man’s code of duty or his selfishness.

As legend slowly brightens into the dawn of authentic history, the great name of Semiramis, empress of Assyria, emerges like a morning star from the night. Wife of Ninus, the founder of Nineveh, she is said to have founded Babylon, built monuments, and opened roads through savage mountains. Strabo says of her: “The works of Semiramis are pointed out through almost the whole continent, earth-works bearing her name, walls and strongholds, aqueducts, and stair-like roads over mountains, canals, and bridges.” Ultimately, every great work by the Euphrates or on the plain of Iran seems to



have been ascribed to her,—she became the typical goddess and creator of Assyrian greatness, and at her death, after a reign of forty-two years, it was believed that she assumed the form of a dove, and hence the Assyrians paid divine honors to the dove for many generations.

If women played great parts in the legends of Greece and Rome, it was a natural sequence that they should be leading actors in their real history. The position of woman was not elevated in ancient Athens, even at the period of its greatest splendor. The wives of Athens lived in almost strict seclusion, after marriage as well as before. They were subject to their male relatives in everything which concerned their lives, happiness or rights. They were given little mental culture, and were incapable of exercising much influence over their husbands. Pericles, the greatest of Athenians, was determined in his choice of a wife by the family considerations which were almost obligatory at Athens. He had two sons, but his marriage was unhappy and was dissolved by mutual consent. His wife was then given, with his consent and that of her male relatives, to another husband. The name which stands out besides that of Pericles in history is not that of his lawful wife, but of the brilliant Aspasia, of Miletos. Beautiful, well educated, and aspiring, her accomplishments, fascinations, and brilliant conversation drew about her the most distinguished Athenians of all ages. Socrates was among the number, and several took their wives to hear her. To her influence over Pericles and over Athenian affairs was ascribed, probably without reason, the Peloponnesian War (431–404 B. C.), which was so exhausting to both Athens and her enemies. When the foes of Pericles sought his downfall, they began by accusing Aspasia of impiety, because of the philosophical discussions which took place at her house. Pericles, himself, defended Aspasia before the Athenian court, and his eloquent appeal, marked by the strongest personal emotions and even by tears, procured a triumphant verdict of acquittal. Of the influence exercised over him by Aspasia, the historian Grote declares:—

“Without adopting those exaggerations which represent Aspasia as having communicated to Pericles his distinguished eloquence, or even as having herself composed orations for public delivery, we may reasonably believe her to have been qualified to take interest and share in that literary and philosophical society which frequented the house of Pericles, and which his unprincipled son Xanthippus—disgusted with his father’s regular expenditure, as withholding from him the means of supporting an extravagant establishment—reported abroad with exaggerated calumnies, and turned into derision.”

In early Rome, the wife and mother held a higher place. Numa, the second king, was believed to have obtained his learning and his

laws from the wood-nymph Egeria, whose tears at his death turned into a fountain. Of her grotto, Byron says in "Childe Harold":—

"Here didst thou dwell in this enchanted cover,  
Egeria! all thy heavenly bosom beating  
For the far footsteps of thy mortal lover;  
The purple midnight veiled that mystic meeting  
With her most starry canopy."

When heroines become mortal clay, we find the women of Rome, endowed with the same splendid vitality which made their lords masters of the world, keeping the flocks and farms while the men fight the battles which extend the power of Rome over Latium, then over Etruria, Samnium, and the South, then over all Italy, and finally over all the shores of the Mediterranean, and to the confines of unknown lands. We find Clœlia, held as a hostage by the Etruscans, escaping on horseback, swimming the Tiber, and bringing to Rome the news which enabled Horatius to hold the bridge against an army. We find Veturia, the mother of Coriolanus, and Volumnia, his wife, at the head of a delegation of Roman matrons, turning him back from the conquest of Rome, when he led a Volcian army to avenge his private wrongs and those of his party.

When Dido invoked the curses of heaven upon Æneas, as he sailed away to found the Roman state in Italy, she anticipated—at least in the pretty conceit of the poet—the blows which Hannibal was afterward to strike with the arms of Carthage against Rome. But Roman motherhood was destined to raise up a man who should not only revenge the victories of Hannibal, but stamp Carthage from the map of living cities and plow its ashes into the earth. Scipio, to whom this mission fell, has a special claim to our attention as the father of Cornelia, who spoke with the voice of her vigorous race when she held her children above all other precious things and proudly proclaimed of her two sons: "These are my jewels." But those sons, Tiberius and Caius Gracchus, were already living in a different world from that of the heroic days which spoke through the daughter of Scipio. The aristocracy and the masses were divided against each other, and the sons of Cornelia fell in civil strife.

New types of womanhood were taking the place of old Roman ideals, and the seductive atmosphere of the Orient was enervating the conquerors of the world. Among those women who bent the stern Roman temper to their own ambitions, none is more famous than Cleopatra, queen of Egypt. In the court of beauty, the name of Cleopatra ranks close to that of Helen of Troy, among the women who have possessed supreme charms. Born in a sense to the purple (69 B. C.), as the daughter of the Ptolemies, she was educated in com-



parative seclusion and imbibed much of the highest philosophy and the finest Greek culture of her time. When her father died, he left the throne to her brother and herself, but they soon differed and Cleopatra fled to Syria, where she sought the aid of the Romans to restore her to power (49 B. C.). If Julius Cæsar hesitated on which side to cast the weight of his legions, his hesitation was removed when Cleopatra deployed before him, on behalf of her cause, her remarkable charms of mind and manner. It was said that in order to reach his presence she was bound up in a mattress and carried on the back of a faithful servitor. With Cæsar, to meet such a woman was to love her. As Dion Cassius says: "From being her judge, he became her advocate." Cæsar accompanied Cleopatra to Alexandria, and almost lost his life and his power by the security into which he allowed himself to be lulled while yielding to the dream of love. His slender forces were driven from the main city by the supporters of Ptolemy and almost cut off, but defended themselves until additional legions were brought up from Syria and enabled Cæsar to regain his footing. He departed from Alexandria in the spring of the year 47 B. C., but Cleopatra went with him to Rome and remained until his death.

The queen returned to Egypt after the death of Cæsar and easily asserted over the heart of Mark Antony, who commanded in the East a greater empire than she had held over Cæsar's. It was said that Antony had seen her a girl of fourteen on an earlier visit to Egypt, and had even then been impressed with her precocious mind and youthful beauty. He was so wrapped up in his new passion that he forfeited the confidence of Augustus and the respect of the Roman people. Augustus openly declared that Antony was "bewitched by that accursed Egyptian." Their fleets met at Actium (Sept. 31 B. C.) for the final test which should rule the Roman world. Cleopatra, who conducted in person the Egyptian fleet, seemed to lose heart at the critical moment, and turned her prows away from the Romans. How Antony followed, and lost his power and his honor in doing so, he is thus made to explain in Shakespeare's great drama:—

"Egypt, thou knew'st too well,  
My heart was to thy rudder tied by th' strings,  
And thou should'st tow me after: o'er my spirit  
Thy full supremacy thou knew'st; and that  
Thy beck might from the bidding of the gods  
Command me."

The queen was less confident of her magic power over the Alexandrians upon the return from such a defeat. So fearful was she of a popular uprising against her, that she returned to the city with music sounding and the garlands of victory on her prows, and caused

it to be proclaimed that Antony would soon follow with the captive ships of Augustus. Cleopatra took care, in the meantime, to keep herself secluded, with weapons of death at hand against the certain discovery of the truth by the Egyptian people. When Antony returned, a broken and ruined man, closely followed by the victorious triremes of Augustus, a series of intrigues began in which Cleopatra is charged by some authorities with proposing to surrender Antony to the vengeance of Augustus, and by her charms win the same empire over the new chief of the Roman world which she had attained over Cæsar and Antony. Augustus at first refused to see her, and remained to the last impervious to her seductions. When she saw that hope was gone, she fled to a mausoleum, where she killed herself, according to the popular version, by the sting of an asp.

The Egyptian queen was, at the time of her death, barely forty years of age, with most of the beauties of her person still unimpaired by the approach of life's autumn. She is described as rather small and not even voluptuous in person, but with a manner which was exceedingly winning, and a voice so flexible and musical that it was compared by Plutarch to a many-stringed instrument. All the perfumes and mysteries of the East, with all the splendors of the toilet that could be gathered around a queen, contributed to the tints of the picture which Dryden draws of her royal progress on the Nile:—

“If she smil'd,  
A darting glory seem'd to gaze abroad  
That man's desiring eyes were never wearied,  
But hung upon the object: To soft flutes  
The silver oars kept time; and while they play'd,  
The hearing gave new pleasure to the sight,  
And both to thought. 'Twas Heaven or somewhat more;  
For she so charmed all hearts, that gazing crowds  
Stood panting on the shore, and wanted breath  
To give their welcome voice.”

The Roman world was changing in its moral ideals, as well as in its political organization. It was no longer considered the supreme crown of womanhood to serve as a loyal wife and bear children to do honor to family and country. Marriage was shunned by both sexes, or sought only for the wealth it would bring, and marriages when made were often short-lived. A woman did not attract attention who had had only two or three husbands and as many divorces. In vain Augustus offered rapid advancement in the honors of the state to those who had the most children; in vain he forbade gifts by testament to those who failed to marry. The latter prohibition was evaded by formal unions,—*marriages de convenance* of the worst sort,—which were disregarded after the ceremony was over. Amid such



an atmosphere, it is not surprising that before the coming of Christianity the record of the celebrated women of Rome bears names infamous rather than glorious; it is rather matter for surprise that a few honored names stand out in welcome light from the background of dishonor. The names of some of the wives and other relatives of the early emperors have become the synonyms of much that is bad in the character of woman. The Emperor Claudius, in his old age, bemoaned the hard fate which had given him four successive wives, not one of whom had done him honor. It is probable that some of these narratives were exaggerated by party hatreds and personal jealousies, and that libels which did not impose upon intelligent persons of the time, have left an unjust stain, because the sources for their correction have long since been destroyed. But the charges of murder and intrigue made against Messalina, the third wife of Claudius, and against Agrippina, his last wife and the mother of Nero, would hardly have been possible without some foundation.

The first Agrippina famous in history (born about 12 B. C.) was a grandniece of Augustus, and, in spite of a bad mother, possessed great powers of mind, a noble character, and all the qualities going to make a Roman matron of the type of the mother of the Gracchi. When Augustus died (14 A. D.), she was with her husband, Germanicus, the commander of the army in Germany. In his absence from the main camp, a detachment under Cæcina was about to be abandoned by the destruction of the bridge over the Rhine and the retreat of the main army. Agrippina refused to countenance such a program, went to the bridge, acted as general, and when the battered and exhausted soldiers of Cæcina arrived, she supplied them with her own hands with every necessary for the care of their wounds. She was with her husband in Asia when he died under suspicion of poison by the orders of Tiberius, and was greeted with such acclamations when she returned to Italy that she fell under suspicion of the emperor and was sent into exile.

The first Agrippina did not transmit her good qualities to her children. Her son, Caligula, who was emperor for four years from the death of Tiberius (37-41 A. D.), is famous in Roman history for his cruelties and debauchery. Such eccentricities as seeking to drown innocent crowds from a dummy bridge, and feeding his horses with golden oats, indicate that he belonged in an insane asylum rather than on the throne. The same charity can hardly be extended to Agrippina (born 15 A. D.), the sister of Caligula, whose path to the throne was strewn with the bodies of friends and relatives whom she had poisoned or otherwise put out of the way. She was hated from the beginning by Messalina, the third wife of Claudius (emperor 41-54

A. D.). Messalina was put to death, however (48 A. D.), and Agrippina, already accused of the murder of her two previous husbands, succeeded in playing upon the folly of the old emperor, her uncle, to make her his wife. Hardly had she reached this elevation when she began to intrigue against her third husband in behalf of her son, Nero. Suspicions excited in the mind of Claudius forced the hand of his unscrupulous mate, and he soon followed her two previous husbands to the grave. It was not inconsistent with the infamy of such a life that Nero—for whom Agrippina had planned and sinned, and whom she sought to keep under her influence—should have soon determined on her murder, and after the failure of the device of the vessel which fell apart in mid-voyage, should have sent one of his minions to end her life (60 A. D.).

It is outside the Roman world that one must look for heroines among women in those degenerate days, when old faiths were dying and new ones had not taken their place. Such a heroine was Boadicea, queen of one of the tribes of Britain. During the first century there lived on the east coast a king by the name of Prasutagus. The Britons were vassals of the Roman Empire, which then ruled the world. Their religion was deeply mysterious. In the dense gloom of the primeval forests, the Druids practised their weird rites; the oak and the mistletoe were held as sacred emblems, and the giant trees sheltered the altars of their strange priesthood. But after the Roman conquest, Druidism was crushed by the powerful sword of the victors. It was a long and bitter struggle, however, for the priestly order had taken care to shroud the sacred rites in mystery, thus gaining a strong hold upon the vivid imagination of this crude people.

Prasutagus was king of the Icenians, who dwelt in Norfolk and Suffolk. The Roman emperor had allowed him to keep his throne as a sort of sub-ruler, and he lived in barbaric splendor with his wife, Boadicea, and their two daughters. All around him were the Roman villas, where the conquerors lived in luxury and carried things with a high hand. The little Roman boys and girls played in the gardens and tripped over the tessellated pavements, while patricians and their ladies reposed on the balconies or reveled in the soft luxury of the perfumed baths. Their tables were laden with delicate foods, and their clothing was made of rich and dainty fabrics.

Prasutagus observed, with more of contempt than envy, the ease and luxury of the conquerors living near his doors. He considered the Romans—with their baths, their statuary, their elegant living, their amorous deities—trivial and unmanly, and softer than women should be. But the wandering bards, or poets, educated by the Druids, were often entertained at his table, and songs of heroes, set



to the soft music of the lyre, were his delight. He preferred stories of glorious deeds and bloody battles to the Greek lays, whose theme was often the gallantries of the gods and the jealous intrigues of the female deities. Boadicea and her daughters would often press to the front and listen to the heroic tales of the bard who shared their hospitality.

Prasutagus was very wealthy, and at his death (60 A. D.) left half his property to the emperor of Rome, hoping thereby to save the other half from the greedy conquerors, who were always ready to plunder the helpless Britons. But this was a fatal mistake, for the Roman officers, pretending that Boadicea had concealed a portion of the property, wrested the whole from the widow of the late king. When the rude soldiery began to plunder her dominions, the high-spirited queen naturally resisted such injustice; but the brutal officers insulted her daughters, and she herself was scourged with stripes. Maddened by this outrage, Boadicea was like a tigress. All her wild but noble nature was aroused to its full power. Her subjects, who had not escaped the robbers, at once flew to arms to avenge their queen. Suetonius, the Roman commander-in-chief, heard of the threatening attitude of the Britons and hastened back from Anglesey, the stronghold of the Druids, where he had succeeded in overcoming the priests; London was abandoned by the Romans to its fate, and all the citizens who had remained behind fell prey to the infuriated Britons. Other cities were raided and their inhabitants put to the sword. Stately villas were burned to the ground and the marble pavements of the courts ran red with blood. Even delicately bred women and little children fell a prey to the infuriated Britons. The white statues of the Romans, splashed with blood, stood broken and defaced, ghastly records of the conflict.

In the final battle (62 A. D.) the Britons were so confident of victory that they invited their wives and daughters to come and witness their triumphs. But, though they far outnumbered the ranks of the oppressor, they were not organized with the system that made the Romans invincible. Tall of stature and of magnificent physique, the fair-haired Britons, armed with spears and other weapons, looked warlike enough to inspire terror in the breast of any foe; but the solid ranks of the Roman enemy had overcome many a horde of savages in the warfare of continental Europe. The fair women came in state to watch the progress of the battle. Boadicea drove about among the soldiers with her two injured daughters at her side. Savage and majestic, she stood in her war-chariot, her long, bright hair streaming in the wind. In royal robes and golden girdle she rode among the men, inciting them with burning words to vengeance.

Her waving arms gleamed white as she accompanied her war-chant with passionate gestures to further inflame the anger of her loyal subjects, who were ready to fight like demons to avenge their queen. Rushing impetuously upon the compact lines of the foe, they were driven back in confusion by the well-trained Roman soldiers. In perfect unison and with unfaltering action, the latter put the Britons to utter rout. The chariots in which the fair spectators sat in state checked the flight of the panic-stricken army, and the Britons, together with their wives and daughters, fell an easy prey to the Romans, who gave no quarter and regarded neither age nor sex.

Boadicea survived the terrible slaughter that followed, but rather than become a Roman prisoner she put an end to her own life; for in her day it was considered honorable to die by one's own hand rather than to suffer humiliation from a hated enemy.

Another woman who had the courage to defy the power of the Roman Empire in the field was Zenobia, the queen of Palmyra. Scanty and fragmentary as are the accounts of her reign, they reveal the picturesque city at the apex of the Arabian desert in a brilliant light which has cast a romantic interest over its surviving ruins. Palmyra became a great trade center during the third century of the Christian era, because it was on the caravan route from the far East, whence came many of the fine stuffs which ministered to the luxury of wealthy Romans. When the Emperor Valerian was overwhelmed and made captive by the Persians (260 A. D.), and Antioch, for the first time since it had become a Roman city, fell into the hands of an enemy, Odenathus, prince of Palmyra, was one of the tributary-princes of Rome who inflicted severe blows upon the Persians. He heightened his merit still further by refusing to join other generals in revolt against Gallienus, the son of Valerian, and, almost alone in the East, held Palmyra as a loyal city of the Roman Empire. His successor (267 A. D.) was nominally his son Athenodorus, but the real governing power was his widow, the Queen Bat Zabbai, or in Greek, Zenobia. She was a beautiful and sagacious woman, of manly energy, who appeared in masculine attire at the head of her troops and shared their toils, on horseback and on foot. She spoke Coptic and Syriac, knew something of Latin, and learned Greek from Longinus, whose fame as a scholar reached to the confines of the civilized world.

While the reign of the son was counted from the death of the father, the mother, in the language of Mommsen, "took part in counsel and action, and she did not restrict herself to preserving the state of possession, but on the contrary her courage or her arrogance aspired to mastery over the whole imperial domain of the Greek tongue."



The Palmyrene army possessed itself of Egypt, and its garrisons were pushed into Asia Minor and even sought to possess Chalcedon opposite Byzantium. When the resolute Aurelian succeeded the weak and shifty Gallienus as emperor at Rome (270 A. D.), he was not satisfied with the nominal allegiance of the government at Palmyra. Probus, afterward emperor, cleared Egypt of the forces of Zenobia. Aurelian, himself, then marched against Palmyra, defeated Zenobia at Antioch, and summoned her to surrender. At Hemesa she made a decisive stand, but the wavering issue of the battle was finally decided by the steadiness of the Roman legions. The Romans pressed on to Palmyra, Zenobia escaped from the city, only to be captured by the Roman cavalry on the banks of the Euphrates, and was carried captive to Rome (272 A. D.). She preferred to grace the triumph of the conqueror, marching on foot, laden with costly jewels and golden chains, before the chariot of Aurelian to the Capitol, rather than embrace the heroic resolution of Cleopatra. Through the clemency of Aurelian, she was allowed to pass the remainder of her days with her two sons at Tivoli, near the villa of Hadrian.

The gradual progress of Christianity, and the infusion of the vigorous and virtuous current of the Northern barbarians into the fading blood of Rome, gradually wrought some improvement in the standards of wifedom and motherhood. Even in the worst days of the early Empire, it was the conspicuous sinners, rather than the many quiet and virtuous women, upon whom the public eye was fastened and who made material for history. Emancipation for women in property and personal rights had come with the growth of wealth and luxury, and of its influence Mr. Dill, in his charming book, "Roman Society in the Last Century of the Western Empire," thus writes:—

"There can be no doubt that the Roman lady of the better sort, without becoming less virtuous and respected, became far more accomplished and attractive. With fewer restraints, she had greater charm and influence. She became more and more, the equal and companion of her husband, and her influence on public affairs became more decided. The wife of the younger Pliny, to take a typical instance, is the partner in his studies; she knows his books by heart, she shares all his thoughts. In the last age of the Western Empire, there is no deterioration in the position and influence of women. In Christian families they cultivate sacred learning, and take the lead in works of charity and mercy. Furiola founded a hospital. Laeta, the widow of Gratian, fed the starving populace of the Capitol during its siege by the forces of Alaric. Serena, the wife of Stilicho, was an accomplished scholar, and was regarded by both friends and enemies as a serious force in politics. Placidia, the wife of Valentinian III., after all her vicissitudes as the wife of a Gothic chief, probably wielded greater influence in her son's councils than any statesman of the time."

Serena was the niece of the Emperor Theodosius the Great (378–95), by whom she was adopted as a daughter. Stilicho, though of barbarian descent, was one of the last and greatest of the generals of the Roman Empire in the West, and was firmly attached to the

throne when the niece of the emperor was given to him in wedlock. Serena guarded his interests against the intrigues of enemies at court while he was fighting on the frontier, and he became guardian of the weak sons of Theodosius during their minority. Maria, daughter of Stilicho and Serena, became wife of Honorius, emperor of the West, but died at an early age. Stilicho himself, at a time when his services were most needed in defense of Rome, fell under the displeasures of Honorius and calmly bared his neck to the executioner (Aug. 23, 408). Serena soon followed. Shut up in Rome at the time of the siege by Alaric, she was accused of maintaining a secret correspondence with the Gothic invader and was strangled by order of the Senate.

Much more romantic, for its alternations of honor and misfortune, pride and despair, was the career of Placidia (388–450 A. D.). It was her unique fate to be present as a girl when Rome was sacked—for the first time in eight centuries—by Alaric, and to live as empress-mother almost to the moment of the terrible sack by Genseric, the Vandal. The daughter and granddaughter of an emperor, she was born in the purple and received a royal education in the palace of Constantinople. Her maternal grandfather was Valentinian I. (emperor, 364–75 A. D.), whose valor beat back the barbarians and restored something of the old glories of the Roman name. Her father was Theodosius the Great (emperor, 378–95), who fell in love with Galla, daughter of Valentinian I. and sister of Valentinian II., when the latter fled to Constantinople for aid against the usurper Maximus (387). The young Placidia was in Rome when the city was besieged by Alaric (408), and it is counted a stain upon her memory that she consented to the murder of her cousin, Serena. Placidia was then only twenty years of age and her youth perhaps excused in some degree her approval of the murder. She was taken captive by the Goths and compelled to follow through Italy the movements of their camp. She was decently and respectfully treated, as became the daughter of an emperor. Although not a beauty, the splendor of her birth, the bloom of youth, and the elegance of her manners made a deep impression upon Adolphus, who succeeded Alaric at the head of the Goths. Adolphus sought an alliance with the imperial house by marriage with Placidia. The ministers of her brother Honorius at first scorned the union of a princess with a barbarian, but, in the language of Gibbon, “the daughter of Theodosius submitted, without reluctance, to the desires of the conqueror, a young and valiant prince who yielded to Alaric in loftiness of stature, but who excelled in the more attractive qualities of grace and beauty.” The marriage was celebrated before the Goths retired to Italy (414 A. D.), with much pomp, after the Roman fashion.



Placidia was not long to enjoy her peculiar honors as the wife of a barbarian king. Adolphus was assassinated within a year, and his queen, confounded among a crowd of ordinary captives, was compelled to trudge on foot, through rough and dusty roads, more than twelve miles before the horse of the barbarian assassin. But the new king, Singeric, was soon succeeded by Wallia, who treated with a Roman army under Constantius and honorably restored Placidia to her imperial brother. Her hand was demanded by Constantius as a reward for his triumphs. The widow of Adolphus at first resisted a new union, but after yielding to her brother's wishes, she accepted her fate with grace and acquired great influence over the mind of her husband. She became the mother of Honoria and Valentinian III. Driven from Ravenna to Constantinople by a quarrel with Honorius (421 A. D.), she returned after his death as the empress dowager to Valentinian III. and with the support of Theodosius II., emperor of Constantinople, put down the insurrection of the usurper John. Valentinian III., when he received the title of Augustus, was no more than six years of age. His mother reigned in his name for twenty-five years, and it was suspected that she enervated his youth by a dissolute education, in order that he might not take the scepter from her grasp.

The influence of woman was not a happy one upon the declining days of the Roman state. The regency of Placidia was marked by those fatal civil quarrels that paralyzed the swords of the two great commanders, Count Boniface and Aetius, "the last of the Romans." Her daughter, Honoria, deprived by her rank of the happiness of marriage at home, sent a ring to Attila, the ferocious king of the Huns, inviting him to claim her as a bride. His invasion of Gaul was preceded by a demand upon the Romans for Honoria, with a just share of the Empire as her dowry. Eudocia, widow of Valentinian, III., who was forced into an unwilling marriage with Petronius Maximus, the assassin of her husband, also sought to unlock the gates of the Empire to the barbarians. She invited Genseric, the Vandal, to rescue her from her living death. He responded with an eagerness that was born of desire for the spoils of Rome, rather than of devotion to Eudocia, and when the imperial city was sacked by his legions (455 A. D.) she was stripped of her jewels and, with her two daughters, was carried captive to Carthage.

While women thus played a fatal part in the Roman Empire of the West, they were not less influential at a little later date in the new Empire of the East, founded by Constantine. The reign of the Emperor Justinian (527-65 A. D.)—famous for the codification of the Roman law known as the "Justinian Code," which to-day forms

the basis of the laws of all Latin countries—is rescued from oblivion on its romantic side by the career of his wife, the Empress Theodora. Born in the humblest circumstances, the second daughter of one of the keepers of the wild beasts in the circus of Constantinople, Theodora was cast upon the world while only a child, and forced to adopt the theater for her living. She neither danced nor sang, but excelled in buffoon characters and pantomime. Her beauty, the historian Gibbon declares, “was the subject of more flattering praise. Her features were delicate and regular; her complexion, though somewhat pale, was tinged with a natural color; every sensation was instantly expressed by the vivacity of her eyes; her easy motions displayed the graces of a small but elegant figure; and either love or adulation might proclaim that painting and poetry were incapable of delineating the matchless excellence of her form.” These charms attracted the attention of Justinian, then only heir apparent, when Theodora returned from an adventurous career in Asia and settled down to a life of piety and solitude in a small house at Constantinople. It was necessary, however, to secure the repeal of the law which forbade a Roman senator to marry any one who had been connected with the theatrical profession. The empress, wife of the Emperor Justin and aunt of Justinian, and his mother Vigilantia, strongly opposed the match, but Justinian persevered, and when he succeeded, his uncle raised Theodora to the rank of an equal and independent colleague in the sovereignty of the Empire.

During the twenty-two years she sat on the throne, Theodora made bitter enemies, who published vindictive and indecent libels upon her memory, but she was always honored by Justinian and he declared her loss irreparable. Her health had suffered by her early life, and her private hours were devoted to the prudent care of her beauty, the luxury of the bath and the table, and the long slumber of the evening and the morning. Evidences survive of arrogance and cruelty in her disposition, but she is believed to have restrained the intolerant fury of the emperor in the prosecution of Christian sects other than his own, and her name was inscribed with his in the many pious and charitable foundations which gave glory to the declining years of the Roman Empire of the East. On a notable occasion, she displayed a courage which saved the Empire, when Justinian trembled, and even Belisarius, the conqueror of Italy and Africa, hesitated. A violent insurrection had been raised by one of the factions of the circus, which took possession of the city and endeavored to raise a rich patrician to the throne (Jan. 15, 532). The palace was surrounded, but vessels lay ready at the garden stairs, and a resolution had already been formed to convey the emperor and his treasures to



a safe retreat at some distance from the capital. In the midst of a council, at which Justinian and Belisarius were present, Theodora, to quote again from Gibbon, "alone displayed the spirit of a hero." She boldly proclaimed:—

"If flight were the only means of safety, yet I should disdain to fly. Death is the condition of our birth; but they who have reigned should never survive the loss of dignity and dominion. I implore Heaven that I may never be seen, not a day, without my diadem and purple; that I may no longer behold the light when I cease to be saluted with the name of Queen. If you resolve, O Cæsar! to fly, you have treasures; behold the sea, you have ships; but tremble lest the desire of life should expose you to wretched exile and ignominious death. For my own part, I adhere to the maxim of antiquity, that the throne is a glorious sepulcher."

"The firmness of a woman," says Gibbon, "restored the courage to deliberate and to act, and courage soon discovers the resources of the most desperate situation." The friends of the Empire were rallied, the insurrection was put down, and the reign of Justinian was prolonged for more than thirty years. The most intimate friend of Theodora was Antonina, the wife of Belisarius. She exercised as complete an empire over her husband as did Theodora over Justinian. How even the papal crown was disposed of through her caprice, when the Romans of Constantinople had reconquered Rome from the Barbarians, and Belisarius was all-powerful in Italy, is thus told by Marion Crawford:—

"A truer story tells how Pope Silverius, humble and gentle, and hated by Theodora, went up to the Pincian villa to answer the accusation of conspiring with the Goths, when he himself had opened the gates of Rome to Belisarius; and how he was led into the great hall where the warrior's wife, Theodora's friend, the beautiful and evil Antonina, lay with half-closed eyes upon her splendid couch, while Belisarius sat beside her feet, toying with her jewels. There the husband and wife accused the pope, and judged him without hearing, and condemned him without right: and they caused him to be stripped of his robes, and clad as a poor monk and driven out to far exile, that they might set up the Empress Theodora's pope in his place; and with him they drove out many Roman nobles."

The ruder character of the times which followed the barbarian inroads into the Roman Empire, appears in the part played by woman as well as by man. The light of Christianity shines, however, through the influence of Clotilda, daughter of the king of Burgundy, who became the wife of Clovis, king of the Franks (493 A. D.). Until his marriage, Clovis had worshiped the pagan gods of barbarian Germany, and in the invasion of Gaul had pillaged without scruple the Christian churches and monasteries. But the fair Clotilda urged him to embrace her faith. At the critical battle of Tolbiac, he called upon the God of Clotilda and the Christians, and victory perched upon his banners. He hesitated at first to proclaim publicly the abandonment of his ancient faith, but his fears were soon removed, in the language of Gibbon, "by the devout or loyal acclamations of the

Franks, who showed themselves alike prepared to follow their heroic leader to the field of battle or to the baptismal font." The new convert and three thousand of his followers were baptized in the faith of Christ in the cathedral at Rheims (496), and the remainder of the nation soon embraced the religion of their king. A phial of celestial oil, reputed to have been brought by a white dove for the baptism of Clovis, was long used in the coronation of the kings of France.

That the spirit of the times was not quite in harmony with the teaching of Him who came to bring "Peace on earth, good will to men," was illustrated by the measures of both Clovis and Clotilda. The king, when he heard the story of the passion of Christ, broke out with the words, "Had I been present at the head of my valiant Franks, I would have avenged His injuries." Revenge of a more practical character was sought by both king and queen against Gundebald, uncle of Clotilda, from whom she had fled to consummate her marriage. Gundebald had put to death her father, mother, and brothers, and he belonged to the heretical religious party of the Arians. Clovis was easily persuaded with the support of the clergy to overthrow the empire of Gundebald, and Clotilda, even after the death of Clovis (511 A. D.), urged her sons to continue the struggle for revenge. But her services to the church and to civilization secured her the honors of a saint. She persuaded Clovis to found several churches, and in one of them, St. Genevieve at Paris, her remains were preserved until the Revolution, when they were burned by the Abbé Rousselet to save them from desecration by the mob.

Another woman who combined in her person and mind the resolute spirit of the early days, and something of the finer temper and higher ideals of modern life, was to flash across the stormy scene of French history nine centuries later, and to play a great part in the very town where St. Clotilda has seen the Franks acknowledge the power of Christ. This heroine of later times was Joan of Arc (Jeanne d'Arc), the "Maid of Orléans." Born of humble parents (Jan. 6, 1412), in the little town of Domrémy, on the River Meuse, she was a vigorous, simple, healthy maid until she was aroused by the misfortunes of her country. France had hardly yet been fused into a nation. The Duke of Brittany had rendered homage to the English king, Henry V., and accepted the Treaty of Troyes, by which Isabella of Bavaria, the unscrupulous wife of King Henry II. of France, gave her daughter in marriage to Henry V. and practically made France an appanage of England. The dauphin, or heir of the French throne (afterward Charles VII.), was a young man of some goodness of heart, but without the spirit to lead his people. The English occupied Paris and many important cities of France, and had



laid siege to Orléans. It was not surprising that out of the heart of the people should spring a savior for the country.

Tradition had long told that a woman should save France, and some of the same portents were believed to have surrounded the birth of Joan which attended that of the Savior of Men, fourteen centuries before. As she grew up, the herd which she tended was said to be protected by a strange power from the wolves, and the birds of the woods and fields to come without fear to eat from her hands. When she was about fourteen, voices spoke to her from heaven and bade her save France. It was one summer noon when Joan first heard the voices which inspired her with her great mission. She was in the garden of her humble home, a narrow strip between her father's house and the church, when suddenly (as she says) she saw between herself and the walls of the little church, a strange light. In this light were shaped some marvelous shining faces, which first frightened and then awed her. The faces came again, and one she knew to be that of St. Michael, who promised that St. Catherine and St. Margaret would visit her. Joan did not talk much at first about her visions, but, like Mary, pondered these things which had come to her. The voices told her that she was to rescue France, but when she wondered how, they only answered that she must "be a good girl." They told her she must remain a maiden until her work was done, and she believed them so completely that she refused to marry, even to the point of resisting in court the ardor of a suitor.

A raid by the foreigners finally fell upon Domrémy itself. Then, at last Joan's mission seemed to take form and substance. "Save Orléans" was the message which the voices brought; but more than this, she is told that the dauphin shall be crowned king of France at Rheims, which must first be taken from the English. To accomplish these things, she must see Robert de Baudricourt, a French captain who held an important village. She reached Baudricourt only to be laughed at for her pains. But her persistence finally won the support of a certain "hard-swearing soldier," John of Metz, and he declared with a great oath that he would take her to the prince.

Wonderful was the method by which Joan rescued Orléans and inspired hope and courage in the French armies. She was dressed in a full suit of armor, mounted on horseback, and landed with her forces on a side of the city where it was not fully invested by the English. She was received as a celestial deliverer by the inhabitants. Dunois, the French commander, then yielded to her command that a new convoy with supplies should march straight through the investing lines of the English. Foolhardy as the project appeared, the wagons and troops passed without interruption, midst the dead silence of the Eng-

lish troops. The Earl of Suffolk, their commander, was astounded to find his men overawed by the supernatural mission of the maid, and the French were more strongly confirmed than ever in their belief that she was an invincible leader sent from Heaven. She led an attack upon the English redoubt, which was captured and its defenders were put to the sword or taken prisoners. Following up these successes, other attacks were made, in one of which the maid was left almost alone. But she displayed her sacred standard, re-formed the runaways, and in spite of a wound in the neck from an arrow, she was soon again at the head of the troops, and the English were compelled to raise the siege of the town (May 8, 1429).

There is not room here to tell of all the military exploits in which Joan took part. Mounted on her horse at the head of the French troops, and constantly bearing aloft her sacred standard, she was a picturesque and even awe-inspiring figure among the superstitious people of her time. Her sword was found in a hidden spot where it had been revealed to her in a vision, and her white standard was of her own design, embroidered with lilies, having on one side the image of God seated on the clouds and holding the world in his hand, and on the other a representation of the Annunciation. The achievement of the first part of her mission, the relief of Orléans, was quickly followed by the fulfillment of the second part, the coronation of the Dauphin at Rheims. The city was well defended against the king, but Joan had predicted that it would fall without the drawing of a sword. The event justified her prediction. The inhabitants showed themselves so favorable to the king that the veteran governor was compelled to flee; the deputies appeared before the walls with the keys of the city, and the king made a triumphal entry. The preparations for the coronation were completed during the night, and on July 17, 1429, the ceremony took place. The Maid of Orléans brought about a reconciliation with the king and several powerful leaders, and compelled Duke Philip of Burgundy to join hands and make it known that those who warred against the holy kingdom of France warred against Jesus, and would no longer win victories over the loyal French. When Charles had been proclaimed king, Joan threw herself at his knees and shedding hot tears cried out:—

“Gracious King, at this hour the will of God is executed, who wished that you should come to Rheims to receive your holy office, and to show that you are the true king and him to whom the realm of right belongs.”

Enthusiastic shouts resounded in all parts of the great cathedral, where it was felt that no more solemn ceremony had been performed since the day when Clovis and his three thousand warriors had received the consecration of the Lord under the persuasions of St.



Clotilda. But the happiness of France was not long to be shared by Joan of Arc. She led an attack upon the Gate of St. Honoré at Paris and would probably have captured the city, if she had not been struck down by a crossbow bolt (Sept. 8, 1429). Her fall threw her followers into confusion and they were repelled. The point where Joan fell wounded, at what was then a part of the city wall, may still be identified in the heart of modern Paris, close by the junction of the Avenue de l'Opera and the Place Théâtre Français. Other disasters followed this wound. Joan was taken prisoner by the Burgundians, when leading a sally from Compiègne (May 24, 1430), and was sold by the Burgundians to the English, who determined to try her for sorcery. The miserable drunken prince whom she had made king never, from the time of her capture to her death, gave a word or a sign of sympathy, or made any effort to ransom her from the hands of the enemy. In the dull old town of Rouen, she was put upon her trial and bravely and calmly faced her accusers.

Persecuted with absurd questions, in which it was endeavored to show that she did not put her trust in God, but in magic, she answered almost with the skill of a casuist, but always with simple dignity and force. Several prelates were appointed her judges and held court in Rouen, where the young king of England then resided. Urged to recant her errors, Joan answered that when she should be in the midst of fire she would say nothing else, and would sustain it until death. Forced to sign at the last moment (May 24, 1431) a sort of recantation prepared by the French priests, she might have been saved if the English had not determined upon setting a new trap. They left by her bedside a suit of men's apparel and soon discovered her with it on. This was interpreted as a return to heresy, and on May 30, 1431, the maid was publicly burned, renewing her declarations that the voices she had heard were from God. The tragic event took place in the public square of Rouen, where the names of square, street, and avenue, and a simple statue, now do honor to her memory.

Women played a prominent part in the history of France, after the power of the king had supplanted that of the barons, and the military services formerly rendered by knights and men-at-arms were commuted to attendance upon the king's person at a cultivated and pleasure-loving court. One of the most famous of these women, whose names were linked with those of the French kings, was Diana of Poitiers, who preserved her radiant beauty until she was past sixty years of age, and upon the death of Francis I. possessed an empire no less complete over his boyish successor, Henry II. (king, 1547-59). The wife of Henry II., Catherine de' Medici, bore him ten children,

of whom three became kings of France. It was under the second of these, Charles IX., that the famous massacre of St. Bartholomew's Day took place (Aug. 24, 1572), which covered with infamy the weak king, and the cold, scheming queen mother who instigated it. Still another of her children, Marguerite de Valois, became the wife of Henry IV., the Protestant king, but the marriage was dissolved by the Pope after the accession of Henry to the throne. Another member of the great Florentine house, Mary de' Medici, became the wife of Henry IV., and the mother of Louis XIII. (king, 1610-43). She availed herself of the confusion following the assassination of Henry to seize the regency, which she administered with marked energy for many years.

Louis XIV., son and successor of Louis XIII., was king from 1643 to 1715. He was married to a benevolent but not brilliant queen, Maria Theresa, who spoke French with difficulty, and was far outshone by the princess of England, sister of Charles II., with whom the king maintained for some time a coquettish correspondence. It was Mademoiselle Louise de Valliere, a maid of honor to the madame, who obtained the first real empire over the affections of the young king. She had a gentleness and sweetness of character, which contrasted in a marked degree with the arrogant manners of Madame de Montespan, who succeeded her in the king's favor, and won for Louise de Valliere an affection from all which secured the pardon of her errors. When she saw that her influence over the king was at an end she embraced, in the language of Voltaire, "the resource of gentle souls, who feel the need of strong and deep sentiments to govern them; she felt that God alone could succeed her lover in her heart." She became a Carmelite nun, went about with naked feet, fasted rigorously, and chanted in the choir the unknown tongue of her religion. She lived this austere life, under the name of Sister Louise of Mercy, for thirty-five years (1675-1710).

The Marchioness of Montespan, Athénais de Mortemar (born 1641), and her two sisters, were esteemed the most beautiful women of their time, and combined with this advantage remarkable attractions of mind. The charm of their conversation made the wit of the Mortemars a byword, and sufficiently discredits the current report that Madame de Montespan was obliged to intrust the writing of her letters to Louis XIV. to Madame Scarron, who afterward succeeded her in favor of the king. Far different in temperament and bearing from the modest de la Valliere was Madame de Montespan. "A beauty, proud and opulent, a forest of blonde hair, eyes of azure filled with light, a splendid color, and a skin of dazzling whiteness, one of those faces magnetic and radiant, which shed brilliance wherever they turn,



a wit incisive, caustic, flashing, the bearing of a goddess boldly usurping the place of Juno in Olympus,"—this is the portrait sketched by a lively French writer of the favorite who for thirteen years (1662–75) held sway over the heart of the "Grand Monarch."

The woman who had the unique distinction of winning back Louis XIV. to a serious and moral life was Madame de Maintenon. The vicissitudes of her life bear some resemblance to those of the wife of another of the greatest of French monarchs, the Empress Josephine. Madame de Maintenon spent several years of her youth, like Josephine, in Martinique, in the West Indies, and her early fortunes were even more somber. She first saw the light (Nov. 27, 1635) in the prison of Niort in France, where her father was confined for debt and for suspected correspondence with the enemy in the religious wars. Her baptismal name was François d'Aubigné. Her father belonged to the great Protestant family of that name, and she herself was educated as a Protestant, after her return from Martinique in her tenth year. She was afterward placed in a convent, where she surrendered Protestantism, and was even charged in later years with encouraging persecution of her childhood faith.

Left an orphan at an early age, François d'Aubigné made at seventeen one of those marriages so common in France, with a man of more than twice her years, the poet Scarron. Her husband was only forty-two, but he was paralyzed and deprived of the use of all his limbs. His death, eight years later (Oct., 1660), left Madame Scarron without means except a modest pension of 2,000 livres (\$500), granted her by Anne of Austria. Instead of compromising her reputation midst the gayeties of the court of Louis XIV., the young widow sought only to merit the esteem and sympathy of the best people. "Tastefully but simply gowned, modest and discreet, intelligent and distinguished, with the innate elegance which is not given by luxury, but comes only from nature, of sweet and sincere piety, occupying herself more with others than with herself, conversing well and—what is still rarer—knowing how to listen, interesting herself in the joys and sorrows of her friends, skillful in the art of diverting and consoling them, she was regarded with reason as one of the most lovable and one of the superior women of Paris." This is the characterization of M. Imbert de Saint-Amand, who has given such intimate study to the women of the French court. The death of Anne of Austria deprived the charming widow of her pension, and she was on the point of following the Princess de Nemours to Portugal, when Madame de Montespan had her pension restored by King Louis XIV.

Madame Scarron became such a favorite with Madame de Montespan that she was chosen to bring up the children of herself and the

king (1670). In this position the young widow could not fail to attract the attention of the king, until she came to be regarded by Madame de Montespan as a dangerous rival for his favor. Quarrels broke out between them which were often reconciled, only to break forth again upon some new occasion. Louis XIV. remarked: "I have more trouble in keeping peace between them than in reëstablishing it in Turkey." The king was already turning from his haughty favorite, with her unendurable caprices, toward the sweet-tempered woman who was urging him to return to his wife and make peace with his God. He was reaching an age when reflection begins to take the place of impulse. The star of Madame Scarron steadily rose at court. The king gave her the means at the close of the year 1674 to purchase the estate of Maintenon, fourteen leagues from Paris, and later created her the Marchioness de Maintenon.

Madame de Maintenon began to be courted for her influence, and still more after the death of the queen, Maria Theresa, in her arms (July 30, 1683). It was not long after this event that she was able to write to a friend: "I have achieved a surprising fortune, but one which is not my work. I am where you see me without having wished it, without having hoped for it, without having foreseen it." Madame de Maintenon had been quietly married, at the age of fifty, to Louis XIV. The child born in prison, the widow of the helpless and penniless poet, had become the wife of the most powerful monarch of the greatest kingdom in the world. Still beautiful, through the sweetness of her temper and the regularity of her life, she justified by her charm some of the sage comments of M. de Saint-Amand upon the persistence of attraction in women of mature years:—

"For such women, those truly beautiful, the period of conquest is more prolonged than is usually believed. The truth in this matter is not generally known, because a prejudice, limited to a certain age, the period of feminine success, is widely spread, and lovers, feeling more flattered by the affection of women who have not passed their youth, sometimes take as much pains to hide their devotion as they take to disclose it when their idols are of only twenty years. I am persuaded, for my part, that men who have passed forty years are less charming than women of the same age. They may achieve greater success by wealth, position, or brilliance, but if deprived of these advantages they would produce no impression. On the contrary, women who have passed forty, when they possess real beauty, still preserve the charms which cause them to be loved for themselves, independently of every advantage beyond their beauty."

The marriage of Louis XIV. and Madame de Maintenon was so secretly celebrated, in a little oratory at Versailles, in the presence of only three or four people, that even the date is by no means certain. It was sometime at the close of 1685, or in January, 1686. Madame de Maintenon was never acknowledged as queen, but exercised more real power than her unhappy predecessor. The share which she had in government, much exaggerated by some of the critics of Louis XIV.,



appears to have been a prudent suggestion now and then regarding men and minor measures, rather than the shaping of great policies. Fénelon had described her many years before as "Reason speaking through the mouth of the Graces," and the king declared that if the Pope was entitled to the name of "His Holiness" and the king to "His Majesty," she was entitled to be called "Your Solidity." "What thinks Your Solidity?" or "Let us consult Madame Reason," were the terms with which he often turned to her in the presence of his ministers. But there is little evidence that Madame de Maintenon made a study of politics, or that she sought to wrest the scepter from Louis XIV. and his responsible advisers. To her zeal was long attributed in some quarters the revocation of the Edict of Nantes, which drove so many French Protestants of means and ability to seek their fortune in distant lands; but the truth appears to be that she urged moderation upon the king and endeavored to check the severity of the persecutions.

The work in which Madame de Maintenon found her most congenial field was the education and care of the young. As soon as her fortunes permitted, she started a school for girls who were thrown on their own resources, as she had been. This school became the nucleus of the great institution of St. Cyr, where she spent much of her time in her later years and to which she retired after the death of the king in 1715. She survived him only four years, dying April 15, 1719, and finding a grave in the choir of the school she had loved so well.

Even more extreme in its vicissitudes than the career of Madame de Maintenon, though involving a less remarkable elevation from poverty to the throne, was the career of Marie Antoinette de Lorraine, queen of France. It was fitting that the day of her birth—November 2, 1755—should be marked by a great upheaval of nature, the earthquake and tidal wave at Lisbon,—an antetype of that mighty upheaval in France thirty-eight years later, which swallowed up orders, privileges, and finally, the throne itself. Marie Antoinette was the daughter of the great Austrian empress, Maria Theresa, and inherited something of her mother's high courage and lofty ideals. The mother taught the daughter the household economies of the court at Vienna, and the simple, unassuming manners which endeared Maria Theresa and her husband to the German people.

The reign of Maria Theresa, empress of Austria, was marked by more bloody battles and more striking victories for the Austrian arms than the reign of any of Austria's male rulers until the time of Napoleon. Maria Theresa (born May 13, 1717) was a daughter of Charles VI. The emperor had no living male heirs and fixed the

succession upon her by the celebrated Pragmatic sanction (1724). Maria Theresa, who had married the Duke of Lorraine, assumed the government on the death of the emperor (Oct. 20, 1740). She found rival claimants for the throne in all directions, who immediately plunged into war. The elector of Bavaria, the king of Sardinia, and Frederick II. of Prussia laid claims to parts of the empire, while the elector of Saxony and the king of Spain claimed the entire succession. France espoused the cause of Bavaria, and England alone stood by the young queen. Frederick II. marched suddenly into Silesia and the elector of Bavaria, aided by the French, compelled Maria Theresa to flee from Vienna to Presburg. There, in the presence of the Hungarian Diet, occurred the dramatic scene in which the empress appeared in the midst of the assembly with her infant son Joseph in her arms, and appealed to them for protection and help. A wild shout of enthusiasm burst from the Hungarian nobles, and a powerful army was speedily at the service of their young monarch. There is not space here to follow the resolute policy of the empress through successive battles, sieges, and alliances. The peace of Aix-la-Chapelle (Oct., 1748), the "Seven Years' War," and the peace of Nimeguen, are among the noted events of her checkered reign.

When at last the "Seven Years' War" was ended (Feb. 15, 1763), Maria Theresa set about her long delayed work of improving the condition of the people. She established schools, moderated feudal hardships, improved the condition of the serfs, and fostered industry and commerce. Her husband, the Emperor Francis, died August 18, 1765, and was succeeded by his son Joseph II., who became joint regent with his mother. Maria Theresa had sixteen children, of whom ten reached maturity. She established two collateral branches of her house through her younger sons, the Archduke Leopold in Tuscany, and the Archduke Ferdinand, who married the heiress of Este in Modena. When at length the empress died (Nov. 29, 1780), she had raised Austria to the rank of a great power and paved the way for its participation in the powerful alliances which resisted the power of Napoleon and finally drove him from the throne. Thomas Carlyle declares that Maria Theresa was "most brave, high and pious minded; beautiful, too, and radiant with good nature, though of a temper that will easily catch fire; there was, perhaps, no nobler woman then living."

Marie Antoinette was designated, while still a child, as the wife of the dauphin of France, the son of Louis XV., and the marriage was consummated in 1770, before she was yet fifteen years old. Her position at the French court was a difficult one, and her reliance on



the advice of the Austrian minister and their daily reports to her mother, the empress of Austria, put her under the suspicion of being an Austrian spy. Her position was not improved with thinking people when, two years after, becoming queen, she allowed her taste for luxurious living and for distributing liberal pensions to her favorites to embroil her with Turgot,—the one great minister whose far-sighted reforms, if they could have been carried out, might have saved France the throes of revolution and Marie Antoinette from the scaffold. Turgot's reforms ran counter to some of the queen's darling projects, and when she joined his adversaries among the privileged orders, and persuaded the weak king to deprive him of his functions (May 12, 1776), the die was unconsciously cast that France should swim in blood.

One of many unfortunate incidents which cast a false light upon the character of Marie Antoinette, and made her distrusted and even hated, was the celebrated affair of the diamond necklace. Dumas has told the story, with the inimitable charm of his absorbing style, but with pretty close adherence to historic facts, in his romance, "*Le Collier de la Reine*." There is no reason to believe that the queen was in any way responsible for what occurred, but she was enmeshed in such a web of conspiracy and falsehood that it has required the careful researches of later historians to fully clear her memory. The Cardinal Louis de Rohan had aroused the ill will of the queen and was treated by her with the most haughty indifference. Standing substantially at the head of the church, with many privileges to dispense, having been ambassador at Vienna and seeking to become the successor of Mazarin or Richelieu in political affairs, and a master of the art of bringing women to his feet, he fretted much at the obstacle to his ambition afforded by the queen's distrust. It was while these feelings were at the flood that he met the Countess de la Motte de Valois,—a descendant of the ancient kings of France, possessed of beauty, charm, refinement, and finesse, but of the type of the most skillful and daring of adventuresses.

When the Countess de la Motte had learned, from the confidences of Cardinal de Rohan, of his ambition to gain a favorable footing with the queen, outlines of a conspiracy by which she should rob him of millions seem to have flashed through her mind. She told the cardinal that she was on intimate terms with the queen and would say a good word for him whenever the occasion arose. It was not long before she reported the effect of her pleading, which was soon followed up by friendly messages in writing, purporting to come from Marie Antoinette. As the queen continued to treat the cardinal in public with the same frigid manners as before, it became necessary to afford him a visible sign of her friendly feeling to prevent his suspicions.

Even this was not beyond the skill of Madame de la Motte. Her husband was fortunate enough to find a woman bearing some resemblance to the queen. This woman was promised a liberal reward if she would do what the countess desired, and was even assured that it would be pleasing to the queen. Thus was arranged the celebrated meeting in the garden of Versailles, at which the ambition, the pride, and even the love of the cardinal for Marie Antoinette was rewarded, as he believed, with a marked sign of her favor. It was the evening of July 28, 1784, when the cardinal was warned by Madame de la Motte, who represented herself as an intermediary for the queen, to await her in a secluded corner of the garden. Presently appeared a woman, bearing a rose. The cardinal bowed almost to the ground, murmured a few words of his devotion, and the double of the queen, offering him the rose, repeated the words taught her by Madame de la Motte, "You know what is signified by this." Before the cardinal should have any opportunity to discover the deception, Madame de la Motte appeared with a warning that the countess of Artois was coming down the walk, and the supposed queen disappeared as mysteriously as she had come.

The cardinal, after this episode, was an easy prey for the projects of de la Motte. It was soon communicated to him that the queen was desirous of a diamond necklace which had been made up by the court jewelers, Boehmer and Bassenge, from all the finest diamonds which they had been able to collect. The price was 1,600,000 livres (\$320,000) and the queen, when shown the necklace several years before, had declared that it was the price of a ship of war, and she would rather the money were thus spent. Madame de la Motte, however, convinced Cardinal de Rohan that the queen now desired the necklace and that, while she would eventually pay for it herself, she would be glad if he would act as her intermediary with the jewelers. The designing conspirator paved the way with the jewelers for a visit from the cardinal, and showed them what purported to be an order from the queen herself, signed "Marie Antoinette de France." The precious necklace was delivered to the cardinal, and by him to Madame de la Motte, with the avowed purpose of carrying it to the queen.

It was about this time that Marie Antoinette received a note from the jewelers, declaring that they felt "a genuine satisfaction in thinking that the most beautiful ornament of diamonds in existence was to serve the most beautiful and the best of queens." The queen could make nothing of this communication, and instructed Madame Campan at the first opportunity to learn what it meant. When the latter met Boehmer a few days later (August 3, 1785), she was stupefied to hear his story, and he was equally astounded by her dec-



laration that she knew nothing of any contract for the necklace and had never seen it in the queen's possession. Then followed, within less than a fortnight, the stormy scene which Dumas has painted in such vivid colors, when the king called de Rohan into his presence and that of the queen to make explanations, and the queen, beside herself with astonishment and indignation, repudiated all the letters and messages which de Rohan claimed to have received from her. When, finally, he drew from his pocket the precious missive directing the purchase of the jewels, Louis XVI., after a glance, declared:—

“That is neither the writing of the queen nor her signature. How could a prince of the House of Rohan, the great Almoner, persuade himself that the queen would sign herself ‘Marie Antoinette de France’? No one is ignorant that queens sign only their baptismal names.”

A glimmer of the truth shot through the mind of de Rohan. The whole correspondence had been forged by Madame de la Motte and her associates, the queen had never extended her good wishes to de Rohan or authorized him to buy the necklace, and she did not even know that such projects were being carried out in her name. The necklace had been taken apart, the largest gems sold in London by de la Motte, and the smaller appropriated by Madame de la Motte. De Rohan was arrested, deprived of his dignities, and sentenced not to come near any place where the court was established. Madame de la Motte, the young woman who served as the double of the queen, the magician Cagliostro (who had aided and abetted the conspirators), and several others who had taken part in the conspiracy, received a more severe punishment.

The political complications of the time made Cardinal de Rohan a hero in the popular mind because he was obnoxious to the court. Marie Antoinette, in spite of her high principles and keen sense of justice, was distrusted by the old noblesse, because of her contempt for some of the minor points of court etiquette and the frank independence of her character. By the people, also, she came to be hated for faults only partly her own,—the grinding load of taxation which resulted from the exemption of the nobility and the clergy from their share of the public burdens, and the display of frivolity and luxury at Versailles when want and starvation stalked through the land. The title of “the Austrian woman,” was conferred upon her by popular distrust, and was often thrown in her face during the Revolution. The final acts in the comedy of the diamond necklace were played only three years before the Revolution broke out, and the mystery which was thrown over the real facts left a flavor of scandal about the devoted head of the queen which stimulated the hatred of her that was already spreading among nearly all classes.

The grand festivities of Versailles, and the innocent mimicry of peasant life which Marie Antoinette played with her dairy and milk stools at the *château* of the Petit Trianon (where she cast off even the bonds of official etiquette which she felt compelled to recognize in the great palace), were soon to give place to events which left no room for gayety or for playing at the games of children. The states general, summoned by the king to deliberate over the disturbed condition of the country, met on May 4, 1789, and within a few weeks declared themselves the National Assembly, in which the vote of a noble or a prelate should have no more weight than that of a representative of the people. Then came the celebrated day of the fourth of August, when personal servitude, feudal privileges, and exemptions from the public charges were abolished in a great whirlwind of enthusiasm, and the ill-considered but striking scene in the opera room at Versailles (Oct. 1, 1789), where the brave young officers of the army, rapturously devoted to the person of the queen, pledged themselves with their naked swords to defend her against every ill. Events moved rapidly toward the grim days of 1792, when the king was deprived of his power and revolution held full sway at Paris.

It was in this year, 1792, that the career of another remarkable woman, Madame Roland, came athwart that of Marie Antoinette. Roland, a man of capacity, but not of great brilliance, became minister of the interior (March 24, 1792), in the stormy days when the Girondins, or moderate republicans, were beginning to give way to the violent passions and murderous instincts of the Jacobins. His ministry lasted only until June 12, but its acts, and especially its documents, were largely the work of Madame Roland. In the words of Saint Beuve, "Madame Roland may fairly be said to have entered the ministry with her husband." With the determination to drive the king from power and enthrone the Republic, a letter was read in the council of ministers (June 11) by Roland, composed by his wife, dictating the course of the monarch. The queen, herself, in a conference the next day, asked Dumouriez: "Do you think that the king ought to endure longer the menaces and insolence of Roland?" The minister was dismissed, and his wife was spurred to more bitter enmity than before against the king and the woman whose high descent and royal power were so constant a sting to her pride. Roland was returned to power for a time, but Madame Roland's triumph over Marie Antoinette was short-lived. While the queen languished longer in prison, only twenty-three days intervened between her death and the theatrical appearance of Madame Roland on the scaffold (Nov. 8, 1793), uttering her famous cry: "O, liberty, what crimes have been committed in thy name!"



The royal family were practically prisoners after the revolutionary scenes of Aug. 10, 1792. They were transferred to the prison of the Temple (Aug. 13) and the king remained there until he went to his death. The queen was transferred in August, 1793, to the prison of the Conciergerie, on the little island which had formed the stronghold of ancient Paris, in order to guard her more securely against the plots for her release. During these months, the life of Marie Antoinette was one long agony of humiliation, anxious hopes, and depressing fears. When royalty was abolished by the National Assembly, the fact was announced with a solemn flourish of trumpets, and the reading of a proclamation (Sept. 21, 1792) by a municipal officer, loud enough for the royal family to hear in their quiet prison: "Royalty is abolished in France, and all public acts will be dated from the first year of the Republic,"—thus ran the proclamation—"The seal of the state will bear for its motto these words, '*The French Republic.*'" Louis XVI. went to the scaffold just four months later (Jan. 21, 1793). Marie Antoinette was left with the king's sister and her two children,—the young prince of eight years and the brave young girl of fourteen who, as duchess of Angouleme, was honored later by Napoleon with the declaration that she was "the only man of her family." The queen and her party, at first treated with some show of respect, found the coils of hatred tightening constantly around them. At last the young prince was taken away and made to sign the most odious charges against his mother, and it became only too evident that the queen herself must follow her husband to the scaffold, unless some means of escape could be devised.

A romantic affection for the queen had been inspired in many young officers and nobles during the happy days of pageantry and revelry at Versailles. Several of these officers made desperate and elaborate plots to rescue her from the very midst of her jailers, and such was the seductive charm of Marie Antoinette, even in her sober garb of black, and such was her noble and dignified bearing under imprisonment and insult, that her very guards again and again lent themselves to the projects for her release. A vivid reality, even though in part fictitious, is imparted to those desperate days by the brilliant pen of Dumas in "*Le Chevalier de Maison Rouge.*" But all such plots were frustrated, and the queen was summoned before a packed court and put upon trial for her life. Even the infamous Fouquier-Tinville, who won such infamy by his bloody policy as public prosecutor, was compelled to stay the proceedings on the first day (Oct. 3, 1793) because no charges had been transmitted to him. Charges were promptly manufactured, however, and Marie Antoinette was subjected to a long series of insulting questions, reflecting alike

upon her loyalty as a queen and her fidelity as a mother. Some she answered with noble dignity; to others, infamous in their mere suggestion, she replied with disdainful silence.

The farce of the trial was soon over. The death of "the widow Capet," as she was called, in denial of her royal rank, was set for the 16th of October, 1793. Great crowds gathered in the streets to see the unhappy woman borne to her death. When she appeared in the public cart, moving slowly toward the Place de la Revolution, jolting on the rough pavements, there were shouts from the women of the slums. "You haven't got the cushions of the Trianon!" The queen, knowing the bitterness against her, had already inquired in her prison: "Do you think that the people will let me get to the scaffold without tearing me in pieces?" "You will reach the scaffold, madame, without receiving any harm," replied the gendarme; but as the queen looked into the sullen and bitter faces peering at her along the road, and heard their jeers and groans, she doubted more than once whether the promise of the gendarme would be realized. Arrived at the place of execution, the queen uttered a brief prayer to God, cast a last look upon the Tuileries, her first prison, descended from the cart, and with a firm tread and without help mounted the steps of the guillotine. She made no effort to address the angry crowd, but courteous and thoughtful to the last, when she stepped accidentally upon the foot of the executioner Samson, she said, "I beg your pardon, sir." She placed her head upon the block, the knife fell, and at a quarter after noon the last act was performed in the sad tragedy of the daughter of Maria Theresa.

Charlotte Corday was another woman who played a striking part in the history of these troublous times in France. Her long self-communing and heroic mold have led to the comparison of her character and deed with those of "the Maid of Orléans." Lamartine in his fervid prose called her "The angel of assassination." She was born a year earlier than the great Napoleon (in 1768), of a noble family which counted the dramatist Corneille among its members. She was educated in a convent, but passed the lonely hours of her girlhood studying Plutarch and the great masters of antiquity, and Voltaire and the modern philosophers. From the Ancients she imbibed something of their resolute republican spirit, and when the party to which she was devoted, the Girondins, was driven from power, and the streets of Paris ran red with their blood, she resolved to play the part of Brutus, who rid Rome of Cæsar. She had come to believe that Marat, one of the Revolutionary leaders, was responsible for the ills of France and that his removal would stay the bloody current of the times. She left her humble home at Caen with



a letter of introduction to Deputy Duperret and reached Paris on July 11, 1793. She was twenty-five years of age, of stately Norman figure, with the pose and courage which come from "plain living and high thinking." In the passport which she had obtained in April she was described as possessed of "gray eyes, high forehead, long nose, average mouth, sharp chin, and oval face."

Charlotte Corday put up at the little Providence Inn, attended to some business matters which had been the nominal object of her visit to Paris, and then prepared to remove Marat. She purchased a large sheath knife in the Palais Royal, took a coach for the house of Marat, *Rue de l'Ecole de Medecine*, No. 44, and was soon at his door. It was not so easy to gain admittance. She was twice turned away, sent two notes which were not answered, but finally on Saturday, July 13, was admitted to his presence. Marat had been a profound scholar and vigorous writer, but in his wanderings to escape his enemies he had contracted in the sewers of Paris a loathsome skin disease, from which he derived relief only by sitting in the bath wrapped in towels. It was thus that he received Charlotte Corday,—ill, as Carlyle says "of Revolution Fever,—of what other malady this history had rather not name." The young girl had written Marat that she would put him in a position "to render France a great service." What is known of their talk survives only in her confession. She began by telling him she was from the seat of rebellion at Caen. When he asked her for the deputies who were traitors to the Republic, she named several. "Their heads shall fall within a fortnight," croaked Marat. He leaned over to write their names, when Charlotte Corday drew her knife and plunged it with sure, certain stroke into his heart. His cries for help brought two women of the household, against whom the maid contended for a moment with her girlish strength; but she surrendered quietly to the gendarmes and was taken to the Abbaye prison. Her trial followed within four days, and on the evening of the trial day she was executed. When the indictments were read, with their prosy legal phrases, and the witnesses were called, Charlotte impatiently interrupted: "All these details are needless; it is I that killed Marat. I killed one man," she added, "to save a hundred thousand,—a villain to save innocents, a savage wild beast to give repose to my country." There was nothing more to be said but to pronounce the sentence. On the evening of the same day she was taken in the fatal cart to her doom. Carlyle, in his "French Revolution," thus describes the closing scene:—

"At the Place de la Revolution, the countenance of Charlotte wears the same still smile. The executioners proceed to bind her feet; she resists, thinking it meant as an insult; on a word of explanation, she submits with cheerful apology. As the last act, all being now ready, they take the

neckerchief from her neck; a blush of maidenly shame overspreads that fair face and neck; the cheeks were still tinged with it when the executioner lifted the severed head, to show it to the people. 'It is most true,' says Forster, 'that he struck the cheek insultingly; for I saw it with my eyes: the police imprisoned him for it.' »

From out of the blood and terror of the Revolution emerged a woman whose name will ever be dear through fellow feeling to all women who have suffered. This woman was Josephine Tascher, afterward Josephine Beauharnais, then Josephine Bonaparte, empress of the French, and finally worse than widowed by divorce. This woman of checkered history was born in the little French island of Martinique, in the West Indies, June 23, 1763. Her first husband was Alexandre de Beauharnais, son of the Marquis de Beauharnais, who came to the island as governor in 1757. The marriage was celebrated in Paris on December 12, 1779. The young couple were at first much devoted, but quarrels soon broke out between them and the husband was often away from Paris on military duty. Josephine, with her daughter Hortense, sailed for her island home in June, 1788, and was almost lost in a terrific storm which broke out off the coast of France. Beauharnais in the meantime entered politics, became a member of the Constituent Assembly and finally its president.

Josephine rejoiced in the success of her husband and was still more rejoiced to learn that he was ready to receive her back into his home. She left Martinique in September, 1790, and was soon established in Paris. This ray of light in the life of the future empress was soon obscured by the death of her father only two months after leaving Martinique, and by the dark shadows of the "Reign of Terror." Beauharnais became general-in-chief of the French army (June, 1793), but soon attracted the suspicion of the Jacobin leaders. When all emigrants were outlawed, he was forbidden to remain in the army, even as a private soldier. He refused to emigrate, but he was the brother of an emigrant and was denounced and arrested early in 1794. Josephine was untiring in her visits and attentions at the prison, but she was herself arrested April 20, 1794, and thrown into the prison of Carmes. Beauharnais went to the scaffold (June 23, 1794) and Josephine would have followed him but for the happy accident which overturned Robespierre and threw open the prison doors.

It was difficult for Josephine, in the midst of such calamities, to retain her faith in the fortune teller who had told her at Martinique: "You will one day be queen of France." But an accident was about to bring together the unfortunate woman and the man who was to place her upon the throne. Napoleon, then only a young artillery officer, was in the gallery of the National Convention when the sections of Paris were arming for its destruction. The Director Barras,



who knew something of his qualities, conceived the happy thought of placing him at the head of the frightened and demoralized force charged with the defense of the convention. The power of a master mind was at once felt in the convention hall. As Napoleon afterward described the situation: "They asked me for advice; I asked them for cannon." Cannon were secured, streets and squares were defended like the vantage points of a battlefield, and every preparation was made for defense. When the mob moved on the convention (October 5, 1795) they were met with a resolution and strategy such as a mob had never met before. They were dispersed in disorder, the government was saved, and the fortune of Bonaparte was made if he should prove equal to his opportunities.

One of the measures taken to preserve order in future was the disarming of the sections of Paris. In the course of this work, the sword of Beauharnais was discovered in the humble lodging of his widow. It was a severe blow to lose this souvenir of a cherished husband. Eugene Beauharnais, a boy of fourteen, pleaded successfully for his father's sword, and Josephine betook herself in her widow's weeds to the all-powerful young soldier to thank him for his courtesy. Napoleon was dazzled by the beauty and gracious manners of the young creole. As she was then described by an enthusiastic admirer:—

"This charming widow had an angelic face, full of sweetness; she was of moderate stature, but of a figure modeled with rare perfection; there was an ease and indescribable grace in her every movement; her bearing exhaled majesty; her features were singularly expressive. Beautiful in both joy and grief, her whole soul shone through her eyes. They were of deep blue, half closed by long lids slightly drooping, covered by the most beautiful lashes, and dowered with a light which was irresistible. She had long light hair, a skin dazzling in its delicate coloring, and a voice strangely seductive."

Shut up in school or in camps most of his life, debarred from social advancement by the turmoil of the Revolution, Napoleon had met few women of her class. He was powerfully impressed by the beauty, the charm, and the social prestige of Josephine. He not only loved her sincerely, but if Marmont is to be believed, he expected by his marriage to take a more advantageous social step than when, sixteen years later, he won a daughter of the Cæsars. Josephine hesitated at first. The young general in no way resembled the members of the noblesse who were accustomed to pay her court. Napoleon was slender, uncouth, more Italian than French, and his braided hair was a subject of ridicule among the elegant dandies of the old régime. But his imperious spirit soon carried the day, and on March 9, 1796, the marriage of Napoleon and Josephine was solemnly recorded under the civil law. Josephine was at least six years older than her husband, but the dates were falsified on the record, so as to bring them

within a few months of each other. Napoleon, actually born on Aug. 15, 1769, was entered as having been born Feb. 5, 1768, and Josephine, who had entered the world June 23, 1763, had her birth brought forward exactly four years, to June 23, 1767.

Bonaparte had scarcely begun to taste the joys of marriage when, within two days, he snatched himself from his bride to take command of the Army of Italy. Josephine did not accompany him in the opening campaign, although she afterward joined him. She was left alone also when he went to Egypt in 1798, and his return, to find his home deserted, only strengthened the suspicions which had been encouraged by the rumors of her conduct that reached him from Paris. She had heard of his arrival and passed him on the road, but he at first shut his door to her return and refused all reconciliation. He finally yielded to the representations of his family and the tears of Josephine, and his mind was absorbed by the preparations for the Revolution which on the eighteenth Brumaire (Nov. 9, 1799) made him first consul of France. There is not space here to tell of the triumphs and the happiness of Josephine, as wife of the first consul and empress of France. When Napoleon, in the striking ceremony of December 2, 1804, took the crown from the hands of Pope Pius VII. and placed it on his own head, as evidence that it had been won by his own sword and with the consent of the French people, instead of coming by divine right, he placed it also upon the head of the woman whom he had not ceased to love, and whose love for him shone through her tear-stained eyes in that moment of supreme happiness.

The happiness of Josephine was not for long. Already, as early as 1808, less than four years after the coronation, Fouché, the minister of police, had given her a hint that divorce would be necessary, to permit Napoleon to marry another and give an heir to the throne. But Napoleon hesitated to strike the blow which he knew would be almost death to the woman whom he had placed on the throne. Even as late as the summer of 1809, the emperor seemed to feel a reaction of tenderness for Josephine. At Bayonne, where the Spanish dynasty was brushed aside and the brother of Napoleon placed upon the Spanish throne, all manner of fêtes and diversions were indulged and Napoleon seemed to have revived his boyhood, playing hide and seek with the empress and showing her all the attentions of youth. Called hurriedly from the South by the war with Austria, he made up his mind that the time had come for decision. Josephine waited through the autumn, extracting what comfort she could from his brief and terse notes. Her heart fluttered with renewed hope when she received a note from near Munich (dated October 21, 1809) saying: "It will be a red-letter day when I see you again; I am waiting for



it with impatience." Such words, she reasoned, could not be written by a man who was about to repudiate her.

The hopes of Josephine received a severe shock when she found the emperor, at their meeting at Fontainebleau (October 27, 1809), cool and distant. Arriving later than he, under a misapprehension as to the time of his coming, she was filled with a vague fear when the emperor did not, according to his custom, come to meet her, and when she found him in the library, greeted her only with the words: "Ah, you are here, madame. You have done well, for I was just going to start for Saint-Cloud." Josephine excused herself for her failure to meet him on his arrival, and a spark of returning tenderness drew from the emperor the confession that he was in the wrong. At half-past seven Josephine reappeared with forget-me-nots in her hair and wearing a gown of white satin trimmed with swansdown, which set off her mature beauty to a marvel. She received a new shock, however, when she found that the private door between her apartments and those of Napoleon had been walled up during the summer. She dared not complain, and endeavored by her sweetness and good nature to avoid giving him any cause of offense.

Napoleon avoided meeting the empress alone until the evening of the thirtieth of November, when he felt that the time had come to act. Josephine dined with him that night, looking her best, in a large wide hat of white, fastened under the chin and hiding a part of her face. Hardly a word was spoken during the meal. At its close, husband and wife passed into the adjoining chamber, where Napoleon spoke the fatal words of his intention to carry out the divorce. He spoke of the necessity that he should have an heir, declared that the future of the Empire required a firm resolution, and that he counted upon the devotion and the courage of Josephine to consent to a divorce to which he had the greatest difficulty in bringing his own mind. The empress made no answer. Tears welled into her eyes and in a moment she fell over in a faint. Napoleon opened the door and called M. de Bausset, prefect of the palace. Josephine was stretched upon the carpet, uttering piercing cries. "No, no, I cannot live through it," she exclaimed. "Are you strong enough," asked the emperor of Bausset, "to lift up the empress and carry her by the interior staircase which connects with her apartments so as to have her given the care and help which her condition requires?" M. de Bausset took Josephine in his arms, while the emperor opened the door of the salon and led the way into the obscure corridor which led to the little staircase. The staircase was so narrow that it did not permit one man with such a burden to descend without risk of falling. Another aide was called who took the empress by the limbs, while de

Bausset held her by the shoulders and together they carried her to her apartments. Napoleon, who followed them, rang for her women and withdrew, his eyes full of tears and showing symptoms of the most intense feeling.

The emperor, in an early interview with Hortense, daughter of Josephine and wife of his brother Louis, explained that he meant to accord every honor and comfort to the empress and even to leave to her her title. The divorce was formally decreed December 15, 1809, with public avowals on both sides that it was done in the interest of France. Josephine was accorded the *château* of Malmaison for her home, where she had passed some of her happiest years with Napoleon before he became emperor. She survived less than five years the tragedy of the divorce. When disasters rained thick and fast upon Napoleon, when his conquests were lost and foreign armies hunted him upon the soil of France, when Marmont, the companion of his boyhood, surrendered Paris, without firing a shot, and the great emperor was forced at last to surrender the throne, the deserted woman at Malmaison felt his griefs for her own. In vain her children surrounded her with every care, the Emperor Alexander of Russia sent his own physician to aid her. Death came quietly on May 29, 1814, and added a new sorrow to the misfortunes of Napoleon.

Napoleon quickly consummated his plans for obtaining an heir by negotiations with Francis Joseph, emperor of Austria, for the hand of his daughter, the Archduchess Maria Louisa. It was by a strange fatality that another Austrian princess was to take her seat upon the French throne, only to see it overturned by revolution. The new empress was closely related to Marie Antoinette through their common ancestor, the great Empress Maria Theresa. Her father was the grandson of Maria Theresa, and her grandmother on her mother's side, Maria Caroline of Naples, was a daughter of that empress. Maria Louisa was only eighteen (born December 12, 1791) when she was sought in marriage by Napoleon. Brought up in childhood with the belief that he was an arch-enemy of her country, that he had killed his generals and beat his ministers, and possessed almost the character of an anti-Christ, she would not believe at first that her family would force her to sacrifice herself upon the altar of public policy. "Papa," she said, "is too kind to constrain me in a matter of such importance." But she finally expressed her willingness to make the sacrifice, and when Napoleon met her at Compiègne (March 27, 1810) she timidly assured him: "You look so much better than your portrait."

The dream of Napoleon was at last realized. He, the man of the people, the humble lieutenant of artillery, was wed with a princess.



"Henceforth," says Frederic Masson, "in addressing emperors and kings, he would no more be restrained to the fictitious fraternity used between sovereigns, he would be really their son-in-law, or their grandson, their cousin, or their brother-in-law." The respect which he felt for his bride, for the blood of the Hapsburgs, the Bourbons, and the Lorraines which flowed in her veins, seemed sometimes to affect his conduct. "I am not afraid of Napoleon," wrote Maria Louisa to Metternich, three months after her marriage, "but I begin to think that he is afraid of me." A son was born to the imperial couple March 20, 1811. His birth was greeted with salvos of artillery and great demonstrations of joy by the French people. He was decorated with the title of king of Rome, and named as the heir of the Empire, when Napoleon set out on his last disastrous campaigns. The empress was given authority of regent.

When Napoleon was forced to abdicate his throne, he sought at first to resign it in favor of his son. The allied powers would have none of this, however, and he was finally forced to pen that brief but significant letter in which he declared that he renounced "for himself and his heirs the thrones of France and Italy." The Empress Maria Louisa soon fell under the influence of her father and showed little eagerness to follow Napoleon to his island kingdom of Elba. She was sent by the Emperor Francis Joseph to the Duchy of Parma in Italy, under the guardianship of Gen. Neipperg, whose ugly, battle-scarred face, minus an eye, only slightly impaired his charms as a diplomat and lover. Maria Louisa, after his death in 1829, married a Frenchman in the Austrian service, M. de Bombelles, and lived until her death (December 17, 1847) in an atmosphere bitterly hostile to the memory of the great emperor. She showed a motherly interest in her son, and followed him to Vienna after the death of Neipperg. His pathetic fate, as an Austrian archduke with the title of Duke of Reichstadt (died July 22, 1832), was the subject of one of the great plays of Rostand, in which Sarah Bernhardt played the rôle of the young duke.

The man who finally realized again the Napoleonic legend for France was a descendant of Josephine rather than of Napoleon. He was the son of Hortense, who was the daughter of Josephine by her first husband and wife of Napoleon's brother Louis, king of Holland. This man, Louis Napoleon Bonaparte, after many wanderings over England, the United States, and the European Continent, returned to France in 1848 when it was ripe for the restoration of the Napoleonic dynasty. Louis Napoleon was elected president of the Republic by an overwhelming vote in 1848, and, as his term approached its end succeeded in overturning the Republic (December 2, 1851) and even-

tually placing on his head the imperial crown of Napoleon the Great. The new emperor was much under the domination of a charming woman in whose veins, as in those of other queens of France, coursed more foreign than French blood. Eugénie de Montijo, although coming to Paris from a Spanish home, was Scotch on her mother's side, by the marriage of Count de Montijo, an officer in the Spanish army, to the daughter of the English consul at Malaga. Eugénie, Countess of Teba, was at the zenith of her womanly charm when she visited Paris in 1851. Born May 5, 1826, the fifth anniversary of the death of the great Napoleon, she was barely twenty-five when her beauty and graceful manners attracted Louis Bonaparte.

The proposed marriage was not favored by the more ambitious advisers of the emperor. They believed that he should seek a union with a member of a reigning house, or at least with some woman of princely rank. A certain coquetry and lightness of manner also served to discredit Eugénie de Montijo with those who believed that a more sober temperament would better become the mate of the new monarch. Napoleon had set his heart, however, on winning the sparkling Spaniard, and saw no other means of doing it than by marriage. Opposition, as usual in such cases, only strengthened his determination. When the other women of a hunting party at Compiègne treated Eugénie, one day, before the formal announcement of the betrothal, with such studied coldness that she complained to Napoleon, he took a striking means of revealing his purposes. As they stood talking in sight of their enemies, who were watching every gesture of the lovers, the emperor gathered some leafy branches, wove them into a crown, and placing it coquettishly on her head, said, loudly enough for all to hear,—

“While awaiting the other.”

When some of his advisers recounted to him the reason why the marriage was unwise, the emperor listened patiently, but always answered with the inscrutable brevity for which he was noted,—

“Nevertheless, I have decided to marry Mlle. de Montijo, and I shall marry her.”

The marriage was celebrated at Notre Dame, January 30, 1853, with much pomp, and the empress seemed to appreciate to some degree the dignity of her new position. When the cholera broke out in Paris in 1865, she bravely visited the hospitals and ran the risk of contagion. She visited Corsica, in August, 1869, the hundredth anniversary of the birth there of the great Napoleon, and was present at the opening of the Suez Canal in the following November. At bottom, however, she cared little for etiquette and it was only loosely observed at the imperial court. Volatile in her friendships, though



sincere and uncalculating while they lasted, she did not contribute greatly to building up a strong party around her husband. Fond of displaying her beauty to the best advantage, Eugénie and the imperial court were the mirror of fashion while the empire lasted and set the styles for the dressmakers of the world.

The empress strongly favored war with Germany in 1870 and it was the pressure of her will that sent the emperor to the front with the army, where he was made a captive at Sedan, when he might have saved the dynasty and the country if he had still been free after the first disasters of the French army. The crash at Sedan (September 2, 1870) seemed to bring out some of the more heroic qualities of the Empress Eugénie. "Left as regent at Paris by Napoleon III., at first she keenly enjoyed her unchecked power, but when the news of disaster came she rose to the occasion. Proud and calm in her affliction, she stimulated the courage of those around her, forgot enmities and jealousies, and sacrificed her personal feelings to rescue France.

When the news of the surrender of the emperor reached Paris, the government was overthrown and the empress thought best to fly rather than invoke the troubles and bloodshed which might have resulted from her staying. Accompanied by two of her women and two male friends, she left the Palace of the Louvre on the morning of September 4, from the beautiful Eastern façade, opposite the church of Saint-Germain de l'Auxerrois. While M. de Metternich sought for his carriage, which he had ordered to meet him near the quay, the empress waited on the sidewalk, where she was recognized by a street gamin and was soon surrounded by a crowd. Fearing insult, she jumped into an ordinary street cab and gave the address of a friend. The friend was out, and, after a moment of agitation, the empress gave the driver the address of Dr. Evans, an American dentist, near the Bois de Boulogne and the Avenue Malakoff. Dr. Evans was fortunately at home and she was admitted. The empress, relieved for a moment of the strain, fainted and was restored by a cup of bouillon. Upon the advice of Dr. Evans, she remained in Paris until the next morning, when she started away with him and Mme. Le Breton in the doctor's carriage. Putting her head out for a moment, she was recognized and followed, but the driver whipped up his horses and a successful escape was made from the city.

Conditions were not greatly improved outside the city gates, because the handsome equipage of Dr. Evans, with its liveried footmen, attracted the universal attention of the country people. The empress, with the history of the attempted escape of King Louis XVI. and Marie Antoinette in her mind, when they were turned back at Va-

rennes and made prisoners, was much disturbed over the situation. A change was made on the road to an aged and broken-down outfit, with loose spokes and rattling windows. The horses soon gave out, but after some bargaining a fresh pair was hired from a villager by Dr. Evans, and the flight was continued to Evreux. The carriage was driven into the midst of a crowd, where the empress was again recognized and greeted with cries of "Live the Republic!" and "Down with the Empire!" The mayor, however, showed a manly sympathy with the misfortunes of the empress and compelled the crowd to permit the party to depart. Outside of Trouville, where it was planned that Eugénie should embark for England, the party was compelled to stop one night at a dismal little hut, where even the most generous promises of Dr. Evans would not at first secure them admission. The old peasant woman insisted on looking them over each in turn with a lantern before she yielded to the remonstrance of the cab driver: "Come, mother, don't put on such airs when you are going to be well paid and are dealing with fine people."

A small pleasure boat was secured next morning by Dr. Evans at Trouville, into which he escorted the empress, and after a tempestuous voyage she set foot on the Isle of Wight (September 9), a part of the free soil of England, the asylum of so many who have fled their country for political reasons. There she was soon rejoined by her husband, but only to see him die within a little more than two years (January 9, 1873), and to see her son, the prince imperial, six years later, at the age of twenty-three (June 1, 1879) go forth to meet his death by the spears of the savage Zulus.

Women have been an important factor in the creation of modern Russia. The spirit and ambition of a woman—Sophia, the daughter of Alexis—nearly deprived of his throne the most celebrated of the Russian czars, Peter the Great. Peter was not the direct heir of the throne. The Czar Alexis at his death (1682) left eight children by his first wife and three by his surviving widow, Natalie Narychkina. Peter was the male among the children of the second wife, but there were two boys, Feodor and Ivan, and six daughters, by the first wife. Feodor died almost at once and Ivan was notoriously imbecile. Peter, although a boy of only ten years, was proclaimed czar by the leaders of the Court. Sophia had been the favorite of her father, and at the age of twenty-five years she was the most energetic and courageous of his surviving children by his first wife. She had little taste for the life of secluded maidenhood imposed upon the women of the imperial family by the rule that they should not marry subjects. She appeared openly at the funeral of Feodor, contrary to custom, and surrounded herself with intelligent and skillful courtiers, who urged her



to grasp the imperial scepter. The example of Elizabeth, who had sat for forty-four years upon the throne of England, and even the ancient example of Semiramis, were cited to stimulate her courage into action. An insurrection broke out and it was only quieted by granting to Sophia the regency during the childhood of Peter. Military disasters at several points and restlessness under the reign of a woman, finally led to the outbreak of civil war (1689) which resulted in triumph for Peter. The army, the foreign officers, and finally the patriarch of the church, joined the young emperor. Sophia was shut up in a monastery, and Peter at the age of seventeen practically governed alone, although the name of his imbecile half-brother, Ivan, continued to be associated with his. The Empress Sophia lost the contest largely because she represented the reactionary ideas of the Roman Empire of Constantinople, while Peter was the representative of progressive and modern Russia.

It does not lie within the scope of this chapter to describe the great career of Peter, but his successors during the eighteenth century were often women who exercised a potent influence over Russian history. He, like his father, had two families, and the family of his second wife was the one which finally attained power. This wife, Catherine I., was of the humblest origin. Taken a prisoner at the sack of Marienburg, even her nationality was uncertain. She was believed to be a native of the Province of Livonia, of a family of serfs named Skavronski. Passing through the hands of two of Peter's officers, she won the czar by her vivacity of mind and the soundness of her judgment. She was without education, and Peter hardly ventured at first to take her with him to the more cultivated courts of the West, but he honored her by a solemn public marriage in 1712, and founded, in memory of her services, the order of Love and Fidelity. Peter promulgated in 1721 a decree which recognized the right of the Russian sovereign to designate his own successor. His two sons by Catherine met early deaths, but two daughters, Anna and Elizabeth, survived him. Peter in 1723 published a manifesto recalling the great services of Catherine and solemnly crowned her empress. He had some reason to distrust her shortly afterward, but his own death followed so quickly (January 28, 1725) that he had not availed himself of the privilege of naming his successor.

Two parties again confronted each other on the question of the succession. One of these parties supported the claims of the grandson of Peter, the son of the disgraced Alexis, while the other supported the children of the Empress Catherine. All those who owed their elevation to Peter the Great stood by the empress, and for the first time a woman was proclaimed sole sovereign of the Russian

state. This step was much more of an innovation than the regency of Sophia, who had reigned only during the minority of her half-brother. Catherine was not only a woman, but a stranger, a captive, a second wife, scarcely considered even as legitimate. But her reign was marked by steady progress along the path marked out by the great Peter. The Academy of Sciences was founded in 1726, the Danish Captain Bering was sent on a scientific expedition to Kamchatka, and many other steps were taken for the promotion of literature and science.

Catherine died within two years, designating the boy Peter, son of Alexis, as her successor. The regency was to be exercised during his minority by a council, composed of the two daughters of Catherine, and several of the dignitaries of the Empire. The premature death of the young emperor in 1730 left Russia without any direct male descendant of Peter the Great. His two surviving daughters were Elizabeth and Anna Petrovna, the latter of whom had a son who later came to the throne as Peter III. Another branch of the family presented the two daughters of Ivan V., the imbecile brother of Peter, as claimants for imperial power. So doubtful was the succession that for a moment the great nobles composing the high council conceived the project of substituting an aristocratic government for a purely despotic one. They found Anna Ivanovna, one of the daughters of Ivan V., ready to subscribe to their conditions, because she had a less solid claim to the throne than her cousin Elizabeth. When the new empress learned that the constitution had caused an outbreak of popular feeling, she seized the occasion to declare that the pledges exacted from her had not been asked with the approval of the nation. She had been shut up until nearly the age of thirty-five to a simple mode of life at a small court, and she availed herself of her new power chiefly to indulge the luxuries and pleasures which had been denied her youth. As her reign is described by Rambaud, the eminent French historian of Russia:—

“Balls, fêtes, masquerades followed each other without interruption. The empress afforded the example of an extravagant luxury, unheard of before in Russia and ruinous to a poor country. Until then the greatest lords and ladies paid no attention to the caprices of fashion. They changed their clothes when they became old and wore without a blush those of their parents and grandparents. Under Anna, Manstein tells us that a courtier no longer made a great figure with two or three thousand rubles of revenue (\$1,500 to \$2,250), but the dressmakers grew rich within two or three years and men and women carried their patrimony, the price of entire villages, on their backs. Play was high and Italian comedians sent by the king of Poland were eagerly listened to. Midst this luxury with which the court of Anna dazzled Russia, there was a mixture of ancient barbarism and German bad taste which brought many a smile to strangers from the West.”

The smaller elegancies of life did not always harmonize with rich costumes, and the barbarian taste for bright colors clothed old men



in green, yellow, and rose. The German dressmakers paved the way for the French, who in later years brought more modest coloring and more cultivated taste to the service of the court. The reign of Anna Ivanovna was not a glorious one for the Russian arms, and discontent soon spread. The people attributed their ills to the verification of the old adage: "Cities governed by women do not last, walls built by women do not go high." It was even declared that the grain did not push through the earth because a woman reigned.

But it was not so much the sex as the particular woman that was lowering the prestige of Russia. Elizabeth Petrovna, the own daughter of Peter the Great, was now twenty-eight years of age, and began to attract the support of those who were dissatisfied with the reigning empress. Handsome, of good stature, fine intelligence, although not well educated, of lively wit, high courage on the water and on horseback, with something of the manners of a soldier, Elizabeth had all the elements for leading a successful party. At Kronstadt the soldiers asked: "Why does not some one put himself at our head in favor of Elizabeth?" The danger from her popularity finally began to open the eyes of the government. The favorite regiments of Elizabeth were ordered to the frontier and she was compelled to act in self-defense. Appearing before some of the soldiers, she asked: "Children, you know whose daughter I am?" She was answered with an enthusiastic shout: "We are ready, mother; we will kill them all." She forbade them to kill, but declared: "I swear to die for you; will you swear to die for me?" The oath was taken with enthusiasm, the Empress Anna, the young emperor, and their leading supporters were arrested in the night (December 25, 1741), and Elizabeth was proclaimed sole empress. The Germans who had infested the court and shaped the policy of Anna were tried and sentenced to torture and death; but their lives were spared by Elizabeth, and many of those who had been exiled during the preceding reign were recalled.

Elizabeth reigned for twenty-one years (1741-62), extending and strengthening the Empire of Peter the Great. The Russians met the armies of Prussia with success on many battle-fields, crossed the Prussian frontier, defeated the Great Frederick, entered Berlin and pillaged the arsenals. Frederick would have been lost had not the sudden death of Elizabeth led her successor to make peace. Her influence as empress abolished the death penalty, diminished the employment of torture, and laid the foundations of a criminal code. One of the favorites of the empress, Ivan Schouvalof, founded the University of Moscow and prepared the way for the introduction of French culture. While the humble beginnings of the university excited the ridicule of the German historians, a distinguished Russian

declared that never in any country had such an establishment been more useful and more fertile in results, and that even in 1844 it was rare that a man who wrote his tongue correctly, an honest and enlightened official, or a just and firm magistrate, was not a graduate of the university. Young men were sent to finish their studies abroad; the Academy of Fine Arts was created at St. Petersburg under the charge of French masters, and a Russian literature sprang into being. Catherine II., the great successor of Elizabeth, was one of those who learned to write French as easily as her maternal tongue. The results of her reign are thus summed up by Rambaud:—

“At home Elizabeth perpetuated the traditions of the great emperor. She developed the material prosperity of the country, reformed legislation, created new centers of population; she gave a vigorous impulse to the sciences and to the national literature; she paved the way for sympathy with France and emancipation from the Germans. Abroad, she broke the menacing power of Prussia, conquered and reduced to despair the first captain of the century, and concluded the first Franco-Russian alliance against the military monarchy of the Hohenzollerns. Better appreciated in the light of new documents, she will hold an honorable place in history, between Peter the Great and Catherine II.”

A brief interregnum of male government under the reckless and stupid Peter III. was followed in less than a year by a revolution which placed Catherine II. on the throne. Her reign was one of the most brilliant of Russian history. Although a German by birth, she had learned to speak Russian perfectly, and while her husband, Peter III., indulged himself with dogs and trained rats, she fitted herself by the study of history, political economy, and literature for the great career which finally opened for her. Her dissolute husband, incapable of appreciating her high qualities, was preparing to divorce her, when the Orloffs, a powerful family which supported her, consummated a revolution in the Palace, sent Peter a prisoner to a secluded town and strangled him. A foreigner, a woman, and the beneficiary of revolution, Catherine was none too secure on her throne, during the first years of her reign. Ivan VI., who had been imprisoned, was found dead, two years after Catherine ascended the throne, by some revolutionists who sought his chamber to hail him emperor. In spite of her French sympathies, Catherine, stimulated by her free correspondence with Voltaire and the leaders of French thought, made a firm alliance with Prussia, England, and Denmark against France and Austria. The limits of the Russian Empire were extended on the west, and the south and to the shores of the Black Sea.

Greater in some respects than the triumphs of her armies were the achievements of the empress at home. It was Catherine who in 1780 joined Sweden, Denmark, Prussia, Austria, and Portugal in the proclamation of armed neutrality which was really a demonstration against Great Britain in her effort to suppress the revolution of the



American colonies. The time was not ripe for the happy consummation of all the reforms which she undertook, but the freedom of debate allowed by the empress may be judged from the facts that her instructions to the commission charged with forming a new civil code were so revolutionary that they were suppressed at Paris; that the nobles of the Baltic provinces discussed the abandonment of their provincial privileges; and that the Deputy Korobine proposed the suppression of the right of property in the serfs. Catherine discussed the most intricate problems of currency and the budget with her minister of finance and herself outlined the fiscal policy of the state. Her state papers bear the marks of careful thought and well-digested economic knowledge. Her sympathy with the views of Voltaire and Diderot was open and pronounced. The Swiss Republican Laharpe was one of the teachers of her grandchildren, Alexander and Constantine. She had "Belisarius" rendered into Russian and herself translated one of the chapters. When Diderot was dying in want in Paris, she bought his library for a handsome sum of ready money and paid him a salary to keep it for her until his death. The grand mansion selected for the library is still pointed out at No. 39 Rue Richelieu to visitors mousing among the literary souvenirs of old Paris. Although the later excesses of the French Revolution impaired Catherine as a sovereign, the impress of her liberal views remained with her successor, the Emperor Paul, and made him an enthusiastic friend of Napoleon. In spite of some of the defects of her private character, Catherine II. — who died (November 17, 1796) at the age of sixty-seven — increased the territory of the Empire by greater conquests than any preceding monarch since Ivan the Terrible, and did more than any of her predecessors to give the character of a cultivated modern state to the great areas which they had brought under the authority of the Russian crown.

The careers of the women who have sat upon the English throne have been somewhat less tragic and romantic than that of the queens of France, in harmony with the more sober character of the English race. The two greatest ages of English history bear the names of two English queens,—the age of Elizabeth, which witnessed the decline of the power of Spain and the rise of England to the rank of a first-class power, and the Victorian age, which has revealed the complete supremacy of England as the world power of modern times. Both these periods were marked by English success on the field of battle and on their chosen battle-ground, the ocean,—the result of the energy, daring, and solidity of the race. They were marked also by the greatest achievements of English literature,—the Elizabethan age by the matchless genius of Shakespeare and his contemporaries,

the Victorian age by that outburst of literary activity which has accompanied the spread of popular education and the triumph of democratic ideals.

The first of the English queens who exercised real power was Matilda, the daughter of Henry I. Despairing of a male heir, after the loss of his son in the wreck of the "White Ship," Henry forced priests and nobles to swear allegiance to Matilda as their future mistress and affianced her to Geoffry the Handsome, son of the foe whom he most dreaded, Count Fulk of Anjou. But the marriage was not popular with the English people, and when Henry died (1135) his nephew, Count Stephen of Blois, appeared at the gates of London and was welcomed as the people's king. For a few years only he reigned without successful resistance. Then Matilda landed from Anjou, the west of England strongly sustained her, and Stephen himself was taken captive at the battle of Lincoln (1141). Matilda was everywhere received as queen, but within a year her arbitrary policy toward the city of London caused a rising and after five years of conflict she was compelled (1146) to withdraw to Normandy. It was her son, who, as he grew to manhood, became the object of the hopes of loyal Englishmen and who, on the death of Stephen (October, 1154), was welcomed to the throne as Henry II., without striking a blow.

The six wives of Henry VIII. did not play a voluntary part in shaping English history, but the divorce of the first, Catherine of Aragon, contributed to the breach between king and pope which led to the permanent separation between the English Church and the Church of Rome. Catherine of Aragon was the widow of Prince Arthur, Henry's elder brother. She possessed at first a strong empire over the mind of Henry, which led him to consummate the marriage against the protest of many of his advisers, but she was older than the king by no less than six years and by degrees "the decay of her beauty, together with particular infirmities and diseases, had contributed, notwithstanding her blameless character and deportment, to render her person unacceptable to him." He began to give weight to the doubts of some of the heads of the church and to the curse of the Mosaic law against the man who espouses his brother's widow. The charms of Anne Boleyn, who had lately appeared at court as maid of honor to the queen, were beginning to draw him toward the project of a marriage with her. Henry had already broken off serious relations with the queen, but, in the language of Hume: "As he still supported an intercourse of civility and friendship with her, he had occasion, in the frequent visits which he paid her, to observe the beauty, the youth, the charms of Anne Boleyn. Finding the



accomplishments of her mind no wise inferior to her exterior graces, he even entertained the design of raising her to the throne."

The annulment of the marriage of Henry and Catherine of Aragon was sought at Rome, but serious difficulties were encountered. When two papal legates opened court at London, the king answered to his name, but the conduct of the queen is thus set forth by Hume:—

"The queen, instead of answering to hers, rose from her seat, and throwing herself at the king's feet, made a very pathetic harangue, which her virtue, her dignity, and her misfortunes rendered the more affecting. She told him that she was a stranger in his dominions, without protection, without counsel, without assistance; exposed to all the injustice which her enemies were pleased to impose upon her; that she had quitted her native country without other resource than her connections with him and his family, and had expected that, instead of suffering thence any violence or iniquity, she was assured in them of a safeguard against every misfortune; that she had been his wife during twenty years and would here appeal to himself, whether her affectionate submission to his will had not merited better treatment, than to be thus, after so long a time, thrown from him with so much indignity."

This appeal drew an acknowledgment from the king that Catherine had been a dutiful and affectionate wife, but he insisted upon his scruples with regard to the lawfulness of the marriage. The pope, completely under the influence of Charles V., a relative of Catherine, delayed action on the divorce until the patience of Henry was exhausted. Then began (1529) the series of measures which embroiled the English throne with Rome and influenced the entire future of English history. Cardinal Wolsey lost his power because he was not believed to have been sufficiently zealous about the divorce; a submissive Parliament swept away privilege after privilege which had belonged to the clergy; by the Act of Supremacy Henry was declared supreme head of the English Church, and the marriage between Henry and Catherine was declared void by Cranmer (1533). Anne Boleyn went to the scaffold (1536) under charges of lack of loyalty, and Henry married Jane Seymour the next day. Her early death and the sins of Catherine Howard gave Henry three more wives before his death (January 28, 1547) of whom the last, Catherine Parr, survived him.

The matrimonial entanglements of Henry VIII. threw serious doubts over the succession to the crown. As he had only one son, the child of Jane Seymour, the boy was allowed to assume the throne under a regency under the title of Edward VI. The early death of Edward (July 4, 1553) presented a more complicated problem. Henry had left two daughters, Mary and Elizabeth, but a cloud was cast over the claim of Mary by the divorce of her mother, Catherine of Aragon, and the efforts of her father to deprive her of the title of a legitimate daughter. Edward VI., by the advice of the powerful Earl of Northumberland, sought to exclude both of his half-sisters

and picked out Lady Jane Grey as his successor. It was not with her connivance that she was selected, and she was alarmed rather than gratified when Northumberland and other leaders hastened to her home on the death of Edward and proclaimed her his successor. The character of Lady Jane Grey, which was never seriously impeached, is thus described by Hume:—

"She was a lady of an amiable person, an engaging disposition, accomplished parts; and being of an equal age with the late king, she had received all her education with him, and seemed even to possess greater facility in acquiring every part of manly and polite literature. She had attained a familiar knowledge of the Roman and Greek languages, besides modern tongues; had passed most of her time in an application to learning; and expressed a great indifference for other occupations and amusements usual with her sex and station. Roger Ascham, tutor to the Lady Elizabeth, having one day paid her a visit, found her employed in reading Plato, while the rest of the family were engaged in a party of hunters in the park; and on his admiring the singularity of her choice, she told him that she received more pleasure from that author than the others could reap from all their sport and gayety."

Notwithstanding these amiable qualities of the Lady Jane, the mass of the English people had never accepted the contention of Henry, that Mary was not, after Edward, his legitimate successor. Northumberland and his little band of conspirators found the ground crumbling beneath their feet. Mary had had many trials during her girlhood, and was to have more now that she had come to the throne at the age of thirty-eight, but serious resistance to her title was not one of them. Upon the death of Edward, she fled to Norfolk, but a rising immediately occurred in her favor, the nobility and gentry flocked to her side, and even a fleet which had been sent by Northumberland to lie off the coast of Suffolk, was won over to the princess. Northumberland found himself deserted and, seeing resistance hopeless, proclaimed the queen with every mark of satisfaction. Lady Jane Grey was sentenced to death, but without any intention at the time of putting the sentence into execution. Mary was cordially welcomed by the people, in spite of some misgivings in regard to her religious policy among the reformers.

The new queen (born February 18, 1516) had Cardinal Wolsey for a godfather, and under the guidance of her mother showed wonderful precocity, even in her childhood. When she was a little over nine years of age, she was addressed in a Latin oration by some commissioners from Flanders, and replied in the same language with as much ease and assurance as if she had been several years older. Her father was even than arranging that she should learn Spanish, Italian, and French. While still a child, her marriage was proposed for political reasons with the Dauphin, son of Francis I. of France, and with Charles V., the powerful Spanish king and German emperor, then in his youth. Neither of these alliances was consummated, and before



reaching womanhood Mary's life was embittered by her mother's contest against the divorce. Her first acts as queen showed clemency toward those who had taken up arms against her, but the influence of Charles V., and of his worse son, Philip II., soon worked a change in her policy. Under the influence of Charles she took Philip, although eleven years her junior, for her husband. The Spanish match was unpopular from the first with nearly all loyal Englishmen, and was made more unpopular by the neglect to which Mary was subjected by Philip; and her complete submissiveness to his merciless policy of religious persecution.

The old religion was restored, and Cardinal Pole came over to England to absolve the kingdom for its disobedience to the Holy See. The persecution of the Protestants began in earnest about six months after Mary's marriage to Philip. Rogers, the first of the martyrs, was burnt on February 4, 1555, and Hooper, Ridley, Latimer, Cranmer, and nearly 300 others followed them to the stake within the next three years. Mary also rendered herself unpopular by her persecution of her half-sister, Elizabeth, the daughter of Anne Boleyn, to whom the opponents of Mary looked as their natural head. Mary's reign was cut short by serious ill health, which probably kept her in ignorance of some of the barbarities which were being perpetrated in her name. When she died (Nov. 17, 1558) the event was hailed as a national deliverance, and Elizabeth, without opposition, mounted the English throne. In the true character of the two women, however, the eminent English author, Goldwin Smith, although a Protestant gives the preference to Mary, of whom he says in his history of the "United Kingdom":—

"Hatred, which in the end she too well deserved, has made of her an ogress. The truth seems to be that she was well educated, amiable in her manners, and though meager, not unlovely, until she was made haggard by disease and grief. Amidst the severe trials which she had undergone from the ire of her despotic father, the spite of his second wife, and the vexatious attempts of her brother's government to force her into conformity with the royal religion, she had borne herself well."

Elizabeth was only twenty-five years of age (born Sept. 7, 1533) when she mounted the throne. She inherited some of the girlish vivacity of her mother, Anne Boleyn, but her stronger qualities came from her resolute and haughty father, Henry VIII. She had learned prudence and diplomacy in meeting the varied fortunes which had come to her in the unhappy fate of her mother and the suspicion and persecution of her half-sister, Mary. Her position toward Mary was difficult from the first, but was maintained with tact. She insisted that Mary should be considered before her as the heir to the throne, thereby taking sides against those who rejected the legitimacy of Henry's marriage with Catherine of Aragon, but she was

compelled to differ from her sister on important questions of religion and national policy. When the abortive attempt was made to put Lady Jane Grey on the throne, Elizabeth rallied her friends and followers and welcomed Mary to London at the head of a thousand horse, knights, squires, and ladies. Mary did not reward this loyalty with her confidence, and even Elizabeth's death was demanded by some of the advisers of the queen when her younger sister became a rallying point for the hopes of those who opposed the Spanish marriage. Mary did not desire to proceed to such an extremity, and Philip II. even interceded in favor of courteous treatment for her.

Elizabeth had not been without complacency toward many of the forms of the Catholic religion, which were preserved in the English Church. She had a chapel in her house at Woodstock, where she kept a crucifix with lighted tapers and offered prayers to the Virgin. When, however, Pope Paul IV. was informed by the English ambassador of her succession, he replied that England was a fief of the Holy See and that Elizabeth was illegitimate and must renounce all her pretensions and submit to his decision. This lack of tact on the part of the Pope cast the die in the mind of Elizabeth against the church. She kept her throne, and neither she nor her subjects paid serious attention to the bull of Pius V., twelve years later, releasing English Catholics from their allegiance. The English people were about entering upon the career of naval success which has made the greatness of modern England. The exploits of Drake, Hawkins, Frobisher, Raleigh, and many others carried the English flag around the world, and transferred the balance of power in Europe from the court of Philip II. at Madrid to the busy commercial city on the Thames. The defeat of the Spanish Armada by the daring ships of the English sailors (1588) was the death-knell of absolutism and religious oppression, and the birth of a new world power was more significant for the Europe of that day than the defeat of the Spanish ships and the entry of the United States into world politics three hundred and ten years later. It is not surprising that Mr. Goldwin Smith after setting forth some of the personal weaknesses of Elizabeth, feels compelled to say:—

“Yet Elizabeth, in spite of all revelations and dissections, keeps the title of the Great Queen. Writers again bestow it upon her after recounting the proofs of her littleness. They say, with scant justice to her sex, that, after all, she had only the faults of a woman. She had the sense to keep good counselors, though she preferred to them unworthy favorites and sometimes treated them with base ingratitude. She had remarkable arts of popularity when she chose to exert them. She had a queenly bearing tempered with condescension. . . . The illusion was strong. It was strong enough in her lifetime to make men fancy themselves, or at least say that they fancied themselves, in love with a virago who spat, swore, and cuffed; and this when she was past middle age and the last traces of her comeliness had fled.”



A profound sentiment regarding the greatness of the Elizabethan age has been the easier to cherish, because it has transmitted to us that school of literature which Prof. Barrett Wendell describes as "at once the first, and in many respects the greatest, of the schools or periods of letters which have come to constitute modern English literature as a whole." Of that great age, he well says, in his "Literary History of America":—

"Such literature as the Elizabethan world has left us, in short, bespeaks a public whose spontaneous alertness of mind, whose instant perception of every subtle variety of phrase and allusion, was more akin to that of our contemporary French than to anything which we are now accustomed to consider native to insular England. Elizabethan literature bears witness throughout to the spontaneous, enthusiastic versatility which the English temperament possessed in the spacious Elizabethan days."

So important to English Protestantism was the life of Elizabeth and the perpetuation of her line, that there was a strong desire throughout the nation that she should marry. The nearest heir to the throne was Mary Queen of Scots, who was supported by all the Catholic states and had ostentatiously quartered the royal arms of England with her own, to the deep offense of Elizabeth. Philip of Spain was at first willing to prolong his influence over the policy of England by wedding Elizabeth, but he afterward became a partisan of the Queen of Scots, and one of the most dangerous enemies of England. Other suitors for the hand of the "Virgin Queen" were the Archduke Charles of Austria, Eric of Sweden, and the Duke of Anjou. The real affections of the queen, however, seemed to center on her favorite Dudley, Earl of Leicester, whose charms of mind and person and suspected responsibility for the death of Amy Robsart have cast such a romantic interest around his history. It seemed at one time as though their marriage was about to take place, but Elizabeth, in spite of the tribute she allowed to be paid to her vanity by keeping alive the hopes of her suitors, held ultimately to an early resolution that she would keep her power undivided by remaining single. To a deputation from the Commons on this subject, she emphatically declared that she had resolved to live and die a virgin queen, "and for me it shall be sufficient that a marble stone declare that a queen, having reigned such a time, lived and died a virgin."

No such vow disturbed the dreams of Mary Queen of Scots. She was the opposite and rival of Elizabeth in many things, and not least so in her regal beauty. The career of the Queen of Scots gives point to the adage that "truth is stranger than fiction." Crowded within the brief space of a few years, three stormy marriages and the loss of three husbands were accompanied by intrigues and violence which

had a crown for a stake and the future of two kingdoms in issue. Mary was the daughter of King James V. of Scotland and his wife, Mary of Lorraine. Her father, broken hearted by the abandonment of his nobles and his defeat at Solway Moss, died only a few days after her birth (December, 1542) and within less than a year (Sept. 9, 1543), the crown of Scotland was formally placed upon the head of the infant daughter. Mary was only six years old when her mother took her to the brilliant but reckless court of France, where she completed her education. She was betrothed to the Dauphin, afterward Francis II. (married Apr. 24, 1558), but was much under the influence of the scheming queen mother, Catherine de' Medici. The death of the queen dowager and the outbreak of civil war brought Mary back to Scotland (August, 1561), already a widow by the death of Francis II. in the previous December.

The young queen soon found a second husband in her kinsman Henry, Lord Darnley, son of the Earl of Lennox who had been exiled from Scotland for twenty years for his intrigues with England. It was a case of love at first sight. Within a few months Darnley and Mary were secretly married at Stirling Castle in the apartment of David Rizzio, Mary's secretary. With religious factions, political parties, and family clans struggling with each other for power or for self-protection and constantly shifting from one side to the other, it is impossible here to follow in detail the romantic and changing conflicts of the next few years. It required a dispensation from the Pope to permit the marriage of cousins and when this was obtained a public marriage of Mary and Darnley took place at Holyrood (July 29, 1565). Darnley was proclaimed king of the Scots without the constitutional assent of the states of the realm, but, when his father encouraged him to demand the matrimonial crown, the queen listened to Rizzio and refused the request. Darnley took sides with her enemies and Rizzio became a favorite of the queen. The Palace of Holyrood was surrounded by a troop of armed men (March 9, 1566) and Rizzio was dragged out of the queen's presence and killed. The seductions of Mary within a few days drew Darnley from the side of the nobles, on which he was serving, and he escaped with her to Dunbar. They returned to Edinburgh (March 28), guarded by two thousand horsemen under the command of Bothwell, whose star was now rising in the favored queen.

Darnley was taken ill late in 1566 and the queen herself aided in a plot by which he was lured to a quiet spot near Glasgow and murdered (Feb. 9, 1567). Bothwell was nominally put on trial for the murder, but attended the sitting with four thousand armed men and no one dared appear against him. On the return from a visit to her



child two weeks later Mary was intercepted by a large force under Bothwell, who escorted her to Dunbar Castle. Mary had already said in regard to Bothwell that she cared not if she lost France, England, and her own country, and would go with him to the world's end in a white petticoat before she would leave him. She found a master in the resolute brutal soldier which she had never found in any man before. Intense devotion and bitter hatred seemed to alternate in her feelings toward him. When an army was made up with the professed object of delivering the queen from the thralldom of her husband, he escaped, leaving her free to follow him or to join her deliverers. She made her choice by slipping out of the castle at midnight in the disguise of a page and riding two miles to meet him, whence they fled together to Dunbar. Public opinion was steadily growing, however, against Bothwell, and one month after their marriage day a party of nobles took Mary prisoner and separated her from her husband (June 15, 1567).

Met by an angry mob at Edinburgh, which flaunted in her face banners representing the corpse of Darnley with her child beside it, invoking on his knees the retribution of divine justice, Mary was finally escorted for her own safety to the island castle of Lochleven. Here her charms won the devotion of George Douglass and his younger brother Willie, both of whom made plans for her rescue. The latter succeeded (May 2, 1568) and Mary was soon holding a miniature court at Hamilton place, with an army of six thousand men around her, and the new French ambassador paying court to her. The abdication which had been forced from her by the nobles was revoked, but the latter were soon in arms again, and at Langside (May 13) Mary was defeated and fled sixty miles in three days, "sleeping on the hard ground, living on oatmeal and sour milk, and faring at night like the owls, in hunger, cold, and fear." She succeeded in maintaining herself on the border, with the sympathy of Queen Elizabeth, who sent commissioners to confer with her and those appointed to represent her son as king of Scots. Mary became practically a prisoner, being finally transferred to Sheffield Castle (Nov. 28, 1569), where she remained fourteen years. She continued to correspond with the court of France and to foment intrigues against Elizabeth. Evidence was finally found that she was plotting rebellion and the assassination of the English queen, and she was tried at Fotheringay Castle (Oct. 14-15, 1586). The trial was transferred to the star chamber, where a verdict was pronounced against the life of Mary. Elizabeth hesitated for months to sign the death warrant, but at length affixed her signature and Mary went to the scaffold (Feb. 8, 1587).

The English queens who intervened between Elizabeth and Victoria were not women of great ability or strong purpose, but the conditions of the time gave serious importance to their position. James II. had two daughters, Mary and Anne, who, unlike himself, had been brought up as Protestants. Mary (born April 30, 1662) was married to one of the greatest of Protestant princes, William of Orange. When a son was born to James II. (June 20, 1688), who would in the ordinary course of events succeed him as a Stuart and an absolutist, the friends of constitutional liberty in England felt that the time had come to overthrow the dynasty. An invitation was dispatched to William of Orange to intervene in arms for the restoration of English liberty and the protection of the Protestant religion. The invitation was signed by the leaders of both the great parties, united by a common danger, and was carried to The Hague by Herbert, the most popular of English seamen. William promptly responded by landing in England, the leading towns threw open their gates, and the York militia answered an appeal by one of the leaders of the movement with shouts for "a free parliament and the Protestant religion." King James found his army shrinking away from him and on reaching London learned that his daughter Anne had joined the revolutionists. As hope of resistance declined, James endeavored to fly and after being once detained was permitted to quit London and to embark (December 23, 1688) without hindrance for France.

It was the purpose of the Tories to make Mary queen as the legitimate successor of James. The House of Commons declared the throne vacant, but the Tory majority in the House of Lords declared that from the moment of the abdication of James the sovereignty vested in Mary. William at this stage took a hand by announcing that he would not accept a mere regency. He had no mind, he said in his blunt Dutch fashion to one of the Tory leaders, to be "his wife's gentleman usher." Mary on her part refused to accept the crown except in conjunction with her husband. Hence it came about that they were acknowledged as joint sovereigns, but it was provided that the actual administration should rest with William alone.

When Mary died of smallpox (December 28, 1694) the succession became vested in her sister Anne. Anne had been brought up, like her sister, apart from her father, but inherited many of his prejudices in favor of absolutism and the divine right of kings. She was thirty-eight years of age (born February 6, 1664) when she was hailed as queen upon the death of William (March 8, 1702). Her reign was a glorious one for English arms, marked by the great victories of Marlborough at Ramillies, Blenheim, and on many other fields. The queen herself was not a strong character, however, except for her



dangerous prejudices in favor of absolutism, and was constantly under the influence of others. Her first mentor was the wife of Marlborough, Lady Churchill, a woman of broad mind and masculine strength of purpose. Her later favorite was Mrs. Masham, of more humble origin and less breadth of vision. Anne was suspected in her closing years of falling under the influence of the reactionists and lending herself to plots for the succession of the pretender, her young brother, whose birth in 1688 had cast the weight into the scale which had led to the coming of the Prince of Orange. The intrigues of Mrs. Masham went beyond the purposes of Harley, the prime minister, and when the two quarreled openly in the presence of the queen, she was so affected that she took to her bed and was seized with apoplexy (died August 1, 1714).

The women, therefore, who sat upon the English throne were all respectable in their character and on several occasions their succession to the crown averted serious dangers to English liberty and perhaps the horrors of civil war. Their line was continued in our time by the reign of another woman, which spanned the period of the growth and full flower of civil liberty, intellectual achievement, material progress, and imperial power for England.

## VICTORIA, QUEEN

WHEN the Princess Alexandrina Victoria of Kent was born, May 24, 1819, her accession to the British throne was possible but not probable. Her most likely destiny then was to marry one of her princely German cousins of high descent but low fortune, and to enter upon that struggle of rank with niggardly means so common in those days with German families akin to royalty. But to whatever state it was to be the will of Providence to call her, she was destined to have the inestimable blessing of early preparation in a pure and wholesome domestic life. Her father, one of the twelve surviving children of George III., was a good man, whom everybody esteemed for his amiable and upright character, and everybody pitied for the hard necessity that compelled him to bear the port and charge of a prince of the blood royal upon an income that many a London tradesman could afford to despise. Making a marriage of affection with a widowed German princess, whose means were even narrower than his own, and with children by her first marriage, he lived long enough to welcome his own child into the world, to give her for a name the feminine variant of Alexander the Victorious, in compli-

ment to the Russian emperor, and to see the first promise of her early childhood; then he passed away. No less worthy than himself was the mother to whom the care of the little British princess fell, and with it an allowance which, though small, was a sensible addition to the family resources. The mother's brother, Prince Leopold, afterward king of the Belgians, took much interest in the princess, and subsequently, until her marriage, was the family counselor whose advice she chiefly sought and nearly always followed.

Before she reached her eighth year, it had become a moral certainty that if the princess lived she would attain the throne; and thereupon her mother took two courses that had a great and beneficial influence upon the career of the future queen. The first was to keep her in ignorance of her nearness to the crown while her character and habits were still unformed, and the second, to employ the intermediate time in such moral, intellectual, and domestic training as would give the coming queen the best hope of filling her exalted station to her own honor and happiness and the contentment and affection of her people. Conscious that her own foreign upbringing might not afford a complete model for the rearing of an English sovereign, the mother intrusted the general direction of her daughter's education to one of the great peeresses of the realm, commended alike by her womanly virtues and her perfect knowledge of the political and social conventionalities of the British court and government. The princess was an amiable and dutiful child in the main, but not precocious, and her juvenile and naturally sportive nature chafed and occasionally revolted at the closeness of the discipline of teaching and manners to which she was subjected, and from much of which her half-sister and beloved companion was exempt. She was no stranger to the firm but non-degrading punishments that the code of her gentle and loving mother permitted, and the sulky and half-repentant child, familiar to the households of rich and poor alike, could in those days have found its prototype within the walls of Kensington Palace.

The accession of the childless William IV., in 1830, made Princess Alexandrina heiress presumptive to the throne, and when it was afterward deemed necessary by the ministry to pass a regency bill through Parliament, to provide for the contingency of the king's death before the now twelve-year-old girl could act for herself, it was decided that the princess should be informed of her true position. The mother was still very reluctant and the duty fell to the governess, whom the child greatly loved. It was performed by slipping a genealogical table, which told the story, into a text book that the princess would have shortly to open to study her lesson in history. When she came



upon the paper, she looked at the governess and said: "I never saw that before." The governess answered coolly: "It was not thought necessary that you should." Studying the paper she spoke again: "I see I am nearer the throne than I thought." As if compelled to acknowledge an unpleasant fact, the governess replied: "So it is, Princess." After another pause, the princess lifted up the forefinger of her right hand and continued: "Now, many a child would boast, but they don't know the difficulty. There is much splendor, but there is much responsibility." Then going and placing her hand in that of the governess, she said: "I will be good; I will be good!" Thus was given the pledge faithfully kept for seventy years.

As heiress presumptive, the princess was granted an annuity by Parliament to meet the greater expenses of her position, and she became an increasing object of public interest and attention. Many persons of distinction obtained sight and speech of her. The king desired her frequent appearance at court functions, but these the anxious mother largely evaded. She, however, took the princess on little journeys about the country, to gratify the popular curiosity concerning her. Many articles about the future queen appear in the periodical literature of the time, and they are uniformly favorable to her intelligence, her modesty, and her artless and engaging manners. She was plain featured and "dumpy" in figure, but her face was animated and pleasing, and her bearing graceful.

King William died at Windsor very early in the morning of June 20, 1837, and as soon as his death was duly authenticated, the Lord Chamberlain and the Archbishop of Canterbury started for Kensington, to give the new sovereign instant notice of her accession, conformably to established custom. The carriage footman hammered long at the gate, and the drowsy porter was crusty toward the two elderly gentlemen in plain clothes, who sought admittance at so unseasonable an hour. But they got to the reception-room and the porter went after the maid in waiting, who told them that "Her Royal Highness" was sound asleep and she would not disturb her. The archbishop replied that though the princess might sleep, "Her Majesty, the Queen" must be awakened at once, and that sent the startled maid bounding up the stairs. Guessing the rank and character of her visitors, the Queen came down at once, in loose wrapper and slippers, and with her uncoiled hair falling over her face and shoulders. Instinctively she put out the royal hand to be ceremoniously kissed, and the Lord Chamberlain, accustomed to state and formality, commented afterward upon her perfect self-possession and dignity from the moment of her entrance. The notification of her accession, and of the intended meeting of the council at eleven o'clock, was made in

a few words, after which the Queen expressed to her visitors her regret at their untimely journey and their difficulty in gaining admission, and then, turning to the archbishop, said gently: "Pray for me." Then and there the little company knelt, and thus, invoking the protection and guidance of Heaven, the long reign began. When she met the council she was dressed in plain mourning; she read her speech, prepared with the assistance of the prime minister, in a clear, firm voice; took the oath of fidelity before the Lord Chancellor; presided at a further brief meeting of the council, and upon the first document presented for her signature wrote her name as "Victoria."

The prime minister at that time was Viscount Melbourne, whose political fortune had been made by personal tact, grace, and charm. Had he been a commanding or an ambitious statesman, he might have been tempted to mold the young sovereign to his own ends or views. What he did was invariably to give her the sincerest information and advice, while regarding himself, with all the sensitiveness of a man of the world, as upon his honor, in view of the trust reposed in him. How far his honest frankness was capable of going, is evidenced by his conduct when the young Queen pressed the ministry hard to bring in a bill conferring the title of King Consort upon her intended husband, and at last demanded of him, rather defiantly, what he meant to do about it. "For God's sake, Madam," he replied bluntly, "let's hear no more of it; for if you once get the English people into the way of making kings, you will get them into the way of unmaking them." The shaft went to the heart of the sovereign, as to that of the woman; but as Parliament would not grant the humbler title of Prince Consort, and struck off two-fifths of the not extravagant allowance proposed for Prince Albert by the ministry, the lesson was wholesome, if bitter.

So lately as the reign of Victoria's grandfather, George III., the personal authority and influence of the sovereign had been repeatedly exerted to defeat the measures of the ministry or thwart the dominant sentiment in Parliament; but her uncles, George IV. and William IV., had each suffered a check; the former in his attempt to pledge a new ministry in advance against a particular measure that he thought wrong, and the latter in his effort to keep a ministry in office which did not command a majority in the House of Commons. Thus popular supremacy had been completely established before the Queen's accession, and Lord Melbourne's task was to start her aright on a course that would avoid bringing the throne into collision with the people. In this he succeeded, and her throne, "broad based upon her people's will," as Tennyson described it, became the securest in Europe. Her one struggle against that wonderful and invisible



thing, the British constitution, came after she had reigned fifty-five years, and was designed to save her from the personal discomfort of having for her prime minister Mr. Gladstone, whom she plaintively said talked to her as if she were a public meeting. She claimed the constitutional right of choosing the prime minister from any of the recognized leaders of the dominant party, and therefore sought to impose that office upon either Lord Granville or Lord Hartington. Theoretically she was correct, but, as both those noble lords told her, there could be but one leader of the liberal party while Mr. Gladstone was in public life; so after keeping the public mind in a flutter for several days she surrendered, and, as became a queen, surrendered handsomely. She told Mr. Gladstone, who had already been thrice her prime minister, that she was sorry they had to come together again, but she would do her part that they might get along pleasantly. Best beloved of her ten prime ministers was Disraeli, and his method of pleasing is cynically described in his own words: "Every one likes flattery, and when it comes to royalty, you should lay it on with a trowel."

Victoria was a joyous young lady at the beginning of her reign; always talking, much of the time laughing, and incessantly moving about. She had but just passed her eighteenth year, and at Windsor felt, possibly too much at first, her sudden release from the trammels of her life at Kensington. The tactful and gracious Melbourne made her part in the government easy, and there were few state occasions prior to her coronation. This occurred, in Westminster Abbey, a little more than a year after her accession, and though not as splendid as the showy pageant to which her uncle George had treated himself in a time of great commercial and industrial distress, it had its own beauty in a hearty popular interest and affection, for the first time since the young George III. had been crowned, more than seventy-five years before. A pretty incident of the ceremony was when she arose from the elevated throne, and leaned forward with extended hand, to enable a very old and infirm nobleman, supported by two other peers, to perform his act of homage, after he had pluckily but vainly tried, amid shouts of approval from the galleries, to mount the steps.

So far back as 1836, Victoria had met her cousin Albert, then seventeen years old and three months her junior. The young people were pleased with each other, and a family understanding came about, that if their affection lasted, a marriage between them should be arranged. King Leopold, the dear uncle of the once little "Drina," took especial charge of the family compact, and promoted it to the uttermost without forcing the inclinations of the young people. After

the Queen had passed her twentieth year, the ministry intimated that she ought to think about marriage, and no objection was offered to her declared preference for her cousin. He was of royal blood, but a younger son, and therefore with no grand ducal throne to occupy or surrender. In person, in character, and in manners, he was unexceptionable. A scholar by inclination, he had been distinguished at the university for his ardent pursuit of proficiency in science and philosophy, and was highly accomplished in music and painting. In the autumn of 1839 he came to England for a perfectly understood purpose, and though the good Leopold had smoothed the road to his utmost limit, the modest young woman put off to the last possible moment what Lord Melbourne had told her was an absolute necessity before an official announcement—to obtain from the prince's own lips or hand his ratification of the proposed and already understood engagement. She had too much affection for her desired and intended husband to resort to writing or to the intervention of others; so that one morning the prince, who was her guest, was informed that Her Majesty "commanded" his presence in her drawing-room. He found the Queen alone, and he found her the Queen. "The divinity that doth hedge a king" carried the bashful maiden through the first and difficult part of the interview, and the resources of human nature sufficed for the rest.

The people were delighted to know that the sovereign was to be married, but Prince Albert was not permitted to come to his own too easily. Parliament would not vote him a distinctive rank or precedence, and upon the plea that Lord Melbourne had not consulted the leaders of the opposition, the ministerial bill granting him an annuity of two hundred and fifty thousand dollars a year, the least amount that the council had decided would enable him to live and act as the nation would expect, was attacked. In the end, Lord Melbourne had to accept a reduction to one hundred and fifty thousand dollars, to enable him to get the bill through the Commons without the continuance of a debate that was already unseemly, and which might make the marriage impossible if it went much further. The reduction compelled the prince to practise the most careful economy throughout his life, for the fixed charges upon his annuity left very little of it at his own disposal. Nor could the Queen have well managed without his prudent conduct of her affairs, being in a larger way in the same plight as himself in respect of having free money to spend; yet the crown lands and revenues, surrendered to the public treasury in exchange for the annuity granted her by Parliament, very much exceeded the annuity in value, and by reason of her prolonged reign produced a great surplus over and above the entire amount of all the



grants to the royal family during her life. Bagehot, the English political essayist, has said that whether the throne shall be retained is always an open question, but never the question of keeping it other than a splendid throne while it lasts. The splendor of the throne during Victoria's occupancy of it was not in any degree procured by excessive gilding at the public expense.

The Queen was married in February of 1840, and before the close of the year the first of her nine children was born. All of these survived their father, and six of them survived herself. In 1841, the Whigs were defeated by the Tories and Sir Robert Peel succeeded Lord Melbourne. On his proposal to the Queen that a new mistress of the robes—the first lady of the royal household—should be appointed, the sovereign refused, being much attached to the peeress that had held the office since her accession; and she objected to having party politics brought so near her person. Sir Robert refused to form a ministry if the wife of a Whig peer was to retain the most influential and confidential place near the throne. The question was a new one, as there had been no reigning queen since the days of Anne, before Parliamentary government had been fully developed. The Queen had just obstinacy enough to be her grandfather's granddaughter, and a political crisis ensued. On a question of party politics, Prince Albert could express no opinion that could be put to use, but Lord Melbourne, honestly enough, sided with the Queen, as did some of the prominent Tories whom she consulted; but Peel was inflexible. Then the Queen decided to abide by the advice of the Duke of Wellington, who was out of politics and belonged in a particular sense to the whole nation. He advised her to yield, which she did, with the explanation that she had no wish to do anything that was wrong, but did wish to be sure that what she did was right. So long as he lived, the "Iron Duke" was her preferred unofficial adviser in matters of state, and for him she named her third son, after naming the first for his own father and her father, and the second after Alfred, greatest of English kings. The duke was desirous that Prince Albert should succeed him as commander-in-chief of the army, an office not then requiring great military training or experience, but for which the prince had the qualifications of being so highly placed as to be above the reach of party or personal importunity; of lofty character and intelligence, and great industry and patience. The Queen was delighted at a proposal that she knew, from its source, could not be based merely upon favor or flattery; but the prince wrote a grateful letter of declination to the duke, wherein, with marked sagacity, he pointed out the limitations imposed upon his position among a people so sensitive and jealous as the English, and the objections to

vesting any important public office in the husband of the British sovereign.

There was no occasion for the Queen's husband to be idle. Despite the profuse and expensive organization of the royal household, he found that for the principal personages in it, the life was one of gilded privation in the midst of wasteful plenty. The departments of the Lord Chamberlain and the Lord Steward, between which the administration was divided, were at drawn daggers, after the manner of bureaucracy everywhere, thus making them the two stools between which exalted persons more than once came to the ground. All this, in behalf of his wife and sovereign lady, he reformed. He also made that separation of crown from personal property, so difficult and yet so necessary where royalty has so many abodes, and, by means of inventories ever since maintained, put an end to that extensive looting which had marked the reigns of the two preceding monarchs. He helped the Queen in her examination of and action upon the multitude of state papers that came before her. He superintended the training of the royal children, and for the heir apparent laid out that course of instruction which made Edward VII. one of the most tactful, gracious, and accomplished princes of his time. Above all, he gave himself to that popularizing of science and art which found expression in the Great Exhibition and the Crystal Palace, and the influence of which has changed the scientific and artistic aspect of Great Britain. Surely there was no exaggeration in the Queen's perpetual grief for him, nor in her many visible manifestations of reverence for his memory, nor in her people's solacing of her bereavement by their many monuments and memorials to him, and their acceptance for him of the enduring appellation of Albert the Good. One of his latest acts gave the Queen and himself a claim to the everlasting affection of the American people. He read the draft of a proposed dispatch from the Foreign Secretary to the British minister at Washington upon the Trent Affair, in 1861, which seriously threatened a rupture between the two governments. He pointed out to the Queen that the government of the United States, harassed on one side by a rebellion that had surged up to the gates of its capital, and on the other by the unreflecting but natural exultation of its loyal people over the defiant act of Captain Wilkes, could not be scolded or threatened without losing the control it still had over the situation, and so being forced into a war probably fatal to its own existence, in view of the formidable rebellion, but certainly of no honor nor advantage to England. He advised the Queen to use her undoubted prerogative in foreign affairs, by insisting that the dispatch should be relieved of all expressions that would embarrass the American gov-



ernment, and provoke its people when communicated to Congress and so made public. The Queen agreed heartily with him, and together they framed the protesting note to the Foreign Secretary, in terms that would not offend the ministry while accomplishing its purpose. The dispatch that went to Washington in consequence was conciliatory enough to enable Secretary Seward to say that they had been met in a friendly spirit; and, the furore over Wilkes having spent itself, and no new incitement being offered, President Lincoln was able to perform the act of international reparation that he had intended from the first moment, but could not too prematurely disclose.

Victoria survived her husband almost forty years. Prince Albert died December 14, 1861, sincerely mourned by the whole English people. During the whole of Victoria's long reign, the political and social movement from aristocracy to democracy continued, but it caused no abatement of prestige in her. What she lost in power she gained in influence, and instead of the Queen giving distinction to the woman, the woman gave distinction to the Queen. Her early charm had lain in her innocence and winsomeness—in the good heart, to use a French term, that promised so much, but as yet had lacked the opportunity of performance. The purity and devotion of her married life won for her the admiration of the world, and the affection of her people. Deprived all too soon of the trusty and capable arm upon which she had so confidingly leaned, and never to her undoing, she took up alone the whole sum of her womanly and queenly duties and performed them daily, hourly; always well, and always timely.

That others might know him as she knew him, and revere his memory as she revered it, she put aside the traditions of royalty and her own reserve, and by incident upon incident and detail upon detail revealed the true and inner man, as she only had known him in his life, and what their mutual relations had been. In rearing this temple to him, she was unconsciously rearing a shrine to herself; for she could not disclose the man without also disclosing the woman, and she was one of the few occupants of a throne whose virtues grow by fullest revelation.

As the time went on, age and experience gave the Queen new sources of power and usefulness, and new claims upon the confidence and affection of her people. Unbroken service for so many years made her an unrivaled mistress of diplomacy and statecraft, and of all the arts of government, whether of nations or of men. Those habits of ordered industry derived from her early training and from association with her husband—that aptitude for attaining the apparently unattainable by the serene process that rests not nor hastens not—enabled her to keep in touch with every circumstance and every

instrumentality where and upon which her influence could be well exerted. Free from the vices of her condition and full of the virtues of her sex, hers became the most commanding voice in Europe, which could speak only for peace, friendship, and righteousness. War, violence, and injustice saddened many of her years; but how little any mortal can do against the vast sum of human weakness and error, let the history of the Great White Czar, whether he be Peter the Great or Nicholas the Second, attest.

One of the failures of the statesmen of the Victorian era was the unwillingness of some and the inability of others to bring about that reconciliation between Ireland and the United Kingdom which had long been effected with Scotland in the face of conditions almost as unpromising. This kept the Queen out of Ireland many years, upon advice that she could not reject without breach of her constitutional limitations, though in her young and happy days she and the Irish peasantry had exchanged warm and sincere regards. But in the last year of her life, fired by the news from the Irish regiments in South Africa, and brushing aside the objections of political and medical doctors alike, she impulsively set out for another visit to her Irish people, whose reception of her proved that she would have been welcome any time and many times during her long absence. The latest picture of her is the Dublin photograph with "that treasonable emblem," the sprig of shamrock, in her bonnet.

In 1887 was celebrated the fiftieth year of her reign, and the loyalty and affection of her people throughout the great empire, and the friendship and admiration of all rulers and nations for her, produced in London a pageant of unexampled interest and almost unexampled splendor. The newspapers and magazines in all languages were filled with eulogies of her, and with glowing accounts of the glories of her era, giving her a foretaste of that immortality to which she was destined. None were more sincere or discriminating, nor more appreciated, than the tributes to her from the United States. She was always very partial to Americans, and treasured for years a compliment paid to her by a courtly old American judge who had been presented to her, with others of his countrymen, after her coronation. When the Prince of Wales, her son, was sent to Canada in 1860, she joyfully accepted an invitation from President Buchanan, who had been an esteemed American minister at her court, for the young prince to extend his tour into the United States. Her letter to the President, on receiving authentic accounts of the unforeseen warmth of her son's reception, might well serve as a bond of perpetual peace and friendship between the kindred nations. When President Garfield died, she put her court in mourning



In 1897 the Queen's reign had become the longest in British history. Then the Jubilee, in which the United Kingdom, the Indian empire, all the British colonies, all the civilized, and most of the barbaric nations of the world participated. Even in outward show it was unexampled, and when to the outward show is added the popular feeling of the world toward the subject of the spectacle, it is quite conceivable that the Diamond Jubilee may remain unique for ages upon ages.

Queen Victoria had lived so long that when the end came the whole world seemed in a manner to be suddenly changed. To nineteen-twentieths of the people of the globe, she had been Queen Victoria as long as they could remember. In the ever-shifting scene, she had been the unchanged and unchanging feature. Her death, when it came, though as natural as anything in the world could be, appeared most unnatural; for time and death had seemingly left her out of their reckoning, and everybody in life instinctively expected to pass away and leave her as she had been from days immemorial. This it was that made her death so impressive when it so quickly came; this and her taking away during the unfinished war that she did not approve, and which, in its earlier stages, so racked her woman's heart. She passed while the nation was in one of those periods of general gloom that have so often overtaken the British people, preludes hitherto of a new prosperity, advancing by leaps and bounds.

## BISMARCK, OTTO VON

**R**OUGH and rugged Bismarck, the man of blood and iron, was one of the ablest statesmen of the nineteenth century—one of the world's political giants. By his fertile, courageous mind, his exhaustless energy, and his firm hand he secured the union of Germany, a project that had been the dream of generations.

Otto von Bismarck was born April 1, 1815,—a few weeks before the battle of Waterloo, in the village of Schönhausen, Magdeburg. He could trace his ancestors from the nobles of the Mark. He belonged to a sturdy race who were remarkable for high character, firm principles, candid minds, and uncompromising loyalty. He was early accustomed to hardy field sports and stimulated to a vigorous physical development and a love of nature. At the Plamann boarding school at Berlin, which he entered at the age of six, he was subjected to a diet of "elastic meat with parsnips and a rigid Spartan discipline which was far from pleasant, but he was dutiful and studious. He

never had enough to eat except when he was invited to visit friends. He complained that the meager quantity which he received was badly cooked. He was often homesick."

After the age of twelve, he continued his studies at the home of Professor Bonnell, then in the Friedrich Wilhelm Gymnasium. He was especially interested in history, but also acquired a thorough knowledge of the elements of English and French.

In 1832, he entered the University of Göttingen, where he devoted himself largely to the follies and excesses of student life, but studied enough to pass the examinations in 1835. In the course of his stay at the university he fought twenty-eight duels, and only received one scar.

After practising law for a while, he entered the agricultural college to prepare himself to take charge of the family estates. From 1839 to 1844 he resided on one of the estates, where he became known as "the mad Junker"—on account of his eccentric behavior and disregard for etiquette. He was rather unsuccessful at first but did better later. As his youthful ardor diminished he devoted much time to the study of history and politics. In 1845, after his father's death, he went to live on the estate at Schönhausen. He soon became inspector of dykes on the river Elbe.

In 1847, he married Johanna von Buttkamer and began a worthier and happier life. From her good influence he received a firm mooring for his naturally loving and generous disposition. In a letter written to his wife in 1851, four years after his marriage, he shows a change of attitude toward religion:—

"The will of God be done! Everything here is only a question of time—races and individuals, folly and wisdom, war and peace, come and go like waves, but the sea remains still."

In 1847 (as a delegate to the assembly of Saxony), he became a member of the Prussian Parliament, where he soon became a powerful leader of the conservatives. He maintained that the Prussian kings held their throne by divine right, and not by the will of the people. He was always a proud aristocrat. He was opposed to the measures of reform granted by the king in 1848, and failed to be reëlected, but after the reaction of the following year, he was returned to oppose the policy of the democratic party. He protested against the proposal to grant an amnesty to those who had taken part in rebellion.

In 1850, he advocated an alliance between Prussia and Austria, even in the face of almost unanimous opposition to his policy, but as a result of his experience in the following two years, he changed his kindly feeling to one of aversion.



Soon after he was sent to Frankfort as minister to the Diet of the Germanic Confederation, in 1851, he began to watch for a chance to free Prussia from the dictation of Austria. He lost no opportunity to challenge the authority and prestige of the Austrian president of the Diet. He became a unique element in the polished circles of the old diplomacy. He could drink the other diplomats under the table and overmatch them in artful reticences and wily schemes. He successfully opposed every attempt to involve the Confederation in Austria's external complications. When Austria proposed that the decisions of the majority of the Diet should be binding on the minority, he upheld the rights of the separate states.

He hesitated at no means by which he could advance the interests of Prussia and reach the practical aims which he had in view. He impressed his views with such force that he dictated the whole foreign policy of the government. Gradually, he gained an ascendancy over princes and their ministers and won them over to the policy he had prescribed for Prussia. Desiring to preserve and cultivate Russia's friendship in the Crimean War he drove a wedge between Austria and Germany by holding the Confederation entirely aloof.

In 1859 he was sent to St. Petersburg where he strengthened the friendships of Russia, and began to prepare the way for reorganizing Germany into a confederation under the leadership of Prussia. He was accused of seeking an alliance between France, Russia, and Prussia, but gave a strong denial.

In July, 1862, he was sent as an ambassador to Paris, and soon, at Biarritz (in July) where he met the emperor and in quiet walks with him on the seashore, laid the foundation of that intercourse which served him so well in the later struggle with Austria.

Later in the same year, after a brief insight into French politics, he was recalled to Berlin to serve as minister of state, and president of the cabinet—and to assist King William in the angry struggle with the Prussian Parliament, which refused to vote the increased budget for the army. In the ten years that followed, so full of critical events, he played his part with such vigorous ability that he was everywhere recognized as a great statesman of far-seeing and brilliant diplomacy. By his policy he at last united Germany in a compact and powerful empire.

In meeting the grave crisis, in which the Parliament threatened to tie the hands of the king, and of Prussia, he first tried conciliation, hinting that the government had a grand foreign policy in view, but he could not induce the Liberals to yield. When the Lower House voted a reduced budget, he got the Upper House to reject it, and proceeded to act upon the principle that when the government

and the legislature could not agree the last budget would remain in force till an arrangement could be concluded.

Gradually, when conciliation failed, he put on a bolder front which provoked his opponents to firmer resistance. Finally, he dissolved the Diet, bluntly stating that the great questions of the time were "to be decided not by speeches and resolutions, but by blood and iron." Though he felt the difficulties of his position, he resolved to stand by his king without flinching. He was determined, if necessary, to rule without Parliament and without a budget. Desiring to make Prussia strong for the coming conflict, he said if the Diet would not vote money he would take it where he could get it. For four years he braved the storm of national indignation, and weathered crisis after crisis while increasing the strength of the army.

Though the conflict became more bitter from session to session, he was made of too stern stuff to yield. In 1866, he had his reward in the entire change of feeling, caused by the triumphant vindication of his policy at the battle of Sadowa, which gave Prussia the mastery over Austria.

In the peace negotiations with Austria he showed masterly skill. He modified the extreme demands of the emperor, withstood every encroachment of France, and gained terms which brought to a happy issue the question of German unity, and paved the way for the empire. He became the hero of the hour. He met the House of Deputies in a conciliatory spirit and secured its approval of all that had been done for army organization. He was made chancellor of the North German Confederation which was now formed, and was also appointed president of the Federal Council.

As the next step in his foreign policy, he was determined to seize Alsace from France and make it, as of old, the outpost of the German Empire, on the Rhine. Working with skillful diplomacy and watching with eternal vigilance he managed to precipitate France into a declaration of war at a moment favorable to his plans. In his Jäger uniform he joined the army in its rapid and victorious advance, directed the government from the moving camp, and finally established himself in the Palace at Versailles, where (January, 1871) he dictated the terms of peace.

Of the German Empire which he had founded he was made chancellor, with full power in internal and external affairs. He also received the title of Prince of the Empire and received as a gift the estates of Friedrichsruh and Varzin.

After the Franco-Prussian War, his policy was one of peace. He regarded war as a terrible evil only to be justified as the means for securing a permanent peace. To avert the danger of a coalition



against the German Empire, he secured a league of the emperors of Austria, Germany, and Russia. At the Congress of Berlin, he reached the zenith of his power in Europe. Assuming to dispose of the fortunes of nations, he secured the triple alliance of Austria, Germany, and Italy, which did much to assure the permanent peace of Europe. He also had a secret understanding with Russia, which lasted till 1890, binding Germany to neutrality in case Austria should begin a war against Russia.

After 1877 Bismarck applied himself to domestic legislation with the same dominating force and courage that he had previously shown in foreign affairs. He reformed the tariff so as to protect German industry, and started a system of insurance, and to provide help for workmen in case of accident or old age.

In 1884, he energetically began a colonial policy establishing protectorates in Africa and in the Pacific and Indian Oceans.

After the death of his "old master" in 1888, he soon found that the younger Wilhelm who succeeded to the throne had a more masterful will than the grandfather. When he had quarrels with his young master, he found that his stock threat of resigning failed to produce the usual effect. In March, 1890, confronted by a hostile majority in the Reichstag and scolded by the young emperor, who insisted on having all the secrets of Bismarckian diplomacy, he resigned, and retired with all the honors of a first-class funeral.

He spent the remainder of his life at Friedrichsruh and Varzin. With anger toward the emperor and his new chancellor, he criticised and denounced the policy of the government; but in 1896 he agreed to a formal reconciliation with the emperor.

Bismarck lived a busy life, with many cares and responsibilities. He had to fight his way through gigantic obstacles, which kept him so busy that he had little time for cultivating an affable or eloquent mode of expressing himself. He spoke and wrote the language of unadorned truth—blunt, but often seasoned with a grotesque and caustic humor. Though he excelled in the latter, he lacked the power of pathetic or indignant declamation and was very unskillful in the use of invective. He showed childish petulance in answering hostile criticism. He too easily lost his temper when censured or criticised, and gave vent to his passion by unmanly sneers or coarseness of speech. Under keen personal thrusts, he lost self-command and betrayed his irritation in many ways; but when thoroughly aroused he could sting with a repartee equal to the best of that produced by his assailants.

He was a born autocrat and commander of men, and always felt that his will must be obeyed. He insisted upon accomplishing his

objects in his own way. He used men only as his instruments, which were thrown aside when they ceased to be useful. He acted upon no political principle, except the idea of German unity. He had no respect for political parties except so far as they could be used to serve his purpose. He accepted the advice only of those who agreed with him. If he met with strong opposition, he sometimes yielded temporarily, but he resumed the struggle later until he managed to carry his point.

Though his manner was overbearing his policy won Germany her laurels. He was the man for the times in which he lived. He was entitled to the admiration which he won by his patriotism, courage, and diplomatic skill. Thomas Carlyle once described him as "the strongest force in Europe."

## CASTELAR, EMILIO

EMILIO CASTELAR, Spanish statesman, was born at Cadiz in 1832. At the age of seven, when his father died, he went to the village of Elda, with his mother. For a while he attended school at Alicante where he showed a great taste for reading and a love for the classics. He became known as a prodigy of knowledge.

At the age of sixteen he entered the University at Madrid, and soon became known as an active interested student. He was very fond of history and politics. Even from his boyhood, he stood for republican principles in government. At the age of sixteen, he spoke to a Madrid mob with such surprising power that royalists looked upon him as an object of dread. He was, at a very early age, a member of conclaves held to promote liberal government, and wrote fiery notices which were posted at night along the streets of Madrid.

He emerged from obscurity in 1854, in the midst of the hurly-burly of Spanish politics and intrigues, by making a speech at a public meeting. After sitting silent while his elders had the floor, he sprang to his feet, near the close of the meeting, and began to speak. He held the complete attention of the audience, which had begun to disperse before he arose. When he sat down he had won a reputation as the ablest orator of the day. On the next morning, he awoke to find himself famous. He was no longer a poorly-paid journalist.

He was soon called to the chair of history in the University of Madrid, but he did not suppress his opinions. He taught his liberal ideas in the class-room. He set before his young men the story of



the rise and progress of the United States. He filled their minds with the ideas and principles of political liberty, and urged that Spain should adopt the American form of government as a model.

In 1865, when the queen needing money, offered to resign the property of the Crown in case she should receive one-fourth of the sales, Castelar asserted that the so-called sacrifice was little better than a swindle. He held that, in constitutional countries, the sovereign is the paid servant of the nation to which the Crown lands really belong. When he was punished by forcible removal from his chair in the university,—for applying himself to political agitation,—he at once became a hero. Through the press, he continued to denounce despotism. He was an active and a leading spirit among those who favored revolution. When the streets of Madrid became the scene of revolt in June, 1866, he spoke to the mob with fervid eloquence and led in the revolutionary attacks. He was captured, thrown into prison, and condemned to death, but by the aid of friendly rebels, he escaped, and fled from the country. From Paris, he watched the course of events in Spain, and kept his pen busy writing for the press.

At the beginning of the revolution of 1868, against the rule of Isabella, he returned to Madrid and became one of the leaders of the republican movement. When Prim became dictator, Castelar sought election to the new Cortes. Though defeated in his own town by priestly influence, he was chosen as a delegate from the capital.

In the Cortes, he showed his ability as a statesman in the discussion of great questions of government. Though he had only a small minority to sustain his own ideas of reform, he was recognized as the leading orator. He was ready to meet every question that arose. He strongly opposed the views of those who said monarchy was the best form of government for Spain. His eloquence reached its climax of dramatic effect when he spoke for religious freedom and toleration, making his speech the more impressive by holding in his hand a fragment of a human skull gathered from the moldering heaps of dust of the victims who had been burned by the order of the Inquisition in the reign of Philip II. He held his auditors spell-bound when he pictured the evil religious oppression. His speech doubtless increased the majority by which toleration was decreed as an article of the new constitution.

Early in 1873 Castelar found the way open to try the experiment of a republic. Amadeo, who had been elected king, became weary of the office, and suddenly left it. The Cortes by a large majority voted in favor of a republic. Castelar became minister of foreign affairs under Figueras who was chosen president. He was the central

and controlling figure of the government, but he aimed to change Spanish opinions and customs too rapidly.

In September, when Figueras resigned, Castelar became president with dictatorial powers. He began his short term of office with great energy. He resolved to act with great vigor to establish his Liberal reforms. He threw overboard his theories in order to reestablish order and save Spain from destruction. His first act was to dissolve the Cortes and make himself dictator. He then tried, by strong measures, to subdue the Carlist rebellion and the Cuban revolt. Failing in this, he was forced to call a new Cortes. When the Cortes expressed a lack of confidence, he resigned, and let the republic vanish; but he never despaired of the cause in which he had taken such an active part.

He might have been more successful if he had been less zealous. Though honest, energetic, and patriotic, he had not been tried in the mill of experience. He was eager to go too fast, and he had not the girth and tact of Gambetta. He was better suited to stand at the helm and guide. He knew how to break away from monarchy better than he knew how to establish a republic.

General Sickles in a recent letter said:

"Castelar was a brilliant orator and writer, but failed as an executive. He . . . was a man of fine sentiment but . . . easily baffled by opposition. He was amiable to a fault, influenced by flattery, easily persuaded by personal friends—whom he found in all parties—and lacking in firmness to overcome adversaries."

As an orator, and the most fluent man of a most fluent race, he held his audience bound as with a spell—by the inexhaustible resources of learning which fed the flame of his tongue. He appeared to have at his command the central thought and meaning of every age. As he spoke, "the winds of the centuries seemed to be blowing across his fervid spirit," furnishing arguments, symbols, and figures for his amazing flights of oratory. He always confronted his audience with hesitation, trembling and pallid as a man condemned to death; but when once he began to speak, his courage returned, and he felt nothing but the irresistible flame which burned within him, and the mysterious force that sustained him. He was the master of the assembly, carrying his admiring, wondering, and enthusiastic auditors with him by the storms and fireworks—the thunders and lightnings—of his eloquence.

Here is a sample of his "youthful eloquence":—

"As a new leaf comes forth upon the naked branch, as new stars shine forth in the immensity of the heavens, so do new generations awake to life, and change the scene of the world, and raise altars to the ideas for which their fathers raised scaffolds, and convert the victims of yesterday into priests, and open the fancy to the breath of new allusions, the senti-



ment to the love of new hopes, the spirit to the faith of new ideas; and each age says to the previous age, 'Get thee gone, for that thou preventest me seeing the truth.'"

Here is a further specimen of his oratory, where he gives the reins to his rushing steed:—

"From each of the centuries through which humanity has lived, there rises an everlasting hymn, which like the echoes of the organ beneath the vaults of the Gothic cathedral, inspires a strong religious sentiment. Bless with me, gentlemen, bless with me all the ages. Just as in the great laboratory out of all the substances of the earth, so in the great laboratory of history our intellect is formed out of all the centuries. Bless them then with me, gentlemen—bless all the centuries; bless the prehistoric ages, for they are your cradle; bless the tribes, for they were your mothers; bless theocracy, in that it made secure the first religious sentiment in the human heart; bless the heroic peoples, and the laboring peoples, in that the first made you lords of society and the second lords of nature; bless the philosophers, in that they opened your reason to the infinite, and made you hear in your spirit the voice of conscience; bless the conquerors, in that they with their swords blotted out frontiers, and united races. . . ."

His rhetorical manner may be further shown by the following, which he wrote in an album:—

"Faith may change its aim, but ever remains in the depths of human nature as the supremest virtue, impelling to supreme acts. Life is, and will ever be, a stormy ocean. To cross this ocean, in Faith, and in Faith alone, must we embark. In this bark the prophet Columbus set sail, and at his journey's end found a New World. If that world had not existed, God would have created it in the solitude of the waves, if only to reward the faith and constancy of that man. We shall yet behold throughout the world that liberty and equality whose drawings already shine upon the pure brow of America the virgin, because we are resolute in our search thereof and possess assured faith that we shall find it."

In January, 1875, when Don Alfonso XII. was put on the throne, Castelar retired for a time into exile, but he soon returned to resume his professorship. He remained a Republican in his principles, but experience made him more conciliatory to the monarchy. He was willing temporarily to aid any party that would work for Liberal reforms. Though he would not take office under the monarchy, he coöperated with Sagasta in securing a revision of the conservative Constitution of Canovas. In 1893, after the Constitution was modified so as to restore the right of universal suffrage, he declared the monarchy to be the only stable form of government possible in Spain. He also announced his retirement from public life. He died in 1899.

## CAVOUR, COUNT

TO COUNT CAVOUR, the prime minister of Sardinia under Victor Emmanuel, king of Sardinia, more than to any other man is due the everlasting gratitude of the Italian people for the unification of Italy and the freedom of her people from the rule of Austria. To him belongs the honor of realizing that of which Mazzini was the prophet and Garibaldi the knight-errant. He was the great,

far-sighted genius who contrived plans and used diplomacy that finally secured Italian unity. He looked to the welfare of all Italy as well as to that of Sardinia. He was one of the most distinguished statesmen of modern times.

Cavour was born at Turin, Italy, on Aug. 1, 1810, of a noble and wealthy family. Until the age of ten, he lived in his father's house at Turin, where he enjoyed many advantages and much family affection. He was an active, energetic, good-natured boy, and full of animal spirits. At first, he had no love for his lessons; but later, he became a voracious reader. At the age of ten, he left home and entered the military academy, where he devoted himself to hard study—especially in mathematics. He was made a page in the royal household; but he did not like the restraints and etiquette of the position, and was relieved.

At the age of sixteen having been a successful student, he was appointed to a commission in the engineers. For much of the time he was stationed at Genoa, where there was a liberal independent life that he enjoyed.

When Italy began to feel the shock of the French Revolution in 1830, he gave offense by his freedom of speech and was sent away to superintend some mason-work, as a punishment for his imprudence. Growing weary and lonesome, he resigned (1831).

Being unable to tolerate the policy of the clerical and aristocratic party, and disapproving the methods of the Carbonari and "Young Italy," he chose a policy of watchful inactivity in political affairs, and retired to private life for sixteen years. During this period, he received a training which fitted him to guide Italy through the troubles of a critical struggle. For a great part of the period he devoted his attention to farming, in which he introduced some reforms. He was instrumental in forming a national agricultural society. He resided for a while in England and intimately acquainted himself with the political organization of the country, and also with her industrial institutions. The knowledge which he acquired, he turned to some use when he returned to Italy in 1842.

In 1847, the signs of the times clearly indicated the coming of the political storm. The wrath of centuries announced itself in deep-toned mutterings, soon to burst forth with volcanic violence. Pius IX. startled Europe with the spectacle of a Liberal pope. Everywhere was felt the Liberal impulse.

Toward the close of 1847, seeing that his time for action had come, Cavour started a newspaper at Turin as the organ of the opinions of himself and friends. He advocated the interests of the middle classes, the independence of Italy, union between princes and people,



and progressive reform. It was he who suggested a petition to the king for a constitution. Soon he held a seat in the Chamber as one of the members for the capital. In the stormy period which followed the declaration of war against Austria, he opposed the extreme Democrats and counseled alliance with England as the surest guaranty of success for Italian arms. Between the heat of parties he took a firm position as a moderate Liberal. As a practical man, he supported the party which seemed at the time most likely to carry out the measures which he thought would have the best results for the country. For a while he was very unpopular, hated by both parties, but gradually he arose above the contending elements and appeared in the true greatness of his character.

In 1850-52, he was an active member of the administration; and from 1852 until his death, save for a brief interval, he was the prime minister and virtual ruler of the country. He was the originator and the director of the Sardinian policy. He sent the Piedmontese army to the Crimea, to raise once more the military glory of Italy. It was by his diplomacy that one hundred and fifty thousand Frenchmen descended from the Alps to chase the Austrians from Lombardy.

In 1859, at an important international crisis, he became a kind of dictator, directing the entire government in all of its departments. In the war which followed, he did not secure what he hoped, but he rejoiced that thenceforward Italy had her destiny in her own hands. He saw a new Italy spring from the ashes of the old.

By his luminous mind, his invincible perseverance, and his more than human industry, he gave a powerful impulse toward Italian unity. He passed terrible crises in his cabinet when his work might have been destroyed at any moment like a fragile edifice at the tremor of an earthquake. Besides the duties of the premiership, he took upon himself, at different times, the duties of minister of finance, commerce, and agriculture, and of home and foreign affairs. He improved the financial condition of the country, introduced free trade, strengthened the constitution, weakened the influence of the clergy, and made Sardinia an important factor in European affairs, by allying her with England and France against Russia. He was one of the greatest diplomats of Europe, as shown by his dispatches in reply to those of Austria prior to the outbreak of the Italian war.

Though, filled with grief and chagrin, he resigned after the peace of Villafranca, he was again called upon, in January, 1860, to preside over the Sardinian government. He again took the helm, performing also the duties of foreign minister, and for a time those of the minister of the interior. One of his first acts was to begin his policy of annexing Italian provinces by means of popular suffrage, and in spite

of foreign opposition. When he was strongly censured by Garibaldi and others for being driven into the cession of Nice and Savoy to France, he replied with deep emotion that he believed he was performing a painful duty—the most painful of his entire life. He had formed an alliance against the Czar of Russia, partly because he hated despotism but principally to gain the good-will of the allies, so that the Italians might not have to fight their battles alone in their future struggles with Austria. In order to continue on good terms with France, he found it necessary to give her what she asked for the aid which she had given in the war.

While the illustrious Garibaldi was winning success upon the field of battle, and making himself dictator of the Sicilies, Cavour was rendering equally effective service in the field of diplomacy, by preventing foreign interference in Italy. When the signs of reaction appeared in Sicily, and affairs reached a crisis, he was ready for the opportunity that came. He gave the counsel, by which Victor Emmanuel formed a junction with Garibaldi at Capua and consolidated the results of the revolution in favor of Italian unity.

On July 2, 1861, a few months after the liberation of Naples and Sicily, and in the midst of the cares and anxieties of his constant and laborious work for the welfare of Italy, he was taken seriously ill. To his physician he said: "Cure me promptly; I have Italy on my shoulders, and time is precious."

In his paroxysms of delirium, he talked of policies of state, and the interests of Italy. "Educate the children," he exclaimed between gasps for breath, "educate the children and the young people—govern with liberty." He had, while premier, pleaded with the despots of the different states, to give a more liberal government to their people. As death hovered over him, with burning words he invoked General Garibaldi, with whom he had had disagreements, and spoke of Venice and Rome which were not yet free; he had vast visions of the future of Europe; he dreamed of a foreign invasion; he inquired where the corps of the army were, and the generals; he still trembled for his people. His great sorrow was not that he felt that his life was going, but to think of leaving his country, which still had need of him, and for which he had in a few years worn out the forces of his wonderful organism. On the day before his death, when Victor Emmanuel left his bedside with the remark, "I will return to-morrow," he replied: "I shall not be here to-morrow."

On July 7, he died. The news was received with great sorrow, not only in Italy, but throughout Europe. Even his political enemies recognized his death as a national loss, and followed silently and respectfully in the wake of his funeral car. The youth of Italy are still



taught to honor his name and think of him with grateful memory as they pass his marble image.

Though he died early, he lived long enough to see the assured success of the policy to which he had dedicated his life. What he failed to accomplish himself, he foreshadowed. He deserves to be remembered as a true patriot, a distinguished diplomat, and an upright, genial, kind, forgiving man, who achieved a great work for his people and for mankind. Few statesmen have left a more stainless name behind.

Though he did not live to realize all of his splendid dream, he started the noble work that bravely went on. On November 7, 1866, Victor Emmanuel, to whom had been presented the iron crown that had once pressed the brows of Charlemagne, Barbarossa, and Napoleon, made his triumphal entry into Venice—and finally, after twelve hundred years of papal dominion, Rome became the capital of a regenerated Italy.

## GARIBALDI, GIUSEPPE

GIUSEPPE GARIBALDI, the knight-errant of Italian unity, was born at Nice, Italy, July, 1807. Through the example of his father who was a trader and a seafaring man, he early formed a love for life on the sea. He made trips to Odessa, Rome, and other cities, with experienced commanders, and soon became a skillful and fearless sailor, noted for his prompt decision and presence of mind. He was a great hater of despotism and was much devoted to the cause of universal freedom; and from 1833 he was one of the leaders in the Italian Liberal movement. To escape punishment for his conspiracy at Genoa, in 1834, he went into exile.

After again sailing the Mediterranean for awhile, in 1836 Garibaldi went to Rio Janeiro, and soon became an active spirit in the war for the liberty and independence of the republic of the Rio Grande. At the close of the war he settled at Montevideo with his creole wife. He commanded the naval force of Uruguay against the attack of Buenos Ayres. By organizing an Italian legion, he also saved Montevideo.

In 1848, he embarked with his legion, and sailed for Italy to aid the Italian Liberals in the war against Austria. When the Roman republic was organized, in 1849, he was invited by Mazzini to take command of its army. After the French by greatly superior numbers became masters of Rome, he withdrew and pushed toward the

Adriatic with part of his men, but failed to escape, and suffered the loss of his heroic and devoted wife, who died from exhaustion by the dangers and exertions of the flight. Banished by the Sardinian government he sailed to New York, in July, 1850, and soon settled down as a candle-maker on Staten Island. When he revisited South America, he was received everywhere with public admiration and sympathy.

After the outbreak of the Italian war against Austria, in 1859, Garibaldi was appointed major-general, and organized the hardy "Hunters of the Alps." After the peace, he took one thousand devoted followers, in May, 1860, sailed to Palermo and, after a desperate conflict, forced his way into the city. Overcoming all opposition, in a month he became dictator of Sicily. To show Europe that his arrival was that of a friendly liberator, he entered Naples without his army, and with but one or two friends. In October, his army was attacked by fifteen thousand royalists from Capua, but finally succeeded in driving them back in disorder. He soon resigned his power to his sovereign, Victor Emmanuel, refused any title or other reward, and retired to his little island of Caprera (Nov., 1861).

He had now reached the turning point in his life. He had earned the lasting gratitude of his country by a romantic daring expedition which freed Sicily and Naples, with their nine million subjects, from the despotic rule of Francis II., and added them to the new Italy. In a marvelous campaign, he had created an army and conquered a kingdom. By defeating 35,000 disciplined troops with an army of half that number, he had silenced the cavils of men who called him only a brilliant guerrilla leader. Finally, by surrendering his dictatorship to the Sardinian king, to prevent dissension among Italian patriots, he had achieved a conquest over self.

Garibaldi still gave his thoughts to the recovery of Rome and Venice in order to complete the unification of Italy. In 1862 he was elected to the Chamber of Deputies. He was soon made general of the National Guard, but when he raised an Hungarian legion for service against Austria, he was removed from his command for political reasons. In Aug., 1862, he was defeated in an attempt to capture Rome. After two months' imprisonment, he returned to his island home. In 1864, he was received with great enthusiasm in England.

In 1867, he resumed his designs against Rome, and led an independent expedition to seize it for Italy and freedom, but was defeated. He was opposed by Victor Emmanuel, who, although sympathizing with Garibaldi in his purpose, did not desire to give offense to France.



After a brief residence at his home, in 1870, he went to France, joined Gambetta, and fought against Germany in the Franco-Prussian War. Though he was elected a member of the French National Assembly (1871), he took no part in its meetings, and soon resigned his seat and returned home on account of his hatred for the priesthood.

In 1873, though he needed money, he refused to accept assistance which was offered, and declined a pension from the Italian government.

In 1874, he was elected a representative of Rome in the Chamber of Deputies, and made a triumphant entry into the city in Jan., 1875. Though he continued to oppose the political course of the government, he proposed several plans for public improvement which were adopted. In 1875, he resigned and returned to his home, where he died in 1882.

Though he had always been honest and sincere, with a kind and unsuspicious nature, after 1861, he began to lose faith in both God and man, and became harsh, suspicious, selfish, and bigoted, tolerating no dissent from his opinions, even among his nearest and most devoted friends. During his last years he felt that he had lived too long, and that Italy no longer needed him. But the splendor of a unique career cannot be marred by a brief old age embittered by rheumatic pain and by disappointment. The Garibaldi who led the thousand from Marsala to Naples was an ideal hero, whose fame will remain a noble treasure to his race.

"Through all his life, he had remained faithful to the dreams of his youth, aided largely in their accomplishment. To him more than to any other belongs the honor of the unification of Italy in a government in which the wishes of the people are heard and obeyed."

He was a great military genius and possessed great heroic qualities. His life was crowded with varied experience and romantic adventures. He was an incorruptible patriot, and an interesting hero, with a marvelous career, as a sailor, workman, trader, teacher, soldier, general, and dictator. He showed great bravery and presence of mind from his earliest childhood. At the age of eight he saved a woman's life; at thirteen he saved the passengers from a wrecked ship; at thirty-seven, at Marseilles, he saved a drowning youth; at forty-one, he saved a ship from burning on the ocean.

He hated all forms of oppression, loved all peoples, protected the weak, refused honors, scorned death, adored Italy. It is said that gentlemen left their palaces, workmen their ships, youths their schools, to join his legions and fight for the honor of Italy. He was a blonde, strong and handsome. "On the field of battle he was a terror, in affection he was a child, in affliction a saint. Thousands of Italians

have died for their country, happy if, when dying, they saw him pass victorious in the distance. Thousands would have met death for him, millions have blessed and will bless him." He is said to have been engaged in forty battles and gained thirty-seven of them. Future generations will admire his character as a hero who liberated oppressed peoples, fought for the right, scorned the wrong. His two sons, Menotti and Ricciotti, took part with their father in some of his campaigns.

## MAZZINI, GIUSEPPE

GIUSEPPE MAZZINI, born at Genoa in 1805, was one of the most remarkable men of modern Italy. He was the prophet of Italian unity. He was a grand patriotic soul, the first inspirer and apostle of the Italian Revolution, who for forty years poor, exiled, persecuted, a fugitive heroically steadfast in his principles and in his resolutions. Though often eloquently impetuous, rash and hasty, he was moved by high and noble motives.

Though delicate in his infancy and childhood, he learned to read before he was six years of age—before he was yet able to walk. After studying Latin under a tutor, and reading everything he could find, at the age of thirteen he entered the university, where he studied both anatomy and law and graduated in law. Though his teachers complained that he disregarded some of the "rules," he showed ability and a remarkable generosity in his impulses and aims. He was noted for the warmth of his friendships and the fixity of his will.

From early youth he possessed sentiments of social equality, and very early he saw the degraded political condition of Italy. He wished for her national unity and deliverance from foreign domination, which it seemed to him could be attained by a return to the republican glories of ancient times.

At the age of eighteen he began the practice of law—devoting the first two years to free pleading for the poor, like all Italian lawyers. He joined the secret society of the Carbonari, for which he never had any admiration, though his influence was felt in its counsels. He also attracted attention by essays in the liberal journals of Florence and Genoa, which were suppressed to prevent the spread of liberal ideas.

Soon after the French Revolution of 1830, he was arrested at night by order of the king of Piedmont and Sardinia, and carried away in a closed carriage, and imprisoned in the fortress of Savona—for being a young thinker of talent, who was fond of solitary walks



by night and deep meditations. Six months later, he was liberated on the condition that he would depart from Italy.

Going to France, he settled at Marseilles, where he founded the Association of Young Italy, and published a paper in which he gave his religious and political views. His watchwords were: Liberty, equality, and humanity. He favored education and insurrection as a means of securing a republican union of Italy under one law. He aroused the alarm of the Italian authorities who appealed to Louis Philippe to stifle his voice. Followed from place to place for two years, he finally took refuge in Switzerland, where he organized the first armed attack of the party of Italian unity against the party of the princes, but was defeated.

He found that the Italian people still lacked the constancy of purpose which was necessary to secure freedom; but he determined to persist in spite of adverse fortune. Of the exiles of many lands who were then in Switzerland, he formed a society called "Young Europe" and based upon the principles of liberty and universal suffrage, but in 1837, was soon banished by the Swiss Diet.

In a state of moral solitude, suffering, and doubt, he reached England. Safely passing through his moral crisis, he awoke, tranquil and with new ideas of life. He remained patient, amidst a labor of love among the poor, and managed to live by writing for the reviews. He kept up a constant secret correspondence with friends in Europe, which bore fruit in the insurrection of 1848.

The republican movements throughout the continent of Europe in 1848 inspired the Italian patriots to make another attempt to achieve independence and nationality. Throughout Italy they rose against the rulers and made them grant constitutions. The conflict centered in northern Italy. Charles Albert, taking advantage of the embarrassment of Austria, declared war against that country. Failing of success, he resigned his crown in favor of his son Victor Emmanuel II.

Meanwhile, Mazzini and Garibaldi were inspiring the patriots of southern Italy to revolt. After the surrender of Milan to the Austrians, Mazzini went to Switzerland. Finally with Garibaldi, he helped to inspire a revolt that drove out the Pope and made a republic at Rome. He was elected triumvir amidst the rejoicing of the Roman people. He ruled with wisdom and moderation, which elicited a tribute of approbation from Lord Palmerston.

When the republic was overthrown and the Pope reinstated by the troops of the politic Louis Napoleon of the French Republic, Mazzini went to France where he attacked the conduct of Napoleon in letters to De Tocqueville and others.

Though by the autumn of 1849 the Liberals had been crushed and

the third Italian Revolution brought to a close and the leaders imprisoned, executed, or sent into exile, they gained much by experience. They knew their strength when united. The extreme Republicans and the moderated Federals were ready to look to the kingdom of Sardinia as the only hope of a nucleus around which to unite the states of Italy.

Mazzini was the leader of the extreme Republicans, and the society known as "Young Italy." His hope and faith was that Italy in the near future would be united and self-governed and the hated Austrians driven from Italian soil. There was another party who favored a confederation of the various states. Pope Pius IX. favored this plan, provided Rome should be the center and head of the confederation. A third party favored a constitutional monarchy, with the king of Sardinia as its head, he being the representative of the single royal house in Italy. The leaders, after the failure of the revolution of 1848, finally united on the plan of the third party.

Mazzini, returning to London, encouraged the uprisings in Milan and Piedmont, which were attempted in 1853 and 1857. In 1859 he gave his whole influence to the revolution in Italy. By his foresight he also combated threatened French predominance, placing no confidence in Napoleon's liberal program. In 1860, he organized the expedition to Sicily of which Garibaldi was the heroic leader.

Though Mazzini, in 1865, was elected by Messini as delegate to the Italian Parliament, he refused to take the oath of allegiance to the monarchy. In 1869, he was again expelled from Switzerland, at the request of the Italian government, for having conspired with Garibaldi. In the next year, he was arrested while on his way to Sicily, and thrown into prison, but was soon released when it appeared that there was no danger of an uprising.

In 1872 while traveling through Europe toward Italy, he died—with his whole energy still stretched forth after the ideal which had called to him in his youth—Italian liberty and unity. Kings trembled when they heard that he had suddenly disappeared from London and breathed more freely when they learned that he was in his grave. The Italian Parliament by a unanimous vote, expressed the sorrow of the nation, and the president gave an eloquent eulogy on his patriotic disinterestedness and self-denial in a life spent for the cause of Italy.

What he wrote of Dante can be said of himself:—

"His indeed was a tragical life—tragical from the real ills that constantly assailed him, from the lonely thought that ate into his soul, because there were none whom he could spire with it. . . . He who bore within himself the soul of Italy was misunderstood by all; but he did not yield; he wrestled nobly with the external world and ended by conquering it."



He did not spend his life in vain, and he made a name that cannot perish.

Wherever he went and whatever he did, he was a power on earth. He was a leader of men, and possessed tact in making friends. He was sincerely patriotic. He was inflexible in his purpose and never discouraged by persecution and defeat. In his private life he was a model of purity and simplicity; in his public life he was unselfish. He loved Italy and her people and all of his virtues bore fruit in raising the youth of Italy to a higher moral tone, and exerting an influence for the regeneration of his country.

"There was no trial he would not endure, no sacrifice, no labor he would not undertake, no danger he would not encounter for the sake of that dream of his youth and pursuit of his manhood, the unity and liberty of Italy." "History has recorded (his) deeds on a tablet which will endure while the annals of Italy are read."

Mazzini derived some of his noblest traits of character from his mother, whom he loved with great devotion. His letters show that he had a kind-hearted nature, with high and noble ideas. Writing to a friend who had lost his mother he said:—

"Nothing here below can take the place of a good mother. In the griefs, in the consolations, which life may still bring to thee, thou wilt never forget her. But thou must recall her, love her, mourn her death, in a manner which is worthy of her. O my friend, hearken to me! Death exists not; it is nothing. It cannot even be understood. . . . Yesterday thou hadst a mother on earth; to-day thou hast an angel elsewhere. All that is good will survive the life of earth with increased power. Hence, also, the love of thy mother. She loves thee, now more than ever. And thou art responsible for thy actions to her, more, even, than before. It depends upon thee, upon thy action, to meet her once more, to see her in another existence. Thou must therefore out of love and reverence for thy mother, grow better and cause her joy for thee. Henceforth thou must say to thyself at every act of thine, 'Would my mother approve this?' Her transformation has placed a guardian angel in the world for thee, to whom thou must refer in all thy affairs, in everything that pertains to thee. Be strong and brave, fight against desperate and vulgar grief; have the tranquillity of great suffering in great souls; and remember that this is what she would have."

## SAVONAROLA, GIROLAMO

GIROLAMO SAVONAROLA, prophet, patriot-priest, reformer, and politician, is one of the most prominent figures of Italian history.

He stood for purification in religion, and a system of strict morality. His soul was stirred by an ardent faith which burned through all obstacles. In order to uphold his cause of reform, he braved single-handed all of the powers that opposed him.

He was born in 1452 at Ferrara, where his grandfather, a physician of high repute at Padua, had taken up his abode many years

before. His mother was a lady of good birth, blameless morals, and commanding intellect.

As a boy he was precocious, serious, and quiet, with a passion for learning. He read much from solid books, and was also fond of music and poetry. He was especially fond of the mystic teachings of Thomas Aquinas, and the comments of Arab writers on Aristotle. He enjoyed solitude, and loved to wander along the banks of the Po. To the mystic young student the festivities and gaieties of a bustling city, and the pomp and glitter of court life, were repulsive. His sad disposition was made sadder when he was rejected with disdain by a high-born Florentine maiden with whom he had fallen in love when he was nineteen years of age. His misery and mental conflict became more and more difficult to endure.

Though his early training was planned with the expectation that he would become a physician, as he grew older he became convinced that his work in life was to cure souls instead of bodies. In opposition to the hopes of his parents, he decided to prepare for the priesthood. One day when the family was absent he wrote an affectionate note of explanation and farewell, and went to enter a monastery at Bologna.

In a few years he went to Florence to preach. Though he was received coldly he finally became the oracle of the place. At first his plain and sincere manner of denouncing sin did not reach the hearts of the multitude. He repelled many, but the more indifferent his hearers were, the stronger was his zeal aroused "to stir them from the lethargy of sin." At last, his power as an orator shook men's souls and drew great crowds of people to hear him. He became such a power in Florence that Lorenzo de' Medici, the famous ruler, was alarmed and sent five leading men to warn him to be more moderate in his preaching. He replied: "Tell your master that although I am an humble stranger, and he the city's lord, yet I shall remain and he shall depart."

Refusing to be silenced by bribery, he continued to preach "brimstone" to the princes, and denounce sin with great fervor. Though his enemies grew fiercer and more bitter, he continued to urge reforms in the Church. Perhaps his zeal outran his wisdom and judgment; but he was sincere and boldly courageous.

In April, 1492, he was called to the bedside of Lorenzo de' Medici who had failed to control him either by flattery or by threats and who now lay dying in his pleasure palace at Careggi. He gravely listened to Lorenzo's agitated confession, and boldly informed the dying ruler that he must make restitution of all ill-gotten gains, and restore the liberty of Florence.



He rapidly gained influence even among those who had been the admirers of Lorenzo. He continued to preach with increasing fervor, and worked himself into a religious frenzy in which he saw visions of famine, war, pestilence, and death. For a while he preached to excited crowds in northern Italy. At Bologna he placed himself in danger by boldly rebuking the wife of the lord of the city. Returning to Florence, he secured a papal decree giving him independence from the Lombard vicars of his order. Under this freedom, he caused St. Mark's to flourish beyond anything in its previous history. He began to reform the discipline of the convent. He enforced humility and self-denial among the monks, and encouraged them to earn their own living.

In 1494, when Piero de' Medici succumbed before Charles VIII., and the furious people of Florence rose to arms, he quieted the passions of the mob and effected a bloodless revolution. He soon held the reins which Piero had dropped, and preserved public confidence through a great crisis. He became the lawgiver of Florence, and by his strong hand guided her tottering steps over many difficulties. He held no recognized office, save his usual position as Prior of St. Mark's, but he was the chief guardian of the public weal, and the real ruler of the liberated city. For many months he reigned as the Samuel of a reformed Florence. He furnished the framework for a new government, and recommended the officials who were chosen. He was better as a practical statesman than he had been as a dreamer. By the middle of 1495, he had started Florence on a course of peaceful, well-ordered freedom, such as Venice had in her best days.

With his political work he carried on a great social reform. He never grew tired of beseeching his hearers to lead better lives, both as Christians and honest patriots. He moved his audience to tears by the earnestness of his words. Against libertines, gamblers, and luxury he thundered with all his might. He preached course after course of sermons, until a moral epidemic seized upon the people, until gay Florence appeared more like a New England town in the saddest days of English Puritanism. Young men ceased their evil and gaiety. Ladies of fashion cast aside their trinkets and walked demurely in sober attire. Public sports and shows were forbidden. Even the children formed a sacred band to do the work of a moral police, going from house to house and seizing on everything that savored of vice or needless luxury.

Out of the pulpit, Savonarola enforced his teaching with the pen, by writing both poetry and prose.

Meantime, Savonarola was losing his power. By one of his graphic sermons, and by transforming Florence into an austere

Christian republic, claiming the Savior for its head, he had aroused the anger of the Pope, who henceforth watched for a chance to silence him. In July, 1495, he was courteously summoned to Rome. He courteously gave excuses for declining to go. He received two more summonses, each more threatening than the preceding. He refused to obey, but suspended his sermons in Florence for a while. In the Lent of 1496 he gave a series of sermons of the prophet Amos, in which he again urged the necessity of church reform. Single-hanged, he dared to brave the papal authority.

At the religious carnival of 1496 he was found guilty of heresy, and disobedience. His convent of St. Mark's was united to a new Tuscan province of the order, and his authority decreased. He found that the citizens were growing weary of his strict religious restraints. Finally, he was openly insulted by his enemies who were gaining strength. Almost immediately afterward he was excommunicated by the Pope. Undaunted, he declared the sentence null and void. He requested the Pope to repent of his sins, while there was yet time. He was interdicted from preaching in his own convent, and again summoned to Rome. He again refused obedience, though he agreed to abstain from public preaching.

Later he resumed his sermons, and his work of reform in spite of the letters from Rome which became more and more furious. He appealed to the powers of Europe to take some action against the Pope, who replied by hurling a tremendous bull at Florence.

Savonarola finally agreed to cease preaching, in order to save his city from the wrath of the Pope. He was soon rushed to his fate by the folly of his own disciples. He became an object of hate to those who desired him to show his power by miracles. When his church was stormed, he defended himself, but finally surrendered to his enemies, who placed him in prison and brutally tortured him day after day.

Though he declared his innocence of heresy, he was put to death by burning, in 1498. He refused to recant, and predicting for Florence dire calamities, he met his fate bravely. At dusk, his remains were collected in a cart and thrown into the Arno. The power of his speech and the heroism of his life long survived his death. Over seventy years later, when Florence suffered a siege, some of the most heroic defenders ruled their lives by his precepts and revered his memory as that of a saint.











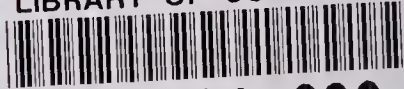








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